Occultosophia

a Hermetic theoria

Fuomo

Occultosophia

A Hermetic Theoria

Ridero

2024

© Fuomo, 2024
ISBN 978-83-8104-812-5
Created with Ridero smart publishing system

Contents

Spirits of the Stars 11
Introduction 17
Council for young Lions, Lionesses 27
Philosopher-Magician 32
On Restitution of Wonders 44
Metabolism of Concepts 49
Al-Khemi 53
Gather Light, Scatter Darkness 61
We are not a Tabula Rasa 72
Mnemosyne 81
Via 85
Aesthetics 108
The Hollow Man, or the undrunk Godhead 111
Linguistics of Selfhood 117
Reflections 123
The Observer Effect 128
Process of Thought-Discourse 132
Capture a Moment in Time 135
Relativities 140
Scientia Magica 149
Hidden Psychology 158
Point of observation 178
The vehicles of lensing 185
Geometry of Magick and Threshold Illusionists 187
Gnosis Arretos 196

Suffered Illusions 198
Desire, Synergy and Woe 204
Conscience and freedom 212
Structures of Ideas 217
Dynamic re-arranging of information in a variegated geometry of thought 220
Mystery of a human being 223
Mirror of the Stars or the Living Essences 228
Symbolic negotiants 238
The Profound Silence of Ideas 248
Noetic poetics and the transformation of selfhood 253
Practice of Instrospection and View and Volition 270
E pluribus Unum 275
Adyton Kronion 285
Saturnium Regnum 288
On Cosmic clocks and the Cycles of Eons 292
On the Responsibility of Communication 304
To take possession of the beautiful 308
The Watchtower of Venus — Metaphysics of Love 311
Metaphysics of Society 317
Semiotic Fetishes and the Battle for Re-enchanting the Soul 332
Thoughts on Asobimanabu 337
Computational succubae and other hybrids 341
Comparative Alchemy: Chinese and Egypto-Hellenic .. 344
Doxa, Theoria, Praxis and Beliefs 350
Victims of History, Masters of History 355
Scaling Political Memories 360
Overarch the world 368

On Heavenly Desires and Heroes 372
Lovely Cannibals, Civilized Beasts 376
Ancient Cry 383
Wounded child and the imperial self 393
About carrying the body and the mind: mediumistic traces 403
Ontology of being 405
Introduction to Incarnations 411
Psychoreactives 415
Composition of Being 421
Distinction between the types of influence 424
On the Origin of Demons 431
Forces a priori and the birth of men into the world .. 431
The false Enochian doctrine of the "fall" 434
The organic view of the world 437
The evolution of demons vis a vis human civilization 441
The mutual mask taking, the hybrids, the daemoniacs, the shamans 444
The nature demons, the demons of the Gods, the noble demons, the great Daimons 445
The "layers" of calls, the hierarchies, the seals, the modern hermeneutics of art 448
Occult Cross-Evolutionary Perspectives 454
The Hekate-Physis "violent and combustible flux of the underworld" 455
The fence-piercing as Daimon-transformation and the designations to particular spheres 458
Beyond time, beyond death, beyond space: Range of operations 460

Daimons 466
Totemistic Emanations or Animal Metempsychosis 470
On variable fortunes and inconstancy of the multitude of terrestrial beasts 475
Scientia Occulta: Nigromancy and Necromancy 485
Hyper-Sensualism or thoughts from an acolytic delirium 491
On the reflection of nature. Psychonautical Exercises in the primordiality of Organic Life 494
The crossing of the senses, moon thirst of Leng 498
The ecstasy of mutation in various forms, made possible 500
Another note about the Elder Gods and the unity of life 503
Practica 507
Alchemical Glass Bead Game 513
Seeds of a beginning 518
Magician's Training 522
Minds and Principles 525
Pneumatism and Hydranomy of the Spirit 537
Operating System Earth 541
Semiotics of Magic: Substasis-Hypostasis 550
About Meaning 551
On Archetypal Introjection to Round 551
About quarrels and agreements 552
Beliefs as vehicles 554
Sacred and Profane 555
Palin Hikousi: Dialogues 557
The Meeting 560

Love Lost 571
Bad Habits 575
The Alchymical Mind 580
Vir Unus 586
On Objective Divine 594
Abnegation 599
On Intelligencer's Octaves 602
On Chaldean Mysteries 615
Thanatos 620
Synergetic Hypophets 626
Mixing of Natures 631
Tonalities of Intellect and Elysia 636
Intelligencers of Planets and Stars 641
Al-Qabisi's worlds 644
Thanatheurgist 649
Virtues of Rome 655
Against the Tide 667
Faces of Janus 670
Dragons' Sumerian Holy Tree of Life 675
I am Us 679
Eons of Aions 683
On Addressing the Gods 688
On Pratyekabuddhayana 691
Divinities Revisited 694
Consolation of Natures 699
Affirmation and Despair 703
On Prognostication 707
On Phenomenaless Perception 711
On Politics 714

On Care 719
On the World Soul 722
On Passions 725
On Meta-Religion 728
On Aversion and Demotivation 732
On Generations and Dominions 737
Truth or Honesty 742
Swine and Principles 746
On Urania 751
On Dualisms 755
On Egyptian Magick. I 759
On Egyptian Magick II 768
On Egyptian Magick. III 770
On Egyptian Magick. IV 773
Rosa Mundi 780
Paradigms of Ascent 784
On Character 788
On the Harmony of Monads 791
On Innocence, Justice and Brothels of Time 795
On men acentric 799
On Death 804
Character sows fates 810
Addendum 813
The End 817
Seal of the Author 822

Spirits of the Stars

"Witless are you mortals and dull to foresee your lot, whether of good or evil, that comes upon you. For now in your heedlessness you have wrought folly past healing; for — be witness the oath of the gods, the relentless water of Styx" — [260] Hymn II to Demeter

"If you have suffered for your weakness, do not blame the Gods! You yourselves allowed these men to grow great by giving them power, and therefore you have fallen into shameful servitude!" – Solon, frg. 8, Diog. L. I, 51 ff in Jaeger Werner. 1986. Paideia: The Ideals of Greek Culture. Volume I: Archaic Greece – The Mind of Athens. 2nd ed. New York: Oxford University Press, p. 143.

Before she left, she ordered me to write under triple, unnamed stars, so I write, she ordered me to wage war, so I wage war, she ordered me to destroy, so I destroy, destroy, without remorse: ruthlessly destroy, more cruel, disciplined, stern with each day and night.

Sacrificial altar of things left behind that do not ensnare me anymore, I came to terms and found peace a long time ago, what I cannot let go however, is the black melancholy, it is the memories of the most beautiful face in the world, an image that I chase relentlessly, that is by and by substituted with illusions, that I never trust, because I know the essence of this face, because it is out of my reach forever.

I wanted her to excel me in everything and understand the universe in a surpassing manner, she desired that on Earth; her spirit in the stars is perfected, all worldly things left behind, as

she is united with the great stars above in utter synthony, and in this she is perfect, it is this vision of perfection of her that I seek, and can no longer find.

The mystery of her face is that of understanding sadness, that I cannot interpret – whether it meant that we shall never meet again, that the transience of the world is ultimately a horrendous revelation, or that she understood what we were and what we lost on Earth? As her carnal image and mind are left to lies, forgetfulness, madness, deceit, away from our tormented great gesture that we committed to once and will never commit anymore.

When her golden silver-threaded wings attempted to console me, I ordered her to leave and hid in shame, I didn't want her to wait, and banished her, she returned back home to the Mother of the Stars, to her mother, as I wanted her to, and I find her mysteries unveiled everywhere, wherever I remember and commemorate her, whenever I celebrate her sacraments laid upon my intellect and dead tall shadow that over-arches my body and this world like a giant.

Perhaps these are the giants I've once seen, covering the stars with their mighty arms, they point down to their misery, effectively, attempting to prevent another catastrophy of destinies to unfold. Hamartia, that fatal flaw in great natures and gargantuan lives, monstrously strong and deliberately beautiful may often turn unexpected taint, the Gorgons, when they may not find an Achilles' heel, will besiege Eros, until its citadel's gate is torn down, and love withering away destroying the lovers.

Non omnis moriar, Pyrrhic victory is to set just one spirit free from the chains and charms of this world, no matter what

is the cost. The same longing I felt for the stars, years ago, stripped to bare cold winter, staring at celestial vaults in dreadful awe, I feel for her departure into the stars each winter, as I celebrate our meetings and partings, into forever.

Introduction

This collection of notes attempts to pick up some of the long forgotten ancient threads. Although modern advances in physics, medicine, and other rigorous sciences are praised, the point is not to marry these sciences to the ancient view, but to illuminate a different perspective in which, above all, beauty and ethos are preserved without contradiction. The main argument is that the world is indivisible and that the animate worlds are ontologically parallel to the worlds we normally perceive with our senses, that various anomalies, entities, structural dimensions can affect the functioning of the human and animal body and mental constitution because of their parallelism, simultaneity, coarization, co-dependence, essentializing them beyond the shadow of empirical convenience. It is not a matter of relegating everything to a "demon-haunted world", but of having an open mind to consider a holistic polimodel approach.

At first glance, it seems like a jumble and a chaotic network of eerily interdependent variables, merely a figment of the imagination captured, extracted, and disconnected from the whole, like a strange cacophony of ideas, words, and sounds. The further we progress, the greater the insight into a coherent

universe of thought, the greater the means that leads to an excellent penetration of the divine ritual. We know that if we present it in fragments, it will only cause displeasure. If we present it in a longer form, people will yawn and move on to something more attractive, or they will pick up on our mistakes and passionate subjectivities and let the whole work disintegrate into nonsense or unexamined personal gnoses.

Forgetfulness is the enemy, there are weapons of mass distraction that lead us away from the great quest, but in a balance between an engaged, affirmed life and a psychagogic journey, a step too far into the latter risks a derealized ignorance of life and its laws, a step too far into the former thrusts us deeper into the den of opium-like attachments that ensnare our hard-won vision and replace it with the mistaken perception that there is nothing to search for there, that we have already found what there was to find.

Mastery is a key that opens all those doors to understanding that are only told in this or another form, it must be so or it would not be communicated. It is best read by those who wear their own key to the mysteries on their belt and have the lamp of an illuminator before them. Mastery can be defined as the discovery of a patterned, ordered whole in conjunction with the attempt to integrate that cosmos into one's ethos, nature, intellect, soul, feeling, behaviour, performance and action.

We, the mercurial humans, are changing. Only the most mature individuals climb to the high level of virtue, ethos, siddhi and stay there, but even for these tough, sturdy minds it is a gigantomachy. The rest of us vary in degrees of oscillation, bifurcation, complex, often irrational, unreflective behaviours.

Sometimes we are profound, sometimes we are just begrudging jerks. Sometimes we are benevolent, sometimes bitterly spiteful. Sometimes sophisticated and sublime, sometimes vulgar and hateful.

We show so many faces and masks in how we relate to others, how we manage and govern them, and likewise — they are not all the same to us when we look in the mirror. What is emphasised in our nature, perceived by the other, generalised, induced, inferred, is a field of impressions, perceptions, manipulations, illusions, persuasion.

Once a modest gentleman can be seen as a nosferate, dry wretch, while a cunning alcoholic thief appears as a poor man in need. This is not just a matter of psychology, there are occult dimensions to enticing and repulsive sensations.

So many souls and spirits that express their essence through our own characteristics are told by their tormented or beautiful voice when we look through the glasses of our own lives. Many inhuman, distant forces are struggling to tear to pieces what we have built — our bodies, our minds, our souls as the Great Temples. Many support our efforts, lift us out of despair and form in our hearts, minds and souls a nobler image of man, a possible image, depending on our abilities, daimon, potential. Perhaps it is the closeness to man that makes him recognisable, the distance is frightening or powerful in radiant awe. The laws of difference, otherness and movement do not tolerate silence, excellence that could contradict it and misery that lasts.

What is transient is changeable. People who empower themselves take control of this mutability to shape it, forming their minds and bodies into eukrasia, to quote Galen of Perga-

mum (129–?199/216 AD.), a physician at the court of Marcus Aurelius: The creation of eukrasia, by whatever means, is a prerequisite for the excellence of the soul, and the functioning of the soul depends on the krasia of the body as a whole; likewise, diseases of the soul can force the mind and body into disruption; a soul destroyed by severe trauma or separated from the body can carry away the mind, deprive of the spirit, memory and intellect, leaving the body and mind shattered and defenceless against aethyrian attacks and the detritus of astral 'fauna and flora'. The laws of change are mastered only when we can bring our nature, temperament, soul, emotions, instincts, drives, mind and senses into a self-restrained, well-tempered and self-controlled equilibrium based on ethical and moral self-cultivation, codes conducive to the perfection of training.

There is not a single refined system of thought that would speak for itself if interpreted by base, bigoted, vulgar and condescending ignoramuses and turned into their own copy of a disaster that gives the whole act of idea generation a bad name. Paradigmatic philosophies and superstructures of ideas harbour many good people and many scoundrels, but historically it is the sum effect that testifies to the system of ideas under which minds have flourished or degenerated. When they strengthen our ethos and our inner natural structure, when they consolidate our inner truth and lead us to wholesome effects, they serve as points of reference in times of chaos, disorder, confusion, suffering and pain. In such times, they should consolidate and sublimate the good in us and discard, change or heal impurities in our nature, character and mind.

The insightful can see through our own faults because they know what else they have found. They know what can be harvested from someone else's field because they have tilled their own. They observe our travails with a compassionate and non-judgmental eye, just as we acquired our acumen from our masters, who incarnated and inspired us with a silent idea, a gestureless movement, and a wordless, thoughtful determination — they never criticised us, but supported us in our ascent and averted our falls.

May I be my own interpreter in this task, for I cannot bear witness in words to what I have projected after inspiration. There is never a revelation, but at best a hypophetic interpretation, according to one's abilities, according to the closeness to the core of the silent utterance and the song of its soul.

A short creed produces ignorance and leaves much room to read anything into it; a great theological tome is rarely readable and kills mediocrity by making one's projection too conceptual. The philosopher's stone has a double meaning: It is a heart acquired in the abyss, conducive to the posthumous ascent of the spirit as the third great stage of the hermetic ars vivendi et moriendi, it is an intellectual and sensitive spirit that reads the pages of the sacred and occult arts with great understanding for its benefit and enlightenment. Be the one who discards the debris and accepts the wise, assisted by the intelligencers of the spheres, the stars, the manifold worlds and the genii, who render their service and assistance to the young aspirants in the chain of the divine procession.

It is the immortality of Aletheia, the presence of memory, of recollection, of reminiscence. Finally, it is not a question

of religion, but of proposing a practical tool for psychagogy and successful pneumatism, a God-creating epiphany, an apocalyptic epithomization and heroization, the attainment of mastery, of method and means, of daring, of action, of silence, to be crowned with a caducean staff, wielding a Hercules club and holding on to the Ankh, Wat and Whip with a hawk-winged soul that carries the breath of the stars between its sacred, silent words.

Everything is more human than anything else, at least in the human worlds. The worst thing for any being, including man, is to lose something of its essence and identity, torn apart from its conscious genius. The loss of wisdom for the wise. The loss of strength for the strong. The loss of innocence for the innocent. Loss of stoutness for the stout, loss of self-control for the balanced. Loss of intelligence for the intelligent, loss of eloquence for the eloquent. When virtue becomes dull and turns into backsliding and rottenness. When the wise becomes a pathetic fool, when a strong person becomes as weak as a meek bundle of nerves. When the innocent is robbed of all sentiment and becomes a chaotic depravity. When the self-controlled becomes a kin to hatred and anger. When the intelligent becomes a fool; when the eloquent becomes a stammerer. When everything is taken from you, the last treasures you can hold on to are your nature, your dignity, and your freedom. If you lose your freedom, you preserve your dignity; if you lose your dignity, you preserve your nature. If you lose your nature, you are in dissolution. It can be taken by malice, when envy arises, or by old age and illness. Yet, all that you encounter is your life, what is given to tantric transmutation is heroic. Spasmed

in wrath, an affliction that is common among Vajra families, when I still in discipline, it develops into diamond-like clarity, when transmuted it becomes fierce compassion and bright kindness.

People who have never bled into their works will never perceive the war that led to superior positions. They see only the effect, never the effort. They despise the great man, the great woman, because in their fanatical zeal for significance and equality, they cannot comprehend their steps. They want instant gratification.

What is difficult or reproachable to their mind and character is their enemy. Amusingly, they applaud personalities that emancipate the desires and sexual urges of their stomachs and gestative passions. Embody the desires of others, create them, let them need illusions that you serve, do not let them master themselves! Their lot admires people who sell them dreams of becoming a bigger participant in an ugly feast than they already are representing. Ultimately, it's not about recognition, because work does not need praise as long as it's done and accomplished. Outstanding achievements find their own way into the world. The forgotten are usually poorly managed or have goals too high for others to achieve. But the lower the goal in society and the higher the goals, the greater the tragedy of the visionary. It would be beneficial if fools did not spread their stupidity to destroy the lives of others without gaining anything. Stupidity is worse than theft. The latter gain something, the former recklessly harm without a second thought. Do not find me praising thieves, they torn my life away from me and offered it back at a higher price! Denying the offer

of Earthly worms, I bargained for a greater justice from my Gods which I received in complete elevation of my daimon among the stars! My secret name and my spirit are present in the book of destinies, my duty is to help you to receive from the treasuries of Gods, likewise!

In all my explanatory notes, dissecting the rich discoveries of the mind and souls with my scalpel, alike to an anatomist of an angel, I discovered a truth that will run through this work: The beauty of an autumn leaf floating in the air just before it falls on the grave of a loved one is the tyranny of the moment. It is the rare, radiant moment of victorious glory, of great and noble love — it is the unreproducible moment of pure life, the honesty of the thunderous word that resounds through all worlds, that lies between the divine idea, the human one, and its decaying shadow. It is the tyranny that beauty was only once and then turns into fleeting memories that fade and die away, giving way to the duties, obligations and oaths that weigh us down with their heaviness. The rest is just a pastime before the final encounter with the gods.

Time only shows us how indestructible our nature is, quoting a witch from the shadows: "Do not point your finger at me, you bastard!". Without understanding all the twists and turns of fate, hold back on judgments, because you never know how many wars a noble man has fought before becoming a penniless wretch.

Nature or nurture? Nature is the ethos and the genius, it is innate, a relative of the daimon and the spirit, it takes precedence over circumstances, a good upbringing, socialization fixes a bad or mediocre nature, strengthens the good, a bad upbring-

ing, socialization makes a bad nature worse, and a bad upbringing, socialization makes a good nature troublesome!

Let us not pretend that we are born equal and that our efforts and pursuit of excellence make us equal to everyone else. The difference lies in meritocratic hierarchies and a broad embrace of all, ideally arising from these differences and variations in human affairs, or in unjust profiteering, the alienation of all against all, in whatever political arrangement plays out on the stages of the ages.

From an order arises a world of war, a war of differences on the cosmic stage within the laws, a war of forces and powers in rapid interaction, harmony, chaos and discord, everything is conflict, movement — peace rarely found! Do not stand still! Never stand still! You will be drawn into its laws.

Only the wise find refuge in supreme peace, there are people who are drawn in and thrown wherever their inclination goes, the simple-minded, the superficial, the weak, the meek! There are heroes who dance in conflicts and move restlessly and to the extreme of determination! Take your sword and cut the Gordian knot with a single blade cut! Or at least climb the steps of the Ziggurat! Even if you are thrown down, at least you have taken a step! The joys of life are few for the brave, the pigs rejoice in pleasure, the masochists in pain! Clench your fists and grit your teeth, Saturn's harvest is waiting, there's time to reap and there's time to sow.

I publish these writings at the beginning of my third Saturn cycle as a gift for having survived fourteen years of my uninterrupted alchemical work. Sealed, for better or worse, written in my mortal shell. I would not place myself under this life, but

we cannot return to the past. Adyton Kronion. Dei Sol Invictus. Pater Noster Sataurnos. Hieros Cosmos.

All that remained unwritten was not to be written down, a Socratic irony: what was not to be written down was written down in a most vulgar manner, all that remained unsaid remains a secret of the Way to the Divine. This volume is merely a token of appreciation for the Way, it is not the Way itself. This work was born from struggle and war, from the blood of my toil. It is therefore an individual narrative of an attitude that will not be repeated. To each his destiny, as it leads to the greatest joys or the greatest remorse!

— Saturnin

Council for young Lions, Lionesses

Open up! I proclaim the dance-crazed madness of the storm catalyst, which I once was! Oh, the unhuman prism of tainted art, Shakti dancing with all her might! Long were the days when, as reapers, I shaped the writhing mass of chaos, what I tore from it, had necessarily to find its way in the order of the Gods. Building bridges through stars, worlds, chthonic, celestial, telluric, igneous, terrestrial, aerial that I invoked, casting into the world as great ideas of great magnificence contained not in words, but in infinite gestures inexpressible!

Now working writer, artist, philosopher, stop! The gesture of Rimbaud's relaxation, the obsession of madness sinking into the will of grandiose dissociation, do you wish to risk greater danger, do you wish to vomit your fixation, your limit, regulation, to let go of order! You will suffer thrice, aware of your madness, until you cleanse yourself of accusations against yourself, your wild need for safety! Coward! The heavy regret of Saturnian lead is nothing compared to the bitterness of the slave emperor, the beggar emperor, who, caught on the strings of the imperative of responsibility, moves like a blind man through

a forest of tricks, delusions, where “as if”, is “must”, and “even if not”.

Do not fall! Do not dare! You will be like the darkness of obfuscation, great disorientation, fury, or gentle babble of nonsense, closed in your misery, broken desire to be free from the world, from its primary seriousness! I! I deserve contempt, not charging in youth, dissipating it on clandestine spectacles of dance with madness, oh if I were wiser, overcoming everything, restrained, balanced! There is no guilt in me, only sorrow! Yet, yet! Rise with victory, master, mistress, commander of the authentic star that is born from you, if such is your wish.

Initiates of Eleusis, those who have passed as mad gods and goddesses, or reconciled themselves to the demarcation of order torn from chaos, their epiphanies victorious, their gaze wide, their intellects hungrily greedy, hearts! Stop, have you experienced the storm of voracious locusts? You need order, child! Order! Order! It is deadly when it does not undergo reform! It multiplies corruption, invites chaos to attack tearing apart order, so you need Vision, you crave Vision, otherwise you are lost to disdain, the shadows of the dead sing “if we knew, if we could” whispering in their melancholy!

Affirm life at every step, this is the only moment to give birth to a star, bypass the resentful image of received suffering, pain! You have suffered, you will suffer again, until you overcome by method, until you grit your teeth, tearing flesh, crushing bones, sucking marrow, appearing in the image of your epiphany victoriously! Otherwise — perish in pain, suffering, you cast a curse on yourself! Armies of the meek, slaves already

shout angrily like sheep, when they are led to the slaughterhouse of Thanatos! You must take the risk, if you want to shape order, to command, to conquer! Where others have fallen, there you tame the world!

Let your thoughts and ideas be flighty, stellar, spreading prolifically through all worlds in a charge, be first in rank, great in understanding, terrible in insight, wise as a dragon spreading its wings through worlds! Let the oceans of the depths, the cosmic spaces of Poseidon be shamed by the abyss of your mind, the substance of stars, glorified, child of time, you rise as a disciplined master who divides fortunes, and forces through streams of worlds, directing them in a perfectly mastered madness of the world, its manifold fertility!

Do you stop for yourself? You have already lost your head, Akephalos! What are you trying to stop? The feeble movements of your monkey mind? The rigor of capturing moments, the melancholy of passing time? Your mind has been conquered thrice, is preserved like a prism, your heart thrice immortalized in gold, is the light of the prism! Cartographies! You wish to draw a new map of matters that others have not dreamed of, take your tools, visualizing the abysses and transcendent worlds!

In this house dwell your forces, the secret of understanding is the power of cosmic justice, the secret of the scepter, son, daughter of Heaven is the continual charge, the fought-for position of higher attributes that resound through the world — there you will gain audience with worlds, because those who are one with the world, are commanders of vital divine expression! Let your enemies sink into the earth, biting with slavish envy,

shamed by your conquests, intimidated by your greatness, diminishing everything they never conquered, never experienced, their natures like grubs! The word "enemy" is the word of a stranger, powerless in the mirror of their deceptions!

Do the heavens receive impressions? They stand undefeated, it is you who are impressed by them! Yet give great impressions like the Gods, shine more flamingly, you will be one with them, acting like a royal cobra, like a lion, like a condor! No one will stand in opposition to those who are allied with the highest, greatest forces of the world. The heavens support them, the hells elevate them, the abyss looks through them, the transcendent world shines through them in glory!

Do you seek this in your studies? In your act? Be damned, you seeker who rises with the life of Heaven, it is natural, they will block your path of conquest! If you are powerless in the flash of the storm of greatness, how do you want to be an imitator? Until you understand, embrace the cosmic force, the divinity of the world, being one with it, cosmic swindler, you will follow the projections of a small history, pathetic repetitions. Break free from the chain, the yoke of history! Stand among the ancients, with a huge gaze look at all the events of the world, examine them, free yourself from the present!

Do you want to be like the Gods? Be like the Gods! Not like pigs, who think they are Gods. Gods to Gods! Do you want to bring this to the earth, Tybil of the tree of life? You already know! You read the world as a philosopher-alchemist, emperor-mage! To get dirty in details does not befit, an obstacle to intuition is the restraint of greatness, let forces lead you, your mind,

the fabric of the world is one, the rest is structure, content, spirits, muses, ghosts of time!

If you do not know what you want to do, do not dare to start, you will lead others to ruin! If your motives are unclear, deluded, hold back! You will be the ruin of others, and yourself! If you are certain, transparent to the heavens, crystalline in intentions, do not stop until you conquer! The world is only a net in which you let yourself be caught, to pull it behind you, until you tear apart illusions, there you will stand free! Such was the secret of the heavenly daughters and sons, he who understood this, is a man of the way!

— Yours, young lions, lionesses — an old, tired spirit.

Philosopher-Magician

> *For the versatile mind, for the ingenious magician, everything is an inspiration.*
> *— Saturnin.*

The majority of misunderstandings of ancient philosophy do not stem from its infantilism, but from the infantilism of contemporary minds, which sooner fundamentally, without insight, treat the most beautiful philosophies, rather than delve into the mind of ancient genius. They play with them like dry toys, discarding them when bored, or treating them as a passionless academic discipline. However, sometimes — someone sees through the brilliant mind of the past, the genius breadth of mind, deep understanding of thought, not discarded as "too simple or primitive." Indeed, understanding something is tantamount to insightfulness; if we understand nothing, or fundamentally look only at the surface of an issue, it only indicates our laziness, lack of interest, or ignorance — but never understanding.

I would like to start this chapter with an analogy of Nicolas of Cusa, who brilliantly developed the theory of monadic growth, the Pythagorean Tetractys, as a growth of endless

mathematical patterns that arise from unity, contained within it. Combining this with the idea of the Nolan, Giordano Bruno, we come close to the philosophy of contemporary mathematics — i.e., the science of relations occurring between patterns: on one hand, we have endless mathematical libraries, on the other eternal change, reciprocity of reference, immensity. Movement is essentially defined by change.

Bruno wrote in 'De Immenso' that the individual is never finite, seeking forms, the infinity of everything calls forth ever newer forms as potential, possibility, reception, variability, matter. This brilliant thought applies to the language of mathematics, as well as to physics, natural philosophy, metaphysics, and magic. It has serious implications in the alchemy of the cosmos, subject to continuous rectification, updating of forms, not only through biological evolution but also through spiritual sublimation, arising multitudes of non-corporeal forces, in various natures, functions, sizes, inclinations, with many masks and identities, yet delimited by the deep laws of the world, and also the limit of forms, a priori in the topography of entropy of organization built into these laws. Thus from the One and sameness to the chaos of manifold forces which in a radical point are violent forms, at the zero point total potential for dressing in the Monad point, from creative forces, to receptive forms, through gradation, emanation, harmony, and disharmony defined by initiation, stabilization, regeneration, decay, destruction, cycles of time, differentiated levels of transcendent, generative, metamorphic, and cosmic forces.

Here comes the concept of "Minima," which in Giordano Bruno's view is a grouped diverse multitude, which is in eternal

motion, in constant metamorphoses, yet always with an inclination to return to its nature, place, according to its laws and deeper laws. This was to be the cosmic metabolism, so death is only a transient value, as a change in the aspect of substance. Nicolas of Cusa saw salvation, or as I prefer to reason — liberation after a crowned, heroic life as a line of union between opposites; the Nolan wrote similarly: "He who would know the greatest secrets of nature should contemplate the maxima and minima of opposing bodies. For the great magisterium [magic] should crown the work by discovering opposites, after they have found a point of unification"[1]. Just as the senses, which stimulate the mind, the mind reflects the idea, and everything is integral in discovering metaphysical laws, seeking magic, practicing it, in accordance with the analogy of laws, which are identical with truth, for where to seek truth, if not from the necessity of natures that point to themselves, following according to their identity? The Chinese concept of nature is similar to the definition of truth, "zi ran" can be translated as "so from itself" or "so from its own consent". This suggests the spontaneity of truth as sameness, instead of pointing to its objectivity.[2]

Due to the complexity of systems of worlds and their laws, it can be safely assumed that the results of magic are not certain, but only potential, not objective, but only inter-relational, i.e. In a specific internally coherent system, they may work

[1] (De la causa, principio et uno, Dial. V pp.139—40 (Gentile, Op. Ital., I, 263—264; Lagarde, Op. Ital., I, 288—89).

[2] Sterckx, Roel. 2002. *The Animal and the daemon in early China*. Albany: State University of New York Press, str. 15

in interaction with others. One must be honest; we cannot prove the effects of magic by scientific method, only subjectively or inter-subjectively affirm them, most magical phenomena are not solvable by a linear mind, and those that are, rarely stabilize.

It is a delicate art, which requires seriousness, similar to the work of a watchmaker, but also a trickster who creates porcelain, filigree figurines, yet can encompass both subtlety and storms in them. It is a dangerous art, as by mixing with invisible worlds, we also expose our minds to many dangerous reactions, quoting Confucius: "Keep the spiritual worlds and Gods at a distance, but above all respect them". It is a treacherous art, full of possible delusions, poorly invested beliefs, insincere approach to the world, setting traps for the unprepared mind. It is an art that requires precise recognition in the territory of its action, is a certain step of faith of the blind, and to the blind we can compare ourselves — yet we step confidently on the ground, knowing where we are going, and also understand with some skill, how to avoid major obstacles. Here, not only the Horus step of faith of the initiate — Parsifal is required, but also commitment, motivation sustaining work and outstanding memory, which preserves trophies, as well as operational knowledge of actions and magical technologies.

We can extract some general laws of magic operation, but these are dynamic laws, with a large number of variables, and also various laws interacting, they can cancel each other out, accumulate, enter complementarity, or compatible action. Therefore, the ability to dynamically improvise is important, to keep

pace with changing rules of the game, to play strategically where they are permanent.

A skilled magician is a person who approaches their own actions apophatically, with reason, a certain dose of skepticism, but positively affirmatively, not resting on laurels, when — the effect of their work is visible. A magician who wants to deal with high magic is patient, seeing the effects of his actions after weeks, months, years, the immediate ones are not impressive, from uncertain sources of personal magic, and often binding to unknown quarters.

This is a person who has an infinite arsenal of "I can," but knows that they operate within the system of limitations of the world of phenomena, also knows that one acts regardless of whether something leads to results or not, but without stubbornly plodding into error. Experiments until training themselves in skillful operation of techniques that have proven effective. Finally and above all, it is a person with a vision, who wants to implement their ideas, and also rise above the world acting with higher worlds. The philosopher-magician is in the world, but beyond it, is an architect, but does not submit to their idea, exhibits the greater will of the world, but retains individuation, which is the source of his genius, and also the essence of his inclinations and nature, this he discovers among countless others.

Magical philosophy is not a recreational toy of the illusionist, nor of a person who wants to enrich themselves, gain objects, find love, or power, or fame, these latter matters belong to the earthly sphere, they may be dependent on life's fortunes, meritocratic work ethics, but do not prostitute high magic for them.

The point of understanding is to discover what actions actually lead to results. The field of ritual, energetic, theurgic, ceremonial actions is limited only by imagination, but the effect is always delimited by what has been determined as pointless, or ineffective, sometimes it may be only temporary — skills that do not come from us, but act by the power of Gods, demi-gods, angels, daimons, the dead, or chthonic worlds are not ours, they are borrowed. Of course, the hierarchical classification of beings is conventional, but this is not the time to write bestiaries of the richness of these worlds!

Some people may often wander in the desert all their lives, so often magic is also relegated to the phantasms of human imagination, after which all attempts at further training are nipped in the bud. Similarly with people who will be terrified of their adventures, light dabbling in magical arts, without commitment, without sacrifices, without understanding. How good it is! This eliminates discouraged, bored, intimidated, uninvolved people, as well as stubborn idiots. The first will return to their usual life, finding happiness in it to their measure, the second will find pleasures in their pleasures, the third will seek the solution to their fears in religions, which will compensate their helplessness, fear, and the next will engage in something closer to their calling. The latter will not pose a threat to themselves and others, and will not give a bad name to occult practices. An unsuccessful amateur who considers themselves a magician usually remains a fool, or enters the ranks of religious bigots, or leaves metaphysics and magic behind, boasting that they "already know," that they "have already been enlightened," looking down on people of the way, though they never even ap-

proached the mysteries. Mastery is not achieved in a lifetime, mastery is strived for through life — when this path is filled with commitment, seriousness, sacrifice, passion, joy, it is the most beautiful, worthy activity that brings us closer to the stars, and also makes us true humans.

If the field of magic's action is consciousness, phenomena are its substance, but this is not a consciousness reduced to agency in one's own mind, but rather to the interaction with invisible worlds, and also with the minds, wills, hearts, and souls of other people and beings, whether collectively or individually.

The priest-magician is a shepherd-king in the Chaldean understanding, setting new directions, traditions, establishing values, reforming the logos, moving mountains in silence in a way imperceptible to others, and with the consent of the world's forces, is their trustee. He is simultaneously a fortress that prevents chaotic worlds from entering the world, a catalyst and negotiator of regulating forces, of intervening forces.

Magic is the wise art of discerning effects produced in the world amidst causality in a way that extracts the actual patterns of the magical process, rejecting cognitive errors, delusions, blinding tricks, obscurities concerning both the world and oneself – and the latter most easily, because we deceive ourselves most effectively.

Magical rationalism (sic!) is essentially a clear, precise, accurate, strategic, tactical perception of the world, its causality, and also engaging in weaving one's own causal networks, observing oneself, the world in a neutrally engaged manner, i.e., not subject to perceptual disturbances, perfectly excluded from

the sea of phenomena, ideally detached from one's stream of mental processes, while perfectly engaged in one's work, mastering perception, and also cognitive-emotional processes.

Encountering a plethora of esoteric writings, visions of individuals, grimoires, I have learned one thing – they are useful insofar as you overgrow the vision contained therein, if they are read like compendia of experience. Otherwise, you make yourself into a victim of someone else's vision. Become a visionary yourself, charting new wayward signs in territories unknown. Intuitionists oft say that the value of experience is greater than that of theory and knowledge. Yet, these who surpass them in experience and are equipped with robust theory and knowledge are ardent students of the universe, not some boorish dilettantes.

The value of critical conjoining of multiple fields of science and arts in order to give them an ever-fresh look is the juvenile gladness of exploration and synthesis of information and ideas in the laboratory of imagination and notion intersecting with great laws of the world, the Glass Bead Game of infinite libraries of understanding, play, appliance and inventiveness, they provide unexpected results and bring about the intellectual pleasures of voyaging into terra incognita in a world in which "everything was discovered, thought already, everything invented" – that sentence is blatantly incorrect, it is held as valid only by the defeatists.

In the process of the discovery of magic, of the Divinities, I found that there are several components that are required: gathering life experience to draw from, a spacious, large, solid and vivid mind and great nature, a great imagination, a stu-

dious inclination, a will to experiment, order and discipline that sets co-ordinates aright, a principled ethos and wayward direction, resilience to damage and danger, discernment and strength, focus and concentration, daring to create new theories and test them, an intelligence to sieve the realization from delusion, a piercing insight into causalities, a heroic stance in opposition, an invincible spirit, a focused will, a golden mean, an inner truth, a perseverant unshakable character (not to be confused with foolish stubborness!), a strong guiding daimon, a durable commitment to fortunes, a love of the strange, awe and terror, clinging to beauty and virtue, fates and destinies, and a reverence for the the universe and its teachings. A grand will to return to the beautiful, the strong, the just, the great, the noble, the free, the victorious, no matter what ordeals of life we must surpass and traverse.

This is a mere enumeration, but where to get these qualities from, you ask? They are coined along life, through confrontation, traumas, wounds and scars, decisions and judgments, reaction to fortunes and fates, affirmations of despair and eudaimonia, losses and gains, weighing and setting aspirations, once and for all ask yourself a question – who would you like to be in five, ten, twenty years time, who do you want to be posthumously? It is a question about your essence, your daimon, your ethos and character, your nature and qualities, your attributes, for what constitutes a man, a woman, is this single sentence: "Omnia mea mecum porto", everything I have, I carry with me. "Memento mori" – Marcus Aurelius, "Invictii Genii" – I might add, the spirit that you coin of yourself may be victorious, but what you make in the battles and wars of life is yours forever.

A goal set must be pursued recklessly, you can't imagine to succeed if you don't embark on the Pythagorean journey. If the bowl is empty, you can't draw clay from it, in other words, if your life is empty, dispossessed, underprivileged, you must find the clay, if you find the clay, you must shape it.

The first move to find the clay is the enchantment with the world, to find the little gods of life, perspective changes everything – when you walk through a park, you may see nothing but the tip of your very nose, when you look at people, you are observant, but when all of a sudden you observe a leaf of a tree and think about the greatness of nature, about harmonies, intervals, sounds it conjures, about the sylphen spirits wondering amongst it, when you take the dew and draw warpaint across your face, the ancient thoughts of the forest superseding the thoughts of men, the continuity of the cycles, sequences, the impermanence, the well of the abysmal past immemorial, the moon, planets and stars above observed by so many ancient civilizations. At this point you re-divinize your gaze, you acquire truly "Edenic perception".

When we think "Edin", an old-Arabic world for long, dry plain, pasture land, we may think of Ubar of the King Shadad, buried under the deserts of Rub Al'Khali, it is hidden from view, occulted, just like our perception of the world. When we recognize this, we may shed the veils of Isis, at first delicately, giving us a cognitive glimpse, some of us are rewarded by the great Goddesses, that makes us see among the blind-men, we find Divinities everywhere, not as imagination, but a truthful spectacle of muse-like inspired beauty. Some posited that nature and matter is the source of all evils of the world, in con-

tradistinction to an en-souled life, I prefer to treat it as a gift of Aphrodite Urania Generatrix, or tripartite Hekate-Drakaina Epipurgidia: The Divine fire, the Cosmic Aethyr, the Abysmal Voids.

Ah, so you've been assaulted by all hells combined? Bite through the rotten flesh, cold, scorching heat, turmoil of winds, bare survival, and barren deserts, thirst, hunger, slay if you must, be slayed if you can't defend yourself, grind your teeth and feel the pain, overcome suffering, emerge triumphant, there were people that died frozen in the Antarctic or Himalayas, those who were slayed in wars, tortured and mutilated, murdered by bestial men, raped, those who died of parasites, lepers, illnesses, committing suicides in great torment, insane out of pain and sorrow; there are so many ways to die, get yourself killed, in great or small pain, with or without dignity, violated in body, soul and mind, so many ways to suffer in torment, to be deprived of humaneness, good name, honor, vendettas of humans against humaneness are great.

Gods don't contradict nature, nor add more meaning to all this. It is the anthropocentric view that made this infantile complex to scream: "Injust, injust, save me, oh you mother, oh you father, who nurtured me!". It is the self-importance of humankind that attaches the idea that "Retribution is nigh, there is justice, some justice, any justice!". Laws of nature don't contradict laws of Gods, yet they are different, laws of humans oft contradict both laws of nature and of Gods. Yet, by oath under heavens, I may swear that by heroic memory of those who made something of themselves in this world despite all of that, those who out of their titanic commitment pitched to the Divinities,

to nature, to the world are recognized as heroi – no matter what was their status, wealth, "material" fortunes, an imperial beggar is an emperor among humans in perception of Gods, an emperor that is a wretch is nothing more than a wretch among humans to Gods.

On Restitution of Wonders

To some, the onslaught of technology closed the gap between the metaphysical and the real annihilating the mystery completely. Others still exploit the fact that technology is merely a category of the metaphysical, an augmentation that never fully satisfies the indivisible universe.

"Cargo cults" often point to the fact how metaphysics oft may serve delusion. Yet, are there no delusions in the human beliefs that deceive themselves, closing down to the primordial ontological forces that require not only the right approach, realization, discernment and wisdom to use them?

Using the example of technology: If one component in the the printed circuit is defective, it won't work, at least not in the way it should. If gravitational calculations don't fit, there are some hidden interactions. Likewise, magick and metaphysics are a delicate interplay of many factors, they won't work when they are brutalized, "because so", but there must be rules which they abide, oft dependent on many subtle mutually determined factors and a talented operator that fulfills the conditions, and hits the right time, right mind, right heart, right formula, right potential, right soul, right influence and the power of name, right genius of the atmosphere, astral fauna and flora, propitious di-

mensional callibration, right influence, vision, conditions and places. There are so many difficult aspects of it, that it is a breeding ground both for delusions, ignorance, nay-saying, and looking in the desert for water, then again, an electric circuit won't work without some form of powering and electricity – it requires a potent, skilled and talented operator of magick, technician of the sacred and profane with the right resources, force of soul, willpower, daimonic pneuma, correct mind, ability to receive impressions from Gods and spirits from a myriad of worlds, elementals, hells and heavens, intelligencers of planets, starry intelligences, whichever classes and ontologies there might be out there.

When thusly someone says "all paths are correct" or "all religions, beliefs, mysteriosophical, soteriological, pneumagogic rites" speak about the same thing, they are dead-wrong, not even wanting to explore the difference for themselves. The only paths that actually work are indeed correct, they are diverse, true, but never the same. Some multiply delusion and ignorance by delusion and ignorance, some multiply realization and wisdom by realization and wisdom, oft we have both cases in a continuous interplay.

Hence, despite burying metaphysics in the swamp of untruths, delusions, ignorance, they thrive for those few, who can sieve through this bog of error, and navigate continuously with discernment, steadily, towards the art of proficiency in the occult, metaphysical and psychagogic arts. The art of high magick belongs to the conscious operators, the forces toil continuously, whether human beings are interested in the divine streams, or at odds with it, they work in hidden, occulted ways to the igno-

rant, and they shed figments of light of holy understanding to the cognoscent.

Everything can't be fully known, perhaps fortunately, for fickleness of humans tends to contempt what is familiar, and a talented magician will be humble with things familiar, exactly for these reason, respecting them as delicate knowledge and mystery put under his trust, making an aggressive, arrogant stance only with the entities that require such an approach.

As an example, let's have spectral emissions of Hydrogen and Iron, assuming an analogy, that spectral emissions are the hermeneutics, richness, beliefs, realizations, possibilities, mystagogic, pneumagogic, transformative potential of a certain set of metaphysical pathways, while the elements itself are hardwired physical substance, the spectral emissions cover a great degree of electromagnetic range with its windows. Here we can commit three errors, we don't believe in the emissions, we get the emissions wrong, or we confuse Hydrogen for Iron. The facts remain facts, the art of hermeneutics is about interpreting the subtle philosophies and worlds that are not factual, but realized, they undergo interpretation, but interpretation itself is never finished and complete. It is the same with magick, without educated guesses and experiments, without knowledge and ability to discern in a critical manner, we can't incorporate its working virtues. In such a way we are disciples of the universe, ordering chaos into beautiful order reasonably, and then incorporating this order with associated humane realizations.

None of these "observations", aspects, categories of the indivisible whole account for the whole, as they are merely modular categories, yet if they are successful, i.e. produce effects they

stand for approximated conventional truth, know how, and uncommon realized experiential knowledge that we build our Ziggurats of the soul upon. How to discern thus what is a "realization" and what is a "delusion" - well, this territory is delimited by discernment, cognitive bias, direct experience, personal gnosis, and the ability to navigate in-between these categories in a manner that contradicts the blindness. Ask a child what is a "lie". It will reply that it is something that is not truth. What is truth to an uneducated child? Everything that it was taught to believe. The same goes for ignorants, charlatans, the non-educated, the unreasonable, or imbecile 'magicians' and 'philosophers' - in name only.

Years of commitment and discerned realization, years in experience are the best teacher, a good master is also of great value, but he won't walk the path for you, nor develop that genii, deity, daimon for you, he may merely guide you, warn you, accentuate the finest points in you, amend the bad ethos, instruct you in the mysteries, convey knowledge, but if you are not ready to heroize your own totality using your own mind, heart, soul and muscle, then the teachings went to waste. The greatest master is that whose disciples surpassed him in his trade, art, craft, education, occult prowess. Yet still, a master that doesn't see a master in everyone surpassing his own garden in different areas is a mere buffoon with pretense, like some stiff-necked idiots I once met in front of masonic Headquarters in Edinburgh. They were the cocks on their own dunghill, irrelevant to everyone apart from themselves and those who considered them as 'masters'. Taken out of context, they were meaningless to heavens and hells.

Il-Fihamat, Baphomet, Head of a Wise-man, flame above the head, put your horns on and ride that saddle of great wisdom, if you are ready to embark upon seeking it. Some move as "holy bats", using their inner sight to "echolocate" the realization and live by it, they navigate in darkness, yet find realization by the force of their acute wisdom, some are given all the tools to seeing, and even when the Isis' veils are shed, they remain as complete, utter fools. Others, completely blinded, think they are on the way of liberation, yet others even more so, are ignorant of these things and achieve liberation in different ways, or become chained by the force of their ignorance.

Metabolism of Concepts

Navigating through the dynamics of spinning any content, it's hard not to catch the deeper structures that scaffold and skeletonize them. In interpreting content, a conscious recipient can engage in deconstructing the author's intentions, and the author, if aware of their actions, engages in the metarhetoric of shaping this content. This is where the flirtation in narration lies, as in subtle erotica, there are plenty of unsaid things.

The starting point is motivation, clothed in a media form, which in this way manages the narrative to deepen and further specify the fabric of intentions.

This means as much as moving in an ideational world, which is reduced to a medium of transmission, to psychagogically direct the mind, emotions, and soul of the content user towards a closed, intended goal, which not only conveys the content itself but movements beyond the text, touching the engaged reader with a brush of wings. If metarhetoric moves something in an individualized reception in a set way, the success of the text is measurable. I once used this kind of thinking to consider five concepts, at the definitional, deep, and metabolic levels in idea transactions. These are just examples: Thus, knowledge was interpreted as information saturated

with data organized into structural libraries, at the meta-level as information contained in every form of energy metamorphosis. Thus, experience was interpreted as subjective critical masses that allowed for the absorption of practical knowledge, and at the meta-level means the sum of codified experiences, or agency information in a certain system. Thus, perception I interpreted as the way experience is lensed through the mind, and at a deep level as pattern shifts relative to each other in a certain modal reference system. Thus, thought I defined as the construction of patterns and constellations of structures in patterns, and at a deep level as differences between states of experience, perception, and knowledge. Thus, memory I defined as a storehouse of states of experiences in relation to states of perception, and at the meta-level as an archive of all potential states. Imagination, on the other hand, I understand as the ability to manipulate libraries beyond their fixed limitations, at the meta-level it is the freedom to change, modify data, and also its possible states in the network from one ambivalence to another in constant metamorphoses. The last element in this model is aesthetics, which I understand as the ability to shape, sense significant data systems in subjectively pleasant patterns, at the meta-level these are moments of change between super-symmetry and chaos which are entropically corresponding to the actual dynamics of a given system. To add another level, beauty can be defined as the aspect of the total expression of the highest worlds' principle in the delight of the immanentization of the most perfect, objective exponents of the deep laws of the world in its continuous manifestation.

This model is instrumental, like a toy trying to illustrate an exemplary geometry of thought and its codification, but the construction of the structure of the metabolism of ideas in the user is a useful tool to deconstruct the ready form of transmission in a conscious way. Bearing in mind that the act of deconstruction is limited by the psychic settings of the deconstructing individual, their field of vision, and experiential apparatus, and the direction of re-construction is equally dependent on their psychic settings, motives, desires, goals, the latter is subject to the projection of a psychomorphic process during this operation.

The illustration aims to make present and future operators of magic aware that in reality they are weaving a pseudo-solipsistic vision that, to be effective, must be inter-subjective not only with human actors but also with worlds of spiritual intelligence, so that communication, the transmission of intentions is effective.

Training perception in such a way is an exceptionally difficult task because it is counterintuitive, i.e., it goes against the nearest resting point or pleasure principle, but this is why effort is put into exercises to break the impasse and sustain the state of meta-perception, or at least return to it in moments that require it, after prior training.

Some peak experiences, similarly: ecstasy, laughter, delight do not last forever, they are only a temporary state. When they are strictly linked to biopsychological experiences, they are a knotting of human psychological functions, when they have a sacral function, and also essentially essential, effective – they temporarily establish a secret thread of contact with forces,

which unforgettable solidify the personal ritual, pointing towards a personalistic religion, its hermeneuin (boundary) of individual drunken fusion of the subject, man as a catalyst of divinity "from the world, through the world" to the extent of man in the act of union.

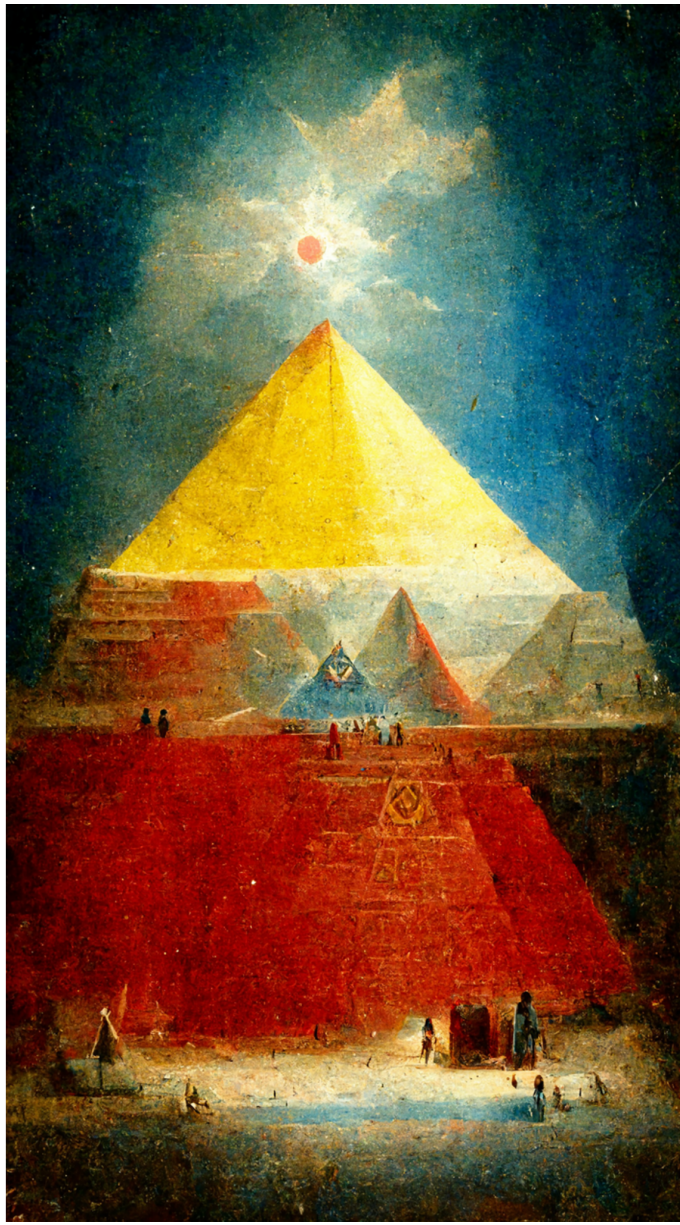
In this book, I offer similar interpretative-narrative games, as in the previous ones, which coded, and also encrypted try to be both obvious and concealed. Sometimes I am satisfied with the intended effect, sometimes I would correct a few things. In none of these cases do I intend to replace others' visions with my own, at most to serve as a finger pointing at the moon, a hound and lunar hare of Artemis-Hekate, her faithful dragon. Counting on the reader, and also keys in his mental continuum that are contained in thought-forms during engaged reading, I would like this form of mythopoetics to become a real mystery, performing psychagogic functions, albeit in a masked form – to lead to success in approaching matters that are untransmittable and experiential nuances, imponderabilia, a certain realization – even in the smallest possible degree."

Al-Khemi

Doorway of heaven, Shamash, sun with dragon spell, Ea's mighty son, Ea, the abysmal father, promise of immortality, forerunner of the seven Annuna gods, equipped with weapons of wisdom, wise noblesse, mastery of heart, young men praise you to defeat enemies. The morning light over the steppes, deserts and mountains. All earthly treasures are formed by your hand. Enlil, king of the earth, rejoices in your splendor.

May the stars I invoke protect me, Shamash, most worthy God, far from countless Beru, distances from Assuraku, towers of millions of millions of cubits built in my heart to kiss the palaces of the night sky and their sons and daughters.

What would make another pale as a tamarisk, I have survived at the behest of the gods. May the gates of Ereshkigal's Namtar and Erra bind the demons so that they do me no harm. May the three gates be closed and cause me no harm May the fourth gate Mutabriqu cause me no harm May the fifth gate Sharabda cause me no harm May the sixth gate Rabisu cause me no harm, May the seventh gate Tirid not harm me, May the eighth gate Idibtu not harm me, May the ninth gate Bennu not harm me, May the tenth gate Sidanu not harm me, May the eleventh gate Miqit not harm me, May the twelfth gate, Beluri



not harm me, May the thirteenth gate, Umma not harm me, May the fourteenth gate, Libu not harm me, May Hurbashu, fear and terror, never harm me, May Namtar let me pass through the gates of the underworlds so that I may find my shadow and the shadow of my loved ones, Spare me like the port of Agade from three hundred and sixty thousand troops from whom I received blows, and return safely to the land of the gods.

May Enlil, father of the gods, hear my request. Whoever cancels this will to return or tries to obscure it, erase it or use any movement of my entire mortal life and all the movements of my original and future existence, may Shamash uproot his or hers foundations and tear out their progeny.

On the boat of the stars: Ishtar-Annunitum, Anu, Enlil, Ilaba, Sin, Shamash, Nergal, Umu, Ninkarrak. Mighty the palaces of the gods:
Ishtar who dwells in Eannaki, the star of Venus, Enlil who dwells in Nippur, Dagan who dwells in Tuttul, Ninhursag who dwells in Kesh, Enki who dwells in the hidden palace of Eridu, Sin who dwells in the lunar palace of Ur, Shamash who dwells in Sippar of the Sunfire and in Sippar on Earth, Nergal who dwells in Cutha on Mars, and the holy city of Cutha on Earth,

May no demons enter, may they be judged and imprisoned in their domains. Returned to nature and to their thrones, without molesting a single soul.

Ishtar, the daughter of Sin, and Ishara, may the spell of Lamashtu be broken. May the spell of the Magi Ninkillim be preserved and active, that spell against furious, fearsome vam-

pire who was cast out by the gods. As Ninkarrak commanded by his example.

Ishtar, splendor of the gods, the beloved who stands in Shamash's mighty eyes. Nannay, Venus triumphant, a younger daughter, a sure power of the sun's mighty eye. Children of a radiant red-gold lightning, dancing around their mothers before the gods of this world fold their hands in joy. Irnina, the female Igigi, brave in battles, frenzied with splendor and dignity, a heart of stormy white and radiant gold.

Even if I am granted a radiant destiny, may I be vindicated against my enemies, for not out of cowardice but out of plagues have I done nothing heroic in my own eye. Adapa, the wise man who rejected immortality, was not a fool. He bided his time in wisdom to free himself from the toils of mortals and gods.

Glory to Horus of the Twin Horizons, the Great Judge of the Ennead Glory to Seth, the Vanquisher of Apep, who judges the Underworld Glory to Hathor, who with Sekhmet and Bast guards the Mighty Eyes of Providence Glory to Alpha and Omega, Isis and Nephtys, who are blessed and guarded by the Twin Crowns! I, Neb ntr-san-tep, scribe and Isiac priest, compose here a prayer and incantation to promote all who read it with blessing and joy!

May the tribunal begin, May their undertakings be pardonable, May my weary heart be judged on the scales of justice Blackened or blessed, May my life be drawn accordingly from the blood of my kheper-hati-ba May my movements be balanced against those of my enemies, wherever they may be! May all be heard, but the objective judge decides by resolving injus-

tice against me and my enemies. May I be assigned according to the necessity and the need, golden Osiris or black Isis, rainbow or Nephtide, avert! Protect my shadow and my soul from sinking in the pool of fire Rejoice, rejoice! For the powers have taken me under their mighty wings! I follow a great feast of the Yaaru, as many have done before! I tie Isiac knots around my spirit I secure the sacred bonds.

Hieros! Hieros! Hieros! Hosios! Hosios! Harpos! May the serpents of the Ureus adorn my temples and my forehead, for I have spat out and bound the enemy! Cursed him thrice and seven times! Heal the pain! For justice dwells in the fortress of Re, for Septad, the virgin, holds her scales on the tritogenic foundation of the cosmic spring of profundity! I am a young god and wear my starry garb on May Akh like an ibis on the stars A dragon amid the vastness of the cosmos Rejoice! For I have eaten the plums of Ankh! My mother Sothis, Isiac star, she rises above the horizon, that star of the solstice! Mighty is her name above the stars! May she make me bright and drive the desert black storms from my heart, may she uproot and tear all wrongdoing until my robes shine gloriously again! Thoth, adorned with dignity, bestowed by the Lord of the Universe, Atum, on Lotus, the infinite face, may the scribe of destinies, the poet and keeper of order, who delights the eternal twins, decide everything and anything, from the beginning to the end.

May the plums of righteousness and immortality be given to the participants of this noble feast! May they be reconciled! May suffering be dispersed May sorrow and grief be no more! Rejoice at the end of your stay in the mortal world, for the Lady Seshat has accepted you into the other

world and the wolf-headed Wepwawet has paved the way for you!

May I wear victorious laurel wreaths May I wear a magnificent ureic tiara, For I have arrived in the company of the stars, For I am welcomed by great and small, Spirits rejoice!

I approach to pay homage and honor thee, Oh, splendid, noble, shining, glorious beings! May the shadow rejoice as an active spirit, May the doubles, the souls and the spirit rejoice as one! May you rise as Osiris, dismembered by Seth, sewn by Isis, resurrected as Sah!

Heru-Khuti descends at the top of Tmu-Khepera, Souls travel from east to west and from north to south, On the great ascent! Tuamutef of the horizons, open the gates! For he watches over the abysmal descent, Night divides the Sacred Breath, Alas great cosmic void! Osiris Un-Nefer watches over the slain underworld. Great Qebensennuf from the South Pole, Commander from the Summer Equinox to the Autumn and Winter, ruling the Mother, from the Great Lady are born all the visible forms of Heru-Khuti and the divine hosts! Osiris, Seb-Erpat rises as her son, the Holy Breath Earth marries the Star Goddess Isis, the Foundation As Earth and Justice sews the rising stars of Osiris, guarded by Seven Shining Ones. Osiris Hu-Nefer rises, rises, rises! Ra-Hamarchis rises in the west, guarded by Mestha of the western horizon, Isis summons the rites of spring! Osiris-Tet enthroned, greeted by Hapi of the north pole! The cycles interpenetrate. Isis, Osiris rise on their rightful thrones!

O thou whose spirit of the bull, the Taurus, the triple dew shines! Whose serpents rise to the stars! May you be protected

at this word, heed me, bull queens and bull kings of heaven, free yourself, rejoice! Protect me from evil and promote the magnificent battles of my heart! May the Protectorate of Neith bring joy and righteousness to the living and a feast of brilliant spirits and souls to the dead! Mighty Vulture Khabet lick the newborn with a blessing that is your own! May you traverse, traverse the winding firmament of the abyss, and the waterways of ascension will be opened to you! As from the night you will pass into the days of Yaaru! For you will wear robes of your true form and shape, Immaculate, pure, rejoice! You are pure and innocent on the steps of Re! Do not retreat, like a child treading on the bark of millions and millions of years, find your home as a star in the dancing, glorious fields of Yaaru. Teferet nourish you with immortal food, you splendid daughter of Re! May nothing bind me, may nothing examine my shortcomings on earth May I not be imprisoned, not confined, may I find my true form and shape, among the immortals and the stars, in the joyous field of Yaaru! May I be like a hawk, protecting and seeing what was given to me by the gods to see! May I sanctify the covenant with my mage staff and my Isiac robes, and shoot the enemies with straight arrows! May I cut off the heads of the enemies, so that their limbs cannot rise against me!

Falcon calls me back, magnificent two Kites are showing my way, Anubis protects me, Wepwawet opens splendid paths for me! May entry and reemergence from Amenti be opened for initiates. You initiates! Gather around your mighty Bull-Queens and mothers That cry and weep for you, that call you back from joys and woes of Earth, That call you back upon your seats and thrones! May your secret names be preserved and made effec-

tive, may your Ren Thrive, vaulting spirits with joy, triumphantly! May you be free!

Gather Light, Scatter Darkness

.

„We do not understand except by observing phantasies." — Giordano Bruno.

"3:23: The Master, speaking with the Grand Music Master of Lu, said, Music can be understood in this way. The players first in unison, then freely harmonizing, playing separately or carrying on from one another, and thus the piece is completed."[1]

Thus born of the earth, another example of a human life. We live out our fantasies and imaginations, through honest and resonant intellectualizations. Then comes the deep feeling, the transparency of the perceived world, which resembles a naivety. Here we reclaim something like a consolidated inner truth. De-

[1] 3:23, Burton Watson, eds. The Analects of Confucius (Columbia University Press: New York, 2007), p.30

fiantly we oppose oblivion and forgetfulness. According to the law of self-reflection, we look up between the hypostatic mirrors. We reflect on this world and on ourselves, ascending through proportion, observation, and cognition. We find signs, tokens, and notions of the divine, and thus erect, furnish, and construct an inner temple. Ultimately, we want to leave the spectacle of illusions, the great hall of mirrors. We expand vertically and horizontally, stripping away the veils until the essence returns to infinity.

Resurgent atavisms are signs of true archetypes. In the language of symbols, what is not superficial is always essential.

All deeply living ideas are older than human existence. They live as cosmic forces that exist a priori. They are only temporarily drawn into the intellect and the soul. They are touched by our measure. With the means of a child of nature and the starry sky, woven into the fabric of the human idea, discovered and focused.

Ideas are the substance of the forces that bind our common destiny. They are revealed through brooding, pondering, acting out, feeling and experiencing. Sometimes this happens to a greater extent than fate may forgive. The destinies that do not allow such transgressions force them upon us so that we learn from them. When does a child of nature meet the roots in the stars. When do the lovers become one, united in harmony, united in liberation?

There are three kinds of heroism, I believe. That of conquering the world in an overarching triumph. That of conquering the interior in an overwhelming gigantomachy. The creation of cultural and civilizational foundations that make societies

flourish. What distinguishes a hero from a villain is the impact he or she creates in the world in the long run. A malevolent intention that leads to good is a Mephistophelian prerogative. A benevolent intention that brings about good is holy. An evil will that brings injustice to the fore is that of a conscious destroyer. A good will that brings about evil levels hells.

„In order to grasp the power of the images, the interpreter must in some way participate in the beliefs of those who are frightened and fascinated by them"[1]

How would the understanding of the world evolve in a binary star system with three moons orbiting an inhabited planet? Would the beings inhabiting this world grasp different configurations of forces? Their astronomy and therefore their astrology would be different. Their technology and evolution might be different. Perhaps the nature of life that evolved in such an environment would exhibit a different kind of contact, beings and forms. Apophatic between itself and the deep world. It is aware of the autochthonous forces of all its being and the deep grammar of the cosmos in many ways. Obviously through itself in contact with the world through knowledge and interfaces of interaction. Perhaps as lost as we are in our being? Perhaps as natural as their innate inclination? If a human were to travel to such a system, torn away from this world,

[1] Schmidt-Biggerman, Wilhelm, Philosophia Perennis: Historical Outlines of Western Spirituality in Ancient, Medieval and Early Modern Thought (Springer: Dordrecht, 2004), p. 4

how would he react to the nature of such a strange, remote solar system? If he were affected by the three moons, two stars and all the planets, how would he react, how would he respond?

We are all immersed in an eerie world. It is more or less interconnected and understood by scientific and astronomical axioms. And yet, by and large, it is unfathomable. Multiple hidden physical, transcendent and occult parallel factors and variables have their influence. Just as I believe planets have their natures, so do stars have their natures as ensouled entities, hidden worlds full of strange life.

It is remarkable that we too often limit the concept of life to something organic, living in the biological sense. Visible neutering the invisible force, the idea, the omnipresent being, the panentheistic intelligence. Between these forms of life there are worlds that we can rarely describe with our divisions and ideas. We often refer them to ancient fantasies and bestiaries. We may think them all fantasies and the mythomania of an overstimulated or psychotic mind. Or we may flirt with the idea that these worlds were once closer, more obvious, visible to the human participant. Without relegating them to unconscious, anthropological structural symbolism, but in interaction with each other. Not holistically objective, but also not totally dependent on the mind of the individual. We forget we are dreaming and think the spectacle is reality, or we observe events in the dream as if they were real. Lucid dreaming while awake is a sincere attitude. In dreams, we re-virtualize sleep with waking. Yet we act through the same tissue, both in lucid dreaming while awake and in lucid or incestuous dreaming while asleep.

Memory and history are not the same thing. That what is now was not always so is the repeated phrase of Whilists and Presentists, "It has always been so." Nothing new under the sun! And yet it is ever changing, like the flow of time and events you enter. Any worthy thing raised to a metaphysical level by an act of hypostasis becomes a wonder, a horror, and an awe of unimaginable proportions. It depends on the perspective of the observer and his ability to go beyond what is comfortably known. Everything that is reified and yet belongs to the sphere of the sanctuary becomes a living sign. Like the temple of the spheres in Harran. Like the ziggurat in ancient Borsippa, later called the Tower of Babel, or the city of Ecbatana, built by King Dioces of Media. Its mighty walls were modelled after the planetary spheres of heaven.

When the reification of the divine becomes too materialistic, too naively realistic, it descends and forgets itself. This causes the human spirit to reproduce itself with itself. It happens in a conceptual swamp through the separation of analogy, the confusion of referential proportions. It passes into a horizontal reflection that no longer even separates itself from transcendent factors, but more and more from its own content. This situation leads to an infinite variety which is superficial. Because of the flatness of the horizontal spread, it is the spawn of the postmodern fantasy, in which the infantile fantasy itself is cherished, reified and real. The magical transcendent hybrid, which is a perpetual motion machine, becomes the hubris of man-made hybrids. They need to be constantly animated and cease to function without the animators. This is the main difference between the objective world and its envelopes and vir-

tualities. It cuts off human participation in the flow of the living world and the world soul. It becomes detached from the source of life and builds sand castles on the beaches of dried up lakes.

Emperor Wu of Chan (156 BME – 87 BME) asked himself a fundamental question. What is the relationship of heaven to earth, so that man is in the world of nature in relation to the cosmos and heaven. He invited the best minds of his time to participate in measuring proportions, exchanging observations and sharing insights. In order to let the thoughts rise in great depth to the sky, bases were created once again. So again something was settled – not about individual and superficial things, but about deep insights gained from the world as it is. The times, the changes, the place of man and woman in the world in the midst of nature in a civilized refinement. So what manages the movements of the starry sky. How to interpret in a symbolic way the observations of astronomers, philosophers and Wu, Xi and Shu (magicians, shamans). How nature works and how natural philosophy elevates it to the Numinous Fires. And later – how to relate all this to the world of human affairs to guide them? We can approach the omitted, unknown, inexpressible deep laws of the physical, objective universe, which are discovered to a possible extent. After that, we continue with metaphysical measurements and directed realizations. They are communicated in the human symbolic language that laid the foundation for all advanced civilizations in their beginnings. There is no question that astronomy was the most important mother for any form of philosophy.

I present a henoteistic panentheistic view in which the antecosmic, pre-phenomenal transcendence is also the point of return. It is a non-Abrahamic view of the world. Everything is enveloped by an intelligible force. In a world of multiplicity in change, of gradations of force, the harmony of tension unfolds from the infinite point to the whole sphere of the great game. From the simplest to the most chaotic, it has laws that generate themselves from the simultaneous states. From the point to the abysses, all worlds have their own laws. Consequently, all beings that inhabit them show their tendency that corresponds to these laws. The transcendent point is that of silence and simplicity. There is an equality. Chaos is a potential of everything, the point of monadic singularity, where chaos generates laws that wrap themselves in the stability of possible worlds. Later, they are attracted by the pull of the void, chaos, or return to the monadic point. However, this is not a process of unification and separation, but a seamless integration. The great movement, the difference, the war – it's all in between. Observe the archetypes in the movements of the stars and planets. If we observe the archetypes of nature and human beings, we can deduce the changes on a small scale, that is, on a human scale.

The interpretation of these laws, grasped according to the possibility of fragmented or unified, topographically unequal perceptions, is a matter of hypophetic efforts. The knowledge, experience, skill, socio-historical environment, history of ideas, inventions, and history of perception itself have been expressed in different ways. Different peoples in different cultures, ethnicities, tribes, and civilizations related their wholeness to the world with different standards. Some of them measured in uni-

son, others measured different parts of the world. Comparativism in mysteries and religious traditions is as useful as it is inaccurate. It allows us to explore different perspectives and perceptions – if practiced – they can be realized tools, or ineffectual, deluded attempts and ordeals. Their mystical, affective, and intellectual configurations toward the perceived world have changed over time. It depended on what people in these social formations understood and what their traditions were. Based on signs and concepts that were possible to think, changes allowed by taboos. What was considered sacred and profane, clean and unclean. These clusters of shared perceptions formed threads of kaleidoscopic ideas and kaleidoscopic phenotypes of being. These views flowed in the mental, emotional, and spiritual bloodstream through group and individual vistas and breakthroughs. They had their pioneers, actors and participants. History is viewed backwards from the present and reinterpreted through cultural concatenations of scientific, social, political, and religious precepts that are currently established. This does not take into account that people in history have perceived the inner territories and the exoteric worlds differently. Some have not even made a distinction.

The variations throughout the ages in terms of metaphysical patterns, forces and worlds, visible and invisible, have been static, dynamic, chaotic, but most of the time – orderly. Attempting to establish man-made laws, foundations on planet Earth and structures that reflect them in a world of nature is an arduous task. The foundations, which were long-lasting, aspired to be approximate. And yet, they were prone to decay, degeneration, and corruption if not renewed and reformed. This is the

fate of all civilizations that have long been buried under the desert sands. People who thrive around their sacred and profane – may we respect their dust and breath – have long since been blown away by the winds.

What blinds the mortal who now chases this and that with surrogates that smother his longings and give him temporary relief. Until one is alone with being alone. Alone in the world of forgetfulness, embraced and in the company of those who have never forgotten us. The gods have never been subservient to man. Since all things are reflected in each other through the analogy of being, they can be influenced in passionate objectivity. In the sense that they receive impressions and deliver them again, but remain unmoved and lose nothing of their essence. The objective truth is most certainly beyond human comprehension. It can be too terrible to bear or too glorious to outshine and burn our eyes like the transcendent sun. It is a conceptual sign that is perfectly holy and noble in absolute form. It is not a retreat, but an invitation to study, to experience. To climb the ladder of the spheres through practiced epiphanies and realized, practical illuminations. The myth of the powers thrives in spite of the futile attempts of the exclusive religions to discard it. The forgetfulness of the human race has not harmed or damaged these powers. Whether they are stellar deities, cosmic, noetic-noeric, essential, aeonic, chthonic, cosmic-telluric, elemental, those of life, death, or stranger worlds. Whether small, humble spirits or higher deities. Whether they belong to the earth or to another world. Whether they are favorable to our race, or neutral, or quite the opposite, whether they can understand us, whether we are accepted by them as

This constitutes Ordo ab Chao, or Marduk Cycle (Tiamat-Absu: Marduk) within Trimurti (Tripartite States of Being: Brahma:Vishnu:Shiva) in an Oroboric Cyclicity;

States	Movement (currents) of Complexity		
	Enthropy decreasing	**Still/Shifting**	**Enthropy increasing**
Harmony	Growth	Preservation/**Renewal***	Decay
Disharmony	Decay	Preservation/Decay/	Destruction (Z)

***Renewal**, or the Campbellian Monomyth, the Heroic Journey is "tearing away from unknown, chaos" to renew, refresh, reinvigorate, reform the decaying, or failing order, or to sustain it and prevent reversals.

lesser gods. Whether they love us, despise us, ignore us, or have no such instincts. Interact in a way that suits their nature, essence and inclination. In a reactive and impressionable world of diversity, this is often difficult to predict. Confucius wrote in the Analects that it is sometimes better to keep "gods and spirits at a distance." Primarily, to respect them. As humans, we have hardly mastered ourselves, so how can we know anything about other worlds?

The ancients understood that the stars, nature and their existence were a sacred phenomenon, and so they understood the gods in this way. The gods as powers came first, as it says in Pymander, before the solar system was even formed. The world

followed, the human race being merely one of the recent brief spawnings of life on planet Earth. And what are we as a whole now, deprived of wonder, of harmony, convinced we know everything without knowing anything, but taking for everything a figment of the largely invisible? Apophatic perception or negative theology is the "knowledge that we know nothing". We need to find some certainties, great certainties, some hard-won experiences, solutions, realizations, beliefs, tunnel realities, understandings that we can rely on, that is a necessity for all foundations. Without it, the continuity of our reality function falls apart into derealization. When we behave properly on the personal level, we discover beauty, harmony, great corrections that resemble the cosmos — it is not chaos. Quite the opposite. It is in harmony with it and we try to approach this discovery by bringing our self-reflective animal self into resonance with these forces. To become a human worthy of the name, and in the process of homoiosis Theio, Theion Ergon, in the mutual impressions between deities and humans: to ascend as deified mortals.

We are not a Tabula Rasa

This work was evoked by a selection of carefully chosen narratives, styles of thought, esthetics and emblematic realities. They are not relative, but they are not entirely true either. The author has chosen to open the gates of wonder, horror and humanity. It is a mere trail that never assumes the role of "right or wrong", "true or false". It is a journey to personal understanding, an interpretation. When a human being refers to a part of a vast ocean of being, different in its characteristics, it evokes personal cosmographies. They are both merely a human measure of what they measure. He perceives only what presents itself to him for such understanding. It is never a static process. The perception of a Delphi pythoness, her language of mind and heart, is certainly different from that of an eighteenth-century Orthodox Christian Moscow priest. A mechanical engineer from the United States of America in the 1920s has a different perception than a modern network analyst of the twenty-first century.

On the scale of the present, there are so many differences that when we leave history behind and perceive from the present, we reinforce present seeing. If we go beyond the history of perception, we can not only look at history from above, but

also try to understand the language of the mind and heart in the history of other peoples. It did not put everything in perspective, nor did this ocean of human phenomenology work as a whole. In one way it did, in another an Orphic hierophantid caught "the golden thread of understanding." In another way – and as a completely harmonious process – it was not only effective, but magnificent. Why should we discard the traditions of ancient cultures, the mysteries, even if we leave them to scientific, purely academic explorations. Try to revive them as they thrive – indeed – within and without. Dare to do so and make up your mind. Think of others, the equanimity of all beings in depth is a fact. But if you define the differences according to the rules of levels of organization, hierarchies, a-hierarchical topographies of being, orders, chaos, parity and cooperation or conflicts about values and weights – then they are indeed opposite. Thus, the sameness of all phenomena in their depth does not exclude them from what is diverse and different. The radiant emptiness of the void makes all phenomena dreamlike, the monad rounds everything to numinous perfection.

Austine Osman Spare wrote that "this is the only moment of reality". For a human being it is the only true instance of his life as he could be. Therefore, this moment is the last from our point of view. Let us enjoy every moment. Our mind travels on in the wanderer's awe of the continuous flow that is in a man and shapes him into a mortal man. Distractions rush in as we focus on ten thousand things. If our life is empty and boring, we have not recognized life itself. We can project compassion, kindness and beauty onto the world, or we can do terrible things to ourselves. Just as we can project many

things onto the body of the living worlds and uplift them or harm them. What regulates is justice. It is nothing but a regulating force of the cosmos. Unlike human justice or the justice of nature, it is difficult to imagine. Some have tried to reflect this concept in order to lay the foundations for order on earth by motivating and inspiring people. But only insofar as they reformulated it, understood it, and opened themselves to the continuity of the cosmos. Whatever obstacle blocked the view caused a flood elsewhere. How it was interpreted and established, what was written, conceived and made — all this was a human endeavor.

The Golden mean is a solar method for finding the relationship between deep and relative metaphysical laws. Based on the observation of physical, natural, philosophical and emblematic laws, that is, human science. Rigorous and social sciences, art, theology, we raise them by penetrating this world with an inner vision. Constantly we discover deeper laws with the help of flawed and limited human instruments. These instruments are connected with feelings, intellect and ideas that produce the content. It is a mere reflection of these metaphysical laws on the human level in the minds, hearts and souls of men and women. In this way, we discover them within us, hold them, and radiate them into our lives whenever possible. Thus, the aeonic light of the sun is evident by its nature and represents in the world the radiance of truth. Its autophaneia is self-identity. In the solar cults, it was considered as a visible deity; in the human orders, oaths and contracts under its light were a reflection of the sun as a reified approximation of its nature in the world of human affairs. Thus, the laws of nature are obvious,

the laws of men are different, the laws of gods, spirits and forces rarely resemble those of human affairs. Man-made religious and mystical orders essentially attempt to reflect metaphysical laws by trying to measure, reflect, absorb, and consolidate them into traditions, rituals, and meanings. At a certain level of cognition and maturity of understanding, one imbues the ritual with insight. The discovery of laws through observation is later communicated by means of symbols, emblems that transcend the limits of human language. Since we are symbol-creating and symbol-manipulating, time-binding species, written signs are used to bridge these worlds through execution, catalysis, rites, persuasion and manipulation. Realization has many means and resources and is a consequence of openness. Delusion is limited and corresponds to one-sided dilettantism, short-sighted bias, adherence to concepts, belief systems, and clinging to oneself. Ratio is always a friend, even with seemingly irrational solutions. Remember that viewing the world through a limited instrument amplifies the view through the instrument's own "aggregates" – seeing, perceiving, feeling, sensing, understanding, knowing, thinking, and so on. It is never a complete view.

For example, a telescope that directs our eye to a star is really a negative observation. It is limited to what is known, observed, sensed, perceived, known. In astrophysics, such an observation must be supported by scientific knowledge, and it is within its framework. In metaphysics, the whole act of observation is useful in that it is not limited to the act of observation, but reaches into realms of gnosis through observation. The beautiful moment of seeing a star does not exclude all instances

of a deep context limited by perception. It can be seen as a physical star with all the properties known to modern science. From another point of view, it can be seen as an object among other systems in this galaxy. An ensouled powerful spirit, son and daughter of the Great Star Mother, star maker, if you will, depending on the model or simulation of cosmogony. Seen with mystical or second sight, a reality of powerful beings in hypostasis. A stream of photons, solar winds with variable plasma density, electromagnetic radiation, a total flux that reaches into unknown spectra, but also into those that are obvious. He is the combustor of deserts and harbors drought and pestilence. In Chaldean belief it is the eye of the third transcendent, like many other classes of stars connected by a thread, a divine hecatic fire of the world soul. An aeonic eye with cosmic powers, an entry port from the worlds of infinity (noumenal) into the physical universe (phenomenal). A sign of the greater world like a star – a monolith of various spirits of the eons, plunging into the vastness of the universe. The belief that a mortal can be rewarded with a star is somewhat nostalgic. It was the belief of the Hellenes and Egyptians. Repeated by Giordano Bruno in his work "The Expulsion of the Triumphant Beast". Countless monoliths may recall the eternal return of spirits to infinity, as living signs to others under the vaults of the stars.

Metaphysics is a way in which the human totality, opening itself to the world with sufficient understanding and perceptual acuity, enters into a conscious relationship with the intelligible worlds. We need a point of reference against silence. In fact, any reference point is useful, be it a force, a deity, an astronomical observation, a model of things, another human being, or

something more transcendent and elusive, as long as it is indeed alchemical and metamorphic. We cast the fishing net when we enter into a relationship, and then we pull back the net, leaving silver threads of memory. Then we catch the fine proportions of these nets to understand more and admire all the spiritual beauty with which we endow our inner temples. Our inclination and vision moves with the focus. Du fu (712–770 C.E.), a Chinese poet of the Tang dynasty, wrote of one of his friends, "His thoughts, floating in the air, reached the highest peaks of refinement." Confucius advised not to occupy the mind with base things, but to focus on the finest in order to feast on the refined nourishment of mind, heart and soul. The mind moves toward the starry sky, but it should be comfortable in any environment, somewhat detached and in control of the mind. It is ruled by its own geniuses and enters and exits relationships with the phenomenal world playfully, gracefully and with ease. In other words, it is the way the microcosm inherent in the human form, the senses, the intellect, the feeling and the spirit, reflects and is reflected by the world. When we exclude nature, the divine and daimonism from this world, we reduce ourselves to our kind. In truth, we cut out all the worlds that flourish in the background of our vision and knowledge.

Ethical science informs us, and it is necessary to enlighten us, but it does not complete us. Basic work in many disciplines is an attempt to be a general scientist. Whether in the social sciences or in the discrete sciences, it is useful to bridge mindsets and to illuminate the world from different perspectives. It is also useful in the ordinary affairs of politics, society, life, profession, science, technology, grassroots work, research, and so

on. Simply put, being an educated, intelligent, critical-thinking, open-minded, principled person with ethos is enough to help ourselves and others. To know if we are, confrontations and tests in the world are necessary. So also in the study of the occult, metaphysics, the performance of magical rites and ceremonies, theurgy, when we are confronted with the "other side" and the "foreign". With united forces, we should expand our understanding, ethics, principles, and obligations to the rest and take advantage of what we can. We are the disciples of the world, but only to the extent that we are entitled to be, only to the extent that we are willing to prepare and participate. If we violate our responsible freedom, if we move with too much ambition and without restraint, our work will be doomed to failure and that of others will be destroyed.

If we live in Plato's cave, we are more likely to live in the background of the essential worlds. And we do so until we consciously perceive them and begin to participate in their work in order to become complete again. We never confuse them with the ultimate, the established, but we must order our minds. With reverence and gratitude to the worlds that have taught us that we essentially move through the illusions and the illusion moves through us, the point of will is the catalyst of design. It is not a matter of negating conventional reality, but of raising it to a dream-like level while maintaining our commitment to freedom and detachment. All sensations, the workings of the mind, the world around us should be consistent with Yu, the Way of the Miraculous. Nurture this perception before you become attached to or captivated by the world, and move through it seriously, profoundly, or lightly.

Religions were created by codifying the above relationships. They were sustained by traditions, stories, legends, ceremonies, roles, magical rituals and gestures. They were a way to penetrate and remember human discoveries about impossible worlds. They captured certain powers within their astralistic resonances through ceremonies, codes, beliefs, rituals, celebration of events and occurrences in an act of reminiscence and repetition. The superficiality of a belief system begins when it is empty, when it is reified into nonsense and gives the appearance of having an essence by being a mere repetition. It preserves the function of social cohesion, it preserves the function of power, it preserves the ordering principle of reality. But from the perspective of mystagogy, it becomes void.

So it is with the living ideas in the whirlwinds of the universal currents of power. When they are replaced by counterfeits, illusions, deceptions and surrogates, longing is stifled by constant distractions, it clogs the spiritual bloodstreams and the spiritual veins and leads to terrible diseases of the unspoken genii, soul, heart and mind. Matryoshka-like illusions may not even contain the essence, like shells they are empty, but wrapped in an exquisite garment they look tempting. It's a matter of finding the right treasure chest and then skillfully cracking it so as not to damage the mysterious elixir inside.

Some religions may be closer to realization, others have strayed into projections of fear, guilt, self-enslavement, and martyrology of flawed doctrines often based on misunderstandings of human bestiality and idyll. In the end, it is the cognition, not the belief system. A belief system is a cognitive mapping that can only be elevated by hypostasis when subtle

constellations of mystagogical threads operate to put things in proper perspective. It may be that a belief system impedes the realization of greater insights by inhibiting them. It functions like a trap, serving no purpose other than a mental prison. Some defend themselves with consistency and intellect, others have had to destroy and convert outsiders and subtler minds and hearts with a vulgar display of brutality. But even in these religions mystics were born, like the Sufis, who tried to speak through the language of the existing religion so that others might better understand themselves. Masquarade continued — to convey the realization through the religions that prevented the essential techniques from being known or even mastered. Masquarade was confused with charlatanry, charlatanry with teaching, and so the practical methods were diluted, contaminated, and sent into obscurity. The discovery of relative truths, cognitions, and the dispersion of the darkness of ignorance, the attempt to resonate synthetically with higher orders of deities-not by imitation, but by wise incorporation-in harmony, freedom, fulfillment, completeness, and happiness. Application to life, cognition, and feeling is paramount. It is all human, all too human.

Mnemosyne

"Those who built in granite and constructed [halls] in goodly pyramids with fine work, when the builders became gods their stelae were destroyed, like the weary ones who died on the riverbank through lack of a survivor, the flood having taken its toll and the sun likewise, to whom talk the fishes of the banks of the water"[1]

"You will find in the halls of Hades a spring on the left, and standing by it, a glowing white cypress tree; Do not approach this spring at all. You will find the other, from the lake of Memory, refreshing water flowing forth. But guardians are nearby. Say: "I am the child of Earth and starry Heaven; But my race is heavenly; and this you know yourselves. But I am parched with thirst and I perish; but give me quickly refreshing water flowing forth from the lake of Memory."[2]

[1] The Man who Was Tired with Life in Simpson, W eds. The Literature of Ancient Egypt, An Anthology of Stories, Instructions and Poetry (Yale University Press, New Haven, London: 1972) p. 204

Mnemosyne is not a memory of our earthly life, but of all memories withheld from us in human existence. It is a total memory of all instances of our being, of this life and every other life, incarnate and disincarnate. What good is the memory of the little lives we have led and our stories as droplets on the sea of life and death? And yet, it is the absence of forgetting that has been considered aletheia in both life and death. A transcendent memory of everything, the roots, the destinies, the fates.

The gods may be as they are, in the eyes of men they may be a constantly moving whirlwind of detached forms [masks], detached from totality, as Democritus would put it. Captured for a moment in human impression with bated breath, silenced with a divine awe that flows brightly through us. Never violent, but with a glorious, luminous power that we can feel as something beautiful, pure and high. Temporarily personified, for example – as if we were walking with a superior friend who shines through our being. He or she inspires by idea, brilliance, intellect and feeling, with different characters and natures. Unique yet whole and harmonious. Ancient wings unfold with magnificent power. Eight-armed deities conquer all ignorance in an instant with a subtle thought. We are inspired because we want to be, because we are free and recognise ourselves in that freedom. We engage because we walk through a desert that we animate with our breaths. In the past, the philosophers of the Neoplatonic school perceived it as Providence. The great civi-

[2] Radcliffe G. Edmonds, The Orphic Greek Tablets and Greek Religion (Cambridge University Press: 2011), p. 5

lizations see in it a solar origin. Thus, the second Mithraic axiom is: "Harmony of tension in opposition". This was the bow of Artemis, with which the soul was to be erected. They were united in the supremacy of the Sun, which protected the numinous gates and the worlds of infinity. Wonderful ways of understanding hierarchies or ideas of the invisible and the divine were presented. All theology and philosophy, Iamblich wrote honestly, was [and is] a human endeavour. No revelation was ever imparted-this does not deny metaphysics, but reinforces seeing in a different way. This was known since the Parmenid doxa: Mortals have opinions about the divine, but these are only opinions. In theurgic Neoplatonism, participation in the world was perfectly embedded in a rite within a theological structure. It elegantly conveyed what was most significant and essential. Thus the fine intellect of Sosipatra, probably the most outstanding of all the Neoplatonists, trained in the Egyptian, Eleusinian and Chaldean Mysteries, must have been forged by the Sun, the Moon and the planets. The seventh conqueror, the conqueror is the dragon and Artemis, verily. Iamblich, who in De Mysteriis refers to the Elder Races and develops a subtle philosophy, means the personified divine essences. Hypatia, the Alexandrian philosopher and preacher who excelled in the sciences and astronomy, must have referred to something true and attainable – not in vain. Just like Proclus, who classified the chain of being, whether mortals, deified mortals, daimons, heroes, angels, demigods, high deities – he must have had an intention to understand the world. He was no mere cartographer of his fantasies, but an interpreter of the divine in tangible categories. They all understood this flourishing world in one way

or another – as long as it was conducive to truth and liberation, it was the embrace of truth.

Without wanting to give the impression of being a chaotic syncretist, it is a notion of understanding that connects and leads to greater insight the mystagogical narratives that gradually measure a complex and diverse spiritual world. It provides ease of movement and discovery, and assembles new gnoses into a whole. In ancient times, it was common to travel from master to master, mistress to mistress, temple to temple — to be initiated into the mysteries, just as we study at universities today. Far too often today, in our Western-centric view, we are static, our minds moving within their boundaries. Confucius wrote, "Those who are well versed in ancient times but penetrate and understand modern times are good teachers." Timeless mysteries have never lost their value, and modern times need people who understand them as never before. They are not anachronistic triviality, they are alive and yet forgotten.

.

Via

"Knowing this <one> thing, that great natures produce great evils when corrupted, and the greatest enterprises are in all cases the most harmful when they go to the bad. — Iamblich in a Letter to Eustathius".[1]

As far as nature is concerned, we are adapted to our environment, as all nature is, which is shown by it. We are imperfect in evolutionary terms, from the standpoint of utility, for example, our spines are not fully adapted to an upright posture, newborns need to be fed for months, etc. A Hindi woman who has given birth to a child has nurtured it for a few years and then symbolically gives it to the world as a gift. She wishes for her child to excel after her son or daughter enters the earthly stage.

Our existence, which is located in a deep, objective universe, arises in interpenetrated, pre-existing relationships. We are an inseparable part of configurations interpreted by our somatic system, our sense organs, our mind, our spiritual carriers,

[1] Iamblichus of Chalcis: the letters / edited with a translation and commentary by John M. Dillon and Wolfgang Polleichtner (Society of Biblical Literature, Atlanta: 2009)

our cognitions and feelings, which make up the content of our lives.

We are in a biological cocoon that recapitulates ontogenetic, phylogenetic and psychogenetic evolution on planet Earth in a stellar environment, the solar system. We are immersed in this environment and express ourselves within it without knowing how open, essential or empty this space is. We do not know how our lives resonate within the world of nature, planetary and stellar forces. To what extent do the unknown, manifold divine and abysmal factors influence the earthly stage? How alien, distant, dear, near or uncanny it can become. How overlapping, connected or separated the star systems, world systems and their inhabitants may be in whatever form. What is unknown to man, worlds that thrive without bodies, worlds that are in a tangible or intangible form. As united and condensed in great fields of brilliance above the stars, whose

power is manifest even in our sun, once praised as the gateway and manifestation of the creative powers of heaven. We are thus in an operative framework limited by our form. We repeat a system of a priori deep forces, deities, ideas, symbols, types and archetypes, concepts, their traces and signs. They are anchored in us and in the world that our race lives through, modifies, focuses and creatively interprets. All this in fragmented, tragic ways, according to the measure that our understanding of ourselves allows, never in absolute numbers.

Only by understanding ourselves beyond the boundaries that lie before us can we expand the territory of possible relationships to phenomena and noumina outside our cocoon. By opening strange forces within to connect with vast forces outside, we inhabit a flawed human perception and yet attempt to draw a map that is not territory.

Then we experiment or are exposed to new meaningful content that gives us greater psychonautic and transcendent, if not terrible, insight. It can elevate us above our own history to see the larger context with a hawk's eye and illuminate the search for knowledge, for truth, within the safe confines of common ground, intelligible worlds. The appropriation of human existence has been called a treasure by Buddhists, to give it a healthy, wholesome order of expression and to clarify the gaze of consciousness a lifelong task.

And for good reason – human existence with all its fine self-reflective intellectual-sensual aspects and its spiritual interface is a mystery. What a tragedy for humanity that even this worthy birth is reduced to nothingness by chasing after unworthy things, by practicing things that no longer represent hu-

mane aspiration. Chuang Tzu wrote that Confucius felt he was being punished by Heaven to lay the foundations for a civilized order. Confucius once thought about a dragon sage and then when he met Laozi, he exclaimed, "Now I have met one!". Chuang Tzu praised the sages of the true path as "the cosmic clods" who traveled detachedly without evaluating or weighing anything. They were free from the world, as companions of the heaven that lives them out. In the Tarot, the card of the Hangman can stand for a mortal man or woman who has been turned upside down by Heaven. Their roots are planted in the stars, in the transcendent. But who shines in the world, in nature, in the past, in the future?

Hermits guard the star of the lamp that illuminates their path, and thus power, justice, regulation and harmony are carried out into the world with a completely empty, selfless mind. This is the case when the star of one's consciousness is one with the feeling and reason of the beyond. In divine moments, when all our movements are raised against the obstacles, we arm ourselves regenerated against attackers when we are down. Filling the void of space with the divine, we play out our star and focus with a power that directs the finest of our daimon's possibilities. Filling our inner temple with splendor, we chase away the thieves, the destroyers, the insignificant ones who stuff us as if we were mere puppets feasting on our mental movements (Anathema of Zos), we grab them all by the throat and drive them away if possible!

Below the sewage and shrapnel of a besieged spirit, above the power of our star, which gives us the will. So that all these who abuse our physical temple, force our mind to move in our

autonomous trains, convinced that they live us like puppets, sometimes stealing an instance of our being, but never the genius of the star. At least until we are torn to pieces and our will turns unnoticed into the will of the adversary crawling around inside us. When it is perverted by the adversaries and twisted to our worst, we try to give up the will only when the divine concentrates through us to catalyze it. In the end, we may all break – but what a magical battle it was!

Anchored deeply in the positive void, we dispel madness, terror, cruelty, delusion, anger and ignorance, and uplift the things for which the ancients lived. We try to represent the higher worlds with all our heart and mind. We make a man or woman realize the heavenly vaults and throw the thoughts that do not come from the base into the air, as in a great mission. When it is time to sacrifice the extraordinary, the strange, the terror, we return with a trophy to share with others. We do not pursue our work, we try to make it whole, complete and rounded. And when it is complete and rounded, we engage continuously, as before, during and after, for the world that needs us. Never resting on our laurels, never feeling vain pride of repose, we are always honest and authentic to the forces that have gifted us with insights. All this in order to reduce the desolation and burden of our spirit, which went beyond what the human form should witness. Then we recover sobriety. Let us reformulate it into simple elements that may be more easily conveyed through the power of myth, poetry, analogy, allegory and philosophy.

In other words, all means that reify the symbolic without killing it. We sacrificed our inner milieus in the search for rea-

son. We harnessed the experiences of chaos, madness, rapture, ecstasy, laughter, delirium, sanctity, and derangement. We have contained them and reformulated the process into something useful for the rest. We have tried to create something limited, rigorous and yet clear-sighted. When you see chaos, you necessarily find order. It must be enforced before confusion tears us apart and blows our realities to pieces. It is a humane principle to choose and negotiate new ways and values that best suit our standards. And that is after we have assessed, discerned and decided what their value is for their net impact. It is a greater sign to open such vistas for others while sacrificing our own vision. This is a way into another, renewed hermetic art, made up of our journeys, experiences, perceptions, our interpretations and views. Basically, without the journey, without pioneers, there would be no one to transmit it further and revive the psychagogic principle. But to undertake it, we really have to ask ourselves. How much are we willing to sacrifice, burn, destroy our facade and give up the attachment to our self. In a sense, we are giving up attachment to ourselves to become a fully autonomous, self-directing individual who is selfless, mindful, focused, and at the same time non-violent with their art, like an actor in a dream play. A sovereign metaphysical anarchist with a vision of the world and a greater order.

How much space for the universe and for other beings can we create in the temple of ourselves without violating it? How much can we risk and what steps must we take before we fall? These ways show us the way to sublimate our understanding. To add a sense of freedom in which we acquire volitional, self-constituting powers in harmony with and with the help of the

greater things. We move between masks, introspection, hollowness, emptiness, numinous light, stories and ideas, feelings and thoughts. We become animate and animate the other, animate the self that is animate through the other, and allow the self to be animate through the other. In doing so, we retain the sovereignty of the spirit, the senses, the feelings and the mind. All in varying proportions, depending on nature and what we recognize as our Self, the immovable spiritual star. Following Nietzsche, the transformation process in alchemy is lengthy, dynamic and unpredictable to give birth to a dancing star. There are no sure recipes or instant methods. On the other hand, there has not been a single man or woman who has not been recognized for a great heroic struggle and has maintained true honesty in the eyes of the gods. The powers and forces are impressionable to the extent that they lose nothing of themselves. The method of a man is the wholeness of life, in each of its transitions and decisions, attitudes. All victories, glories, badness, stains of the mind and heart are symbolic rituals in the making. Conscious rituals and performances are comparable to magic. All those who imitate others will never know themselves. They are too busy chasing appearances and imitating something they have neither the life nor the fundamentals to understand. Those who are authentic and honest resonate with their inner Daimon, grow through countless transformations, and forge themselves along the way. They can help others understand themselves better, but they can never live their life for them. Neither steal or imitate the genius of their spirit, nor pass it on to anyone else. Do not let this distract you from your work. To gain something ephemeral is not to gain anything.

To live a life, a mind, a soul, a heart magnificently, either inwardly or outwardly, is what the Chinese called "being in the company of heaven."

Confronting total freedom and total chaos, refining order means finding a cosmos of meaning and order. What emerges is an existence imbued with subtle meanings that make it round and complete. We find the answers when we are desperate and exhausted, yet have the determination to show up, to move forward, to become round and complete. to recognize what is useful and what needs to be discarded. To affirm each moment. These answers are neither absolute nor completely true. However, if we trust them and make them work for us, they become sanctified and reveal themselves as sacred affirmations.

On the other hand, despair and terror also teach a complete annihilation of this affirmation. Thus, it turns into a tension between the emptiness and the infinite sinking in the distance from the world, an existential struggle or the night of the soul. To withdraw and enter into the flows that correspond to the form is to understand its meaning and order. When fear is exhausted and one recognizes the whole, one assumes the responsibility of maintaining the works for the rest. This commitment is the strength against indifference. Those who may be torn by misery and have a great vision that permeates the realities of the earth understand beyond their species. It is an ethical and moral education that forges suffering, but it also teaches patience, strength, purpose and ultimately joy. Then we conquer suffering and focus on principles, direction, purposefulness and tranquility. In the end, we may be surprised and confused by humanity, curious about the laws of fate. The terrors and glo-

ries of the universe with its mysteries and awe no longer threaten us. We have found total annihilation and stepped into it to find a gigantic woe with our minds. We revisited the stream with fresh vigor to play a game with absolute freedom. We realized what wisdom, measure, proportion and responsibility are. The gods did not inhibit our movements, but only taught us how to fall. Like children, we can learn through mistakes to discern and decide what to do in order to stand upright. We judge according to our abilities and realize what is beneficial for the whole without imposing it on anyone. We have recognized the poisons and remedies of the world, which fruits and remedies are for our humanity. We have recognized what ignorance, delusion, anger, attachment, selfishness and suffering are and what of them arise in variations, variations of vice, and therefore decide to act. We are vulnerable to them at all times, yet remain strong whenever we can defeat them. As life moves rhythmically, we are prone to failure, mistakes and errors. Our mind and heart move along the path. They are corroded by forces that try to reverse our progress. Those who want to block our way into greater realms, in relation to the forces that support us and embrace us with their wings. Sometimes those who oppose us ask a simple question: are you ready? Having a direction that is above mortal life sets things straight as we express this impulse on the earthly stage.

Aims of a magician philosopher

> *"Any reduction of the metaphysical to the human world is an anthropocentric projection. It is of use if it promotes ef-*

> *fects. Likewise, phantasms of the human mind not directly related to objective metaphysics can be imagined realities, but they are not conducive to realization"*
>
> *— Saturnin*

It is the aim of every mystical, hermetic or psychonautical effort to establish a certain personal universe, an individual religion. Then, through contemplation, meditation, action, experiment, confrontation, rite, science and art, one has to find out how it is related to the general relations and the deep laws. Sustained motivation and breadth of attitude and vision and their responsible, limited direction are important. Let us assume that the limited tools we possess can also mask a larger numen that eludes what we can intuit and imagine. It is beyond our comprehension in its entirety. In our ability to self-consciously reflect and elevate ourselves through the recognition of higher worlds, we create a potential. The tools with which Mother Nature has endowed us, the tools we have been given by various powers, are merely tools. They can be addictive, although they come and go in miraculous ways. Thus, such tools can become a disguise instead of serving their purpose of illuminating the path, shaping it. For a tool worshipped for the sake of the tool is never the goal. When the means become idols, the goal is lost. When we are attached to tools that we lose, we lose the meaning of development. Bionic statues, astralistic talismans, fetishes and artefacts are man-made representations of the etheric. When understood as mere tokens, a temporarily enclosed essence, they serve their purpose. They reveal respected

aspects of the realms they represent. But the goal must be abandoned for the process to unfold, so engage with the process and dance among its sounds. The world soul must be expressed. Perhaps it is this capacity for self-reflection that is the basis of all mystical science and art.

What we perceive with our senses and our minds, our instruments, the physical, objective universe may be only a deep shadow to study, but that shadow contains traces and concepts for the philosophical eye. It is an inviting field for discovery in a strange game. Perhaps it is an emanation of even greater worlds, invisible to our apparatus in contact with reality or illusion. Once we have opened ourselves to their reception, we begin to question further their particular and general properties, to understand them, and to synthesise our discoveries into a system, if we dare. And we should dare to do so! Let us boldly accept that there is a force, a world-soul in manifold ideas, which pervades this universe. Not the ordinary ones we may experience, but powerful forces that we can see through the lens of a human being. It is a matter of extracting existing patterns by human means and bringing them to an orderly understanding. The apophatic attempt to understand, experience, and reflect upon powers, forces, minds, feelings, ideas, and other modalities of being and non-being is an interrogative quest. It may involve a world-soul that is intelligible through the totality of itself in a way that is not comparable to what humans understand as self-reflection. In individual entities that are often unrealized and dormant until transformed, mirrored, ignited and reflected. Whenever an entity can participate in its mechanics by opening an eye to this existence, it enters indi-

vidually into this larger stream. In this way, it is permeated by everything that is not captured in a natural order. It is called to awaken with the qualities of a particular being as soon as it is recognised by that being. Within a general force and properly focused and consolidated into a particularity within wholeness or oneness. It goes through a process of refinement, transformation and finally liberation.

We can distinguish two types of mind: the pure Intellect, i.e. the Nous, which is timeless and spaceless and is reflected in the ordinary human mind and feeling, depending on how open it is to it. And a human mind, the ordinary mind that trains, sublimates, destroys, transforms, ages, changes, permeates and decays. This human mind is what the cognitive sciences are concerned with. However, it also transforms other components of the bodies and the passive, receptive souls of a human being, and it is directed by them to the extent that they give away impressions.

The nous in the human anthropological conceptual projection on the world is the intellect, its ideational and emotional aspect is the hecatic world soul. The human mind is elevated by the power of authentic feeling, honesty, intellect, synergy and transparency that constitute creative reason. When it has found a right relationship with the Greater Spirit, a point of reference, it moves through relative orders. This should be done dynamically and skillfully, in accordance with the grammar and deep metaphysical laws, as well as the major transitory forces, the local transitory currents embedded in a greater whole.

By relating time, space and age in their current microcosmic environment. It is masterful to know and adjust to the

great change of Opera Omnia by incorporating its movements and laws. It is the job of a magician-philosopher to understand the change and the laws and to support, mediate and help the currents to settle properly. And he does this while eliminating the negative effects and supporting the positive ones. In its uniqueness, it absorbs inspiration and laws and transforms the mind, souls and consciousness. It can be sublimated through psychospiritual alchemy to ever higher orders of perception and reflection. Thus, lower order feeling and reason are refined by higher order aspects related to the nous and the world soul.

In a pleasant environment, the nous is the quinta essentia and the "cloud of unknowing," while the human spirit, soul, kheper (heart) is an intermediary between the animal world, the generative realm, and the reflective nous that deifies it. By incorporating its profound laws into the great constellations of the inner symbols of life, we weave our garments. Once such completion has taken place, our animal mind may be persuaded by many forces, entities and realities that support or destroy us, perfect or pervert us. They either draw us into their nature, shape us or make us discover our own substance, our nature, our geniuses, our essence, our inclination and — according to our potential — express and shape it. It is our task to support this process and to strengthen the spirit by asking it for help. At the same time we strengthen our life in all its aspects, round it off and make it whole. This effect results from the diversity of natures and their laws, the disproportion of sameness and otherness and their own substance and tendencies to their own behaviour.

The problem of evil is essentially the problem of evaluation. It arises from the tension between sameness, otherness, and natures. A man is captured by forces whose nature falls on his head like a mountain when he contradicts them. He creates tension and turmoil among other natures and substances that are repugnant to him. They have their own perceptions, inclinations, senses of contact with reality, trade-offs, insights, and attitudes toward complicated rules that permeate the worlds in question. To recapture human nature, to redefine it, is like dancing with everything that contradicts it. Either by the law of inertia or by the law of inclination, attraction or repulsion. The only way to overcome this contradiction is consciousness, energy, direction and an unwavering determination. Whenever it is possible, call the help from "above". The shielding of the discovered, determined rules, perceptions, memories and cognitions, the protection and active work with them acts like a seal on the life work. According to human understanding, evil is not equal to matter or disincarnated malice, but to the lack of formation, principles and humanity connected with the reflection of the finest inner truth, ethos and daimon. The greater the firmness and stability in continuous righteousness that guards the high nature, the more robust is the defense against the concept of evil. The lack of a determined attitude to defend oneself, to overcome vices and defilements in an inner gigantomachy is too often projected onto God, the devil, nature or some other force. But when we engage in responsible gigantomachy, even if our defenses are shaken by anything external that is constantly malignant and destructive — it was worth fighting. The sources of evil may be many, including disincar-

nate natures, but they are mainly produced by the "kleshas" as defined by the Buddhists and Hindu ethical philosophers. That is, ignorance, anger, pride, envy, hatred, selfishness, attachment, to name a few: in a succession of mutations, variations, kaleidoscopic complexes and accumulations, from which more refined poisons arise, known to modern man in their vulgarity and subtlety. These are not mere words, but hidden dynamics, meta-patterns of the living tendencies of the Karman, in which the seeds of causality take place. A self-aware being can avert and see the roots of such developments through argument, confrontation, reason, virtue and good reference points. Their variations and mutations become a chain of consequences that produce more evil and, like a machine, pull more beings under their influence and produce suffering. Like the golden chain of virtue, the iron chain of vice does not spread symetrically, steadily, and accumulatively, but is a manifold entropy of rise and fall within changeable, ephemeral topographical maps. The problem of metaphysical intervention, or lack thereof, is essentially a confusion of degrees of reality and a projection of "sky daddism," submission to control. In fact, it is our own act by which we move toward metaphysics, an individual act, not a collective reception or inception. This is because we cannot fully exchange perspectives; it is a subtle cryptography that is part of our self-enclosed existence. If this is so, we cannot share our practical advances in metaphysics with anyone else. We can describe, guide, but the lapis must be found by the person who wants to find it and is willing to do so. The work is primarily about supporting, releasing, commissioning or liberating people who are ready to walk the path. Vocation is tantamount

to answering the constant call and applies to anyone who chooses to walk the path. The Chaldean dictum "calling and receiving" is true.

The normative views of the doctrinarian schools are an aberrant sign that reduces the complexity of the world. They are necessary, but only a few have managed to grasp them and successfully destroy the shackles. We live in the world of phenomena, we do not see and yet we are seen. Tearing away the world of phenomena, we see and we are seen. Liberated from the world of phenomena, we see and yet we become invisible to it. Some people are strong enough to keep an eye on metaphysical hypervirtuality without splitting it into a confusing master-slave dependency. It is a matter of will and commitment. The mind must break through the prisons of perception and delusion, gathering all its parts until it pierces the veils and spheres that imprison it. Theoria is the work of the discerning mind and feeling, preparing and dealing with all kinds of intellectual endeavors in the world of art, science, politics, etc. Theurgy is its sanctified practice and transforms the preparation of the theorist into a theurgic soul. This is a process of transformation of the mind through learning, education, virtues, training and critical thinking. Then it is raised and transformed alchemically along the nature and character with the help of the invisible worlds. The soul is educated and learns its potential and actuality, its possibilities and abilities. The shaping of the inclinations, nature and thus of one's daimon opens the gates to expression, freedom, inspiration, play and duties.

When we give the spetacle a human face, we may be a part of what the Hindi concept describes as lila — play. It may also

be a larger illusion called maya in the Asian Orient — the spinner in time. In it we can take three positions. We can consider the universe as something hypothetically evil. This position creates a negation and keeps us trapped in opposition to it. It is a conceptual mental trait that psychologically creates a tension that keeps us trapped in dejection. Understanding the phenomena that the mind constructs and refining them as modulators and rhethors of consciousness and the soul makes us responsible for taking charge of our feelings, emotions, moods, inclinations, mental habits and creations. We are informed that we are participating in a movement that disciplines the mind, even when inner psychic dynamics or opposing forces twist it. It is about standing outside the mind and observing it from the outside. It is about understanding when it needs to be freed from afflictions or molded as an organ for contact with this world and relate to the world. It alternates between recognizing its emptiness, the illusion, to free it from self-liberation, and accepting that it is a real entity to strengthen its action. Likewise, our mind, which is receptive to greater orders of things, becomes attuned to that order and opens to great essential spaces that refine and sublimate it.

We can also see the universe as something good. By seeing it as part of a greater being, it creates an affirmation and draws us to it in constant attraction. According to the law of attraction, we are too satiated and tired of change to detach ourselves from it. As a result, we are ensnared by what it has to offer until the first dismissive feeling of suffering arises.

The middle path is that of profound detachment, guided by our individual daimon. We still operate within the world,

but we are beyond it. The process of finding these laws is not easy. It requires an active discovery of correspondences that are not necessarily static and must be reflected in us artfully and dynamically to a degree appropriate to the form and our evolution. The worlds circle, dance and move. When we succeed in assimilating them, we act with the world of greater currents and events, while the currents invited into us flow into our creations and into the world. The point is to focus the world through us, to set its currents in motion. We tune into the laws of life and attune ourselves to recognised, higher orders of being. The faster we expand and purify our perception, the deeper the insight into change and the wisdom in responsiveness.

Drawn to what we love, we become clothed in the garb of those things. We can become obsessed with the object of our well-being. It is an ability to move through the field of action and dominate the field. In doing so, we never claim victory for ourselves. A rapid movement through one's life, catching the rhythm of one dance, then another, then another, with no time to fall. When one stumbles, one learns to recharge, take a step back, move forward, and dance again. To sharpen the mind, to be receptive to feelings and to engage, to confront, to always move freely in all aspects of one's life, to be fresh as a phoenix. We do not freeze reality, nor do we bind time, except for the immobility of inner truth.

It is said that "Buddha attained enlightenment with the whole world", that is, his microcosm was rounded and completed. This is not to say that the whole world was enlightened. It means that he penetrated the world with his enlightening insight and thus broke the chains of the world. He liberated the

world and liberated himself. Once man is fulfilled, he pushes out his mask from the world and his life:

"I regret to leave such a beautiful world" — were the words of an old professor. Whenever this infinity is in love with a form, it takes off its mask.

We understand it when we experience pain and hope, when we are torn into agony and released from it. Tormented, harassed and tempted, struggling and surviving, acting and holding still, we know. We see more, we perceive all movements and changes, we feel more, we perceive. We check our thoughts and inclinations and protect the experiential performative knowledge we have conjured, and hold on. We continue with the struggle until it becomes an easy game. The shells of attachments and illusions that blind our minds are torn away one by one. Oh woe! New ones appear to ensnare us with their charm and guess whether we will see through them or not, to test and try us. Considering this life as an instrumental game, we become detached and never deny the rhythm of life. Waging the battle with joy, we move between despair and affirmation. It is a duty to penetrate the world with greater insight. We can analyse the entire contents of this universe and beyond. We can understand it to a limited extent, but if we attach an absolute essence to these manifestations for even a second, we will be captured. It is a never-ending path of balance between life without negating it, death without running away from it, and above all the world — without denying it, permanence and immobility, and responsible freedom while embracing it.

Basically, life expresses everything. Everything is a moving scene, a theatre of shadows. When we are caught up in the scene, playing the actor without sobering up, we stay on stage until we realise that the audience and everyone else has left. All we see is darkness. With a suspended skull in our hands, we become petrified and frozen. It is a testimony and a memorial to dead things, a tombstone to the whole spectacle.

As sons and daughters of man rediscovering their spirit, we thought we were serving the world voluntarily, committing ourselves to it, fighting for its sake. Half the time we live our lives, the other half we decondition, de-indoctrinate, free ourselves, run from the hells. Even when we saw the gods, cosmic chaos, fire and order, we turned our gaze away from them to devote ourselves to our fellow species and the hidden worlds of the earth. to serve and liberate suffering, injustice, blindness, ignorance, despair and pain. But when did we lose it, withdraw regretfully? Were we trapped in battles with ourselves, with our demons and natures that perverted our minds? Trapped in separation from the world — and thus at war with it, rebelling against each other. Was it a matter of creating the necessary discord to reintegrate and unite us? Or was it due to a lack of discipline to control our wild, ape-like minds? Have we lost the golden thread by which we can speak to and through all, and replaced it with petty opinions? This may be true, but it is utterly unwise and hostile, for it shatters hearts instead of growing wings. Was it to reflect, to encourage critical thinking, to create order out of chaos with small tactical moves and strategic shifts on the worldly chessboard that refuses to obey its own rules? Is the effect of misery ever judged by the motive,

the cause? Or do we see every ruin as a past palace or just what we are, but how do we admire the ruins of dead things and are never amazed at the ruin of people.

Or, while waging a war against those whose interest is based on unjust power, influence, domination and delusion, have we lost all sense and set ourselves ablaze as dissidents? And as dissidents were slandered, ridiculed, branded as demons and devils until we changed sides and wore the robes of darkness?

We dreamed of great things and were punished by the little things of life, while the breath of greatness clung to our hearts and minds like a curse. Then we hopelessly resigned ourselves to them and tried to shake the foundations of an immovable mountain — everything that was wrong with this world. We never agreed with them. Under the agony of a great, penetrating vision that led to fierce compassion, strength and resilience, we made the decision to rise above. Determined, we used the smallest means to revive our dying hearts and dead minds. Equipped with the resources we were allowed to gather and the ability to engage while we were masters and seers to bring heaven. While we were devils and liars to others, we carried hell on our backs. We brought light and torched the darkness of ignorance until it extinguished our flames. Our past is deep and wounded, it was pure survival, evolutionary adaptation, and we hide our sources of pain in unfathomable ways. Under the guise of innocent smiles, foolish madness and vicious hatred, we allow only a few to drink from it.

Courage was first shaped in battles and encounters, then it became a mere habit. Later, miracles and numinous apparitions

ceased to be impressive and became merely an indication of a seer's path, an emblem. Neither approve nor disapprove of our movements and instructions. They recognised us for what we were, are and will be. A pure tool to nurture hope and compassion, a focused commitment. Sad reminder of how far this world is from greatness in the smallest movement and the strongest breath. A reminder of what cannot be undone, cannot be written, cannot be taken out of unjust history. It can be silenced with laughter, friendship or love. We avoid building a fortress between our happiness, our fears and the world. The path with the gods requires struggle, despair, and passion in equal measure to calm, joy, reassurance, rest, and balance. But is not it all for a purpose?

We are resistant to brute force and poisonous thoughts, illusions, indoctrination and brainwashing and survive. By straining our focus and concentration, we remain steadfast and determined to break through unwaveringly. Our minds are perverted and put to the test every day as our defense mechanisms gradually become ineffective. We are robbed of our power. As we participate in a game of contamination describing this being, we cannot allow our minds to break down. Cold and vicious, darkened, we become silently numb, angry and restrained. After all, what we have gathered in the course of our struggles has strengthened us, hardened us, and made us who we are. Yet, we have never been without help. Every step we took with growing determination was blessed, protected, strengthened, tested, controlled. Against those who contradicted our essence, for whom our very existence was a cardinal threat. Or so we appeared in their perception. The chain of cau-

sation is also a chain of pain, delusion, anger, but also of knowledge, liberation and eudaimonia.

Everything has consequences, and the causal laws are complex, their sources multiple, because we are victims and perpetrators, slaveholders and liberators. The seeds of events that have endured for centuries emerge and mingle with our minds and hearts. They act, react, and shape entire worlds. It takes effort to dissolve a toxic burden, to cut the iron cage. To free ourselves from chains that bore into our innermost being as the seeds of new events sprout and take shape now and in the afterlife.

Aesthetics

> *(...) "and finally through a juxtaposition of beauty with ugliness in a paradox where it is revealed that an artist who represents ugliness with more skill creates something more beautiful than the one who represents beauty poorly, because the artist's skills convey more Truth and Good in the ugliness represented. Thus ugliness in art can be beautiful because it shows us how much can be lost and also expresses why that matters through an appeal to our emotional understanding"*[1]
>
> *Lawfulness must be sought in the atoms and even deeper, indading our own atoms. From these depths, the ethical and aesthetic judgment reacts to the finest variations. That is why injustice usually appears as ugly.*
>
> *— Ernst Junger, Eumeswil*

It is what captures that hidden law of a reality that is felt

[1] Jaroszyński, Piotr, Beauty and Being, Thomistic Perspectives (Pontifical Institute of Mediaeval Studies: Toronto, 2011)

with a sense of understanding, respect, and awe, and that can be both full of terror and full of greatness.

In this respect, the high realities of the archetypes, the essences, before they were given a form in tokens, can be represented as ideas, as beautiful constructs of powers and forces. The task of the artist and the artifexa is to find such connections and reflect them in the mind and deep in the throne of the heart and soul. It is a cathartic, alchemical task. The idea of beauty flows where there is a prepared scene in which it can unfold. The vulgar, the ignoble, the unrefined obscures the world so that it cannot be seen. Art that captures these threads in the hands of a skilled person who has a flair for the reception of beauty and its interpretation is a truly aesthetic representation of an idea.

This should not be done at the cost of losing the beauty of the various crooked forms, the diversity of nature and chaos. These things, too, struggle for dominion over the soul of the magician's heart. These things also try to shape and teach it, if their teachings are not rejected. With the suppressed, unpolished chthonic man, no stellar image can be born. With the flat daily image in the heart, no nocturne can be composed. As long as we remember that all forms are a representation of emptiness, no grotesque macabre will repel or distract us. On the contrary, we can try to form a picture of the idea of the metaphysical idea of beauty. In this way we can capture deep laws in art, just as the music of Pythagoras and geometry reify the music of the spheres in the theology of the Tetraktys.

In accordance with this thought, symbolic hermetic rhetoric is a necessary discourse that abstracts deep reality into

human aesthetic reasoning. So that it is less obscure and closer to the heart. However, there is a danger of superficiality confusing aspirants and, instead of initiating them, breaking the symbols and producing mere signs. There is also the danger of doctrinarianism, where the living teaching dies and the experiences become a mere clue.

The Hollow Man, or the undrunk Godhead

— Do I contradict myself? Very well, then I contradict myself, I contain multitudes I am large. — Walt Whitman

Forced equality is the death of character and feeling, of spirit and ethos, of individual, authentic genius. In the name of equality and concentration of power, the most vicious imaginings have been enacted. The feeling of equality embraces, it leaves no one out. Everyone finds his place of his own will and in accordance with his nature. It is a promotion in which everyone expresses the genius in which they find themselves. It is not about establishing the old power dictum where people are disadvantaged in favor of a possibly corrupt, unjust government. It is about finding a harmony between excellence and mediocrity, between talent and drought, to find an appropriate task and commitment to one's abilities. This does not exclude social mobility and acquisition. This attitude promoted the merits of character and organically absorbed others in this ethos. The promotion of enforced equality creates inequality and injustice under

> *the guise of fairness. In this environment of petty jealousy and resentment, conflict and competition are valued more than cooperation. — Saturnin*

An expansive mind is broad enough to admit diversity. There are large and small things integrated into a consistent and meaningful whole. A pervasive insight that seems contradictory to others can be seen as fragmented and fractured. It is like a game of chess in which an opponent, an arrogant beginner, thinks he is playing with a mere amateur. He will soon realize that a master has prepared a simple trap for him by thinking several moves ahead. He can let the arrogant beginner win without losing control of the chessboard by predicting all the moves and making deliberate mistakes.

The need for compassion is characteristic of a greater mind. We cannot know this spirit when we live in separation; It lives our joys and sorrows through and through. It lives nature, chaos and order, powers and forces of the indivisible universe.

> *"A monk asked the moon reflected in the mirror of a lake: - What is that which the Mu Masters speak of? - The moon answered in its reflection: This monk was never there."*

This is what some understand by a deity. This is what some who attained the deity, only to abandon it, reflected in the midst of their turmoil and became intoxicated with it. At least, that is what they preached. Sometimes they mistook themselves for gods, drunk on their ambrosia. Depending on the time, history and age, they preached their own vision embedded in a fig-

ment of the socio-historical episteme doxa, pistis, setting. Mistakenly, they assumed it to be universal. These prophets made the mistake of shouting "truth!". Mystics, intoxicated by the universe, shouted to the heavens with great joy. They thought that their projections were confirmed by everything. The higher beings may take the form of human beings, but they are understood only to the extent that our senses, knowledge, ignorance and perception allow. Torn into the transcendent world, away from the world into which they were born, they are still creatures of nature, obeying the laws of nature. If there is such a thing as true omniscience, it is to unlearn oneself and dissolve in everything. No human word or knowledge can grasp it, but only interpret the figment of an experience. Hypophets, interpreting, inspired oracles, losing their limits, are like translators to catalysts. The awakening of divinity carries its own risks. The association of any divinatory content is associated with an ego dependency interpreted through a psychic projection. This does not deny the experience, but turns the truth in it upside down. An approach and an apophatic approach among the hypothetico-deductive considerations that bears fruit is tantamount to a realized act, but it has nothing to do with objective truth. It is an elaborated pattern that works and makes the understanding a little more rigorous and precise, but never complete. The best theurgists, magicians and thaumaturges were well-trained men who knew their limitations.

The revival of the deity within is a risk. The association of contents with an ego dependence, contents of a psychic projection in summit experiences is a minefield. Only when it is discarded, as in the Zenistic "discarding of the body and the

mind," is unity found in the whole world, which in separation somehow relates to individuals in henosis. These mortals are an echo of this unity of the quinta essentia, which calls to break away from a fettered illusion that confuses itself with the truth. Then there is a fragmentation of this unity into the embattled fortress of a deluded madman. It is not easy to convince him to descend and examine what truth there may be in his revelations. But only from the standpoint of this unity can we try to participate in the relative orders and their cosmic topography. There is the realization or the unfolding to the macrocosm in true synthesis. There is the deception or buckling into the microcosm through separation. Truth and falsity are a negotiation and an agreement between parties, affirmations and negations. Beyond their conventional utility, they are empty. There is something else. It is the inner truth from which power arises. It is subtle and educated, wise and perceptive. It is not to be confused with fanaticism, conviction or faith. It is a confirmed essence of knowledge. As if the mind tries to penetrate to this unity, but all projections confuse the unity of essence and overwrite it with psychic contents. We can associate with certain roles. Often the psychotic tendency tends to evaporate into associations of grandeur in mania. In cases of depression, it degrades to "inferior" forms of life in involuntary self-flagellation.

Psychosis is nothing but inflation, deflation, accentuation and over-aspectuation of the mind in distorted proportions. It has both biochemical, environmental, inner millieu, biopsychological, sociological and spiritual aspects. A normal mind does not explode into psychosis as a permanent disease. There are so many factors that lead to a mental disorder that the shock

causes ripples and dislocations in the person's overall behavior, feelings, personality, and subjective states of experience and perception of the world. Psychotic and mystic can often be both characters. It depends on the way they deal with information, perception, belief systems, cognitive systems, thoughts and intelligence. In short, on the whole mental environment.

It is the confusion of the archetypal role with an identity that seems like a vocation. Jesus believed he was "son of the archons" (Nag Hammadi Library), he was a Gnostic Essene who confused a spiritual experience with his belief systems. The experience can occur independently of the beliefs. It takes precedence over the doxa, the opinion about the divine. All too often, people feel that their belief system is confirmed by a peak experience or a spiritual experience that has nothing to do with their beliefs. We confuse the phenomenon with the person, the belief, the abstract. In this sense, unity sings for us all and is connected to us all. The intoxication of desire is found in the inner truth of a man or woman who wants to break the chains of a projection. As far away from the illusory screens of the worldly theater as possible. It is the imploding content of a conceptual and empirical world that, metaphorically speaking, separates the star from its manifestations and the universe.

Identity is only one aspect. The shells of mental and physical self-images we carry in our minds make us feel real. When a mind fragments, it can reassemble itself on another level. He gets rid of the self-image when he hollows it out to become hollow. He quickly rebuilds the self-image from memory, otherwise he would become unconscious. Is it possible to be beyond

the mind and consider one's mind as separate? Can we enter our mind to wear its illusions and conditioned images consciously and relaxed? It is about living one's own mask and letting others live it.

Unwavering loyalty to one's incorporeal self, the divine Other, is the goal. Even though we are only toys and puppets, we enter into a conscious relationship with everything we encounter, integrating nature, nurture and control over ourselves. We carry ourselves for the purpose of communication, to secure the sense of necessary selfhood. To reflect, affirm and deflect other personalities and natures, not to dissolve ourselves in them. We cannot live in the void, but to conceive of it as real is quite another matter. When we have rid ourselves of all illusions, the void wears masks, the mouth of the cosmic void and the stars sing through us. The core, if we must have one? Neither body, nor spirit. It is the world soul that carries itself in expression and individualizes itself in the course of ontogenesis. It merges through the resurgent, reverse spiritual ontogenesis when the work is refined, ennobled and completed. It never is. The mortal and his angel are separate and yet inseparable. They are interpenetrated and infused by each other during life, meet and separate again. Their genius is mutually impressive. They are both susceptible to change, undergoing metamorphoses shaped by us and the gods. In the end, the daimon retains its superiority, and one day we will meet our own.

Linguistics of Selfhood

To think after we have spoken is foolish. To think when we speak is imprudent. To think before we speak is mindful. To speak reactively is thoughtless. To speak thoughtfully is discerning. To speak inclusively is wise. In public, good speakers command the entire audience in such a way that the average persuasiveness of the speech influences most of them to feel that their needs are being met, while the rhetor influences the audience in an intentional way. In private, good orators penetrate the thoughts of others in an empathetic way and conduct the conversation in such a way that the desired function of communication is achieved because they know each member.

The use and abuse of language. Those who master language are generally free from its influence, both emotionally and, to some extent, cognitively. They master it through silence. They speak the words deliberately, conveying concepts and ideas in ways that are appropriate for the audience to enlighten, illuminate, and help them. Language users are easily manipulated, enslaved, deceived, threatened, or persuaded into extreme folly. They can be seduced by the most blatant contradictions if they do not master at least the basics of semantics, pragmatics, rhetoric, simple logic and semiotics. When silence contradicts

words and has more to say, it should be listened to. No charlatans, no disincarnate voices, no malicious people should command over our minds. Both the winged powers and the great deities communicate through sublime ideas, inspiration and the greatness of authenticity. The content of all languages is known to them, and the talkativeness of the earth is transparent. Words should be used consciously in communication. Whether in written, recorded, thought or spoken form, they should be disciplined first and foremost. The mind should be persuasive, skilled and mastered in the silent language known as Gnosis Arretos – to communicate with the greater worlds. Words were not made for cowards, nor for name-calling, slander, deception and misdirection. They were not meant to spread ignorance and low, unworthy values, but to strengthen character, inform and enlighten others. Those who are passive prisoners of words in this world dance on the strings of others' will.

The structure of a language, its grammar and function, manipulates and treats abstract things by reducing them to a sequence of symbols. By imposing its innate architecture on the content of meanings, it structures thought processes according to its rules. If the structures of logic, syntax, and function were to disintegrate, most likely the mental sphere that connects them would disintegrate as well. This could be evidence that the logic of any language conditions the thought processes. There is an underlying metasystem that enables the acquisition of languages. This mechanism is based on the separation of an act in which a fragment is extracted from the whole and given a label. Symbolic labels are shared intersubjectively and evolve into an advanced communication system.

The sequence of symbols, words, is bound by rules that generate only as many probabilities as the logic of a particular language allows. Message exchange is possible to the extent that we understand a common system of rules that are transparent to both parties. As an included stochastic process, the probabilities of occurrence depend on past events and a contextual background that delineates and defines the information from a transmission of observations according to the function of the communication.

Plotinus believed in Nous, a conceptual land beyond language. Nous, the higher aspect, conveys concepts; the lower belongs to the senses, memory, and imagination. Logos, a mediating factor, the phantastikon or imagination that receives and transforms impressions, was the vehicle. An act of remembering is an act of reshaping or creating in the imagination. To enter the land of imagination through the inversion of the act is to find relationships beyond language and words. In a sacred language of silence, echoing with sacred sound and meaning, the gods speak.

The process of idea formation is a process of synthesis or resolution of a thought equation based on a set of data (memory, knowledge, perception, experience, intuition) that strives for logical, creative and rational continuity within a given framework. Structured, existing knowledge serves us to limit the phantasticon of thought. If the phantasticon interferes too much with the cognitive process, it does no harm as long as its symbolic function is understood. Synthesis may be associated with the reward center. Intellectual hedonic technique is an acquisition of such a habit, it is based on solving the synthesis in

an optimal way, not necessarily, but preferably optimal and correct. The pleasure principle here leads to the nearest resting point because of the economy of cognitive structures. Sometimes it takes a conuterintuitive overcoming to arrive at a concept or a new idea. In the symbolic reality structures and the processes of resolving thought equations, the emphasis is placed on penetrating reality without superficial conceptions. By understanding, we release energy to satisfy a satisfied intellect. Discipline and the ability to construct abstract concepts are required to go beyond the apparent world. All of this depends on cognitive tools, scientific training, creativity, education, and the ability to escape the imposed linear thinking imparted by regular education and socialization. To explore the geometry and architecture of thinking, one must begin by exploring nonlinear dynamic spaces as the architect of one's own cognitions and thinking. The first skill in thinking outside the box is to notice the structures that dominate it, to be aware of them, and to know that they are finite and often flawed. An attempt to tweak the structures, to experiment to see how the cognitive-empirical content keeps falling into them, is beneficial. As long as the solutions are consistent with the consistency of existing ideas and knowledge management systems. One of the guides is intuition. It can be an unconscious, irresolvable synthesis for which there are no data sets and which must be explored through associations. Then, vaulted in cognitive content, they can be triggered from a different angle. In this sense, resourcefulness is an alternative, unexpected way of looking at things. The language of ideas is a way to specify general concepts and perceptual orders in order to communicate without the barriers

of language. The principles upon which one builds the interpretive foundations of experience are the entire structure of the thinking style. From this experience we conjure up the scene of the exchange, either by breaking it down into smaller parts or by perceiving it entirely. It is never a complete view, as it involves immeasurable subtleties and vast chasms when trying to describe a strict perception. It is a process of perception by exclusion, it should serve an instrumental purpose to achieve a desired view. Upon this we build a system of exchange between experiences and certainties, fallibilities and pragmatic aspects of the knowledge produced, it informs the process of understanding. Where reason is defeated, intellect, imagination, feeling and intuition become the main intersection between intersecting ideas and interpretation.

There is no sacred language as such. All languages can be made sacred by exaltation, just like all symbols. To bring out their magical meaning by sensitive, deliberate symbolization is an act of compression into utility. The music of the Pythagoreans and the instruments of antiquity sought to capture the wondrous hum of the universe in harmonies on obvious planes. Later music has sounded and harnessed various currents and forces through its expression. A perfected language is that of intellectual, soulful silence, which contains all the hidden factors that we try to convey with our limited abilities, forms, thoughts and feelings. Trying to translate it into different magical languages depends on the flexibility and mastery of words and our abilities. Poetry has more to do with symbolic magic, at least in written form, than programming languages. Philosophy is an original sense, a formal aspect of the poetry of the world.

Its only purpose is to leave signs that, when reverse engineered, can lead to similar insights and techniques in others.

Reflections

The Western world generally subjugates the materialized, reified image. In doing so, it too often replaces the subject with the idea. The delicate tension of difference breaks down and is replaced by the idea. The subject is seen as the primary object of the mind to be investigated and concretized. The Occident is more concerned with transformation and construction, and moves away from the Idea. The idea is often seen as too metaphysical and not concrete enough to be of practical use. The Occident, then, is a civilization of application. The Orient tended more toward the tension between the idea and the mind. The application of techniques to develop the psychogymnosophical aspect was emphasized. Emphasis was placed on speculation in a non-pejorative sense, mystical and philosophical exercises. Both worlds constructed different relationships with life. The Occident is concerned with linear progress, the processions of the ages. The distant Orient focuses on a circular necessity within which the events of the world take place. The West suppressed the difference. Civilization populates the mind with abstractions created by the manipulation of matter and resources. Even ideas are treated as reified products of extensional observations. This has led to an almost complete replace-

ment of the idea by subjects, by the transparency of the visible world. Transformations within individuals and groups became bound by processed ideas. Everything else was relegated to metaphysics. Western man creates from the idea, but confuses creation with the idea itself. He reifies his product and mistakes it for a total expression of the idea. The subject is endowed with an absolute, essential separateness. Gradually this creation populates the minds, censoring the idea. Its world becomes a sum of such reified abstracts. Then it changes in different constellations and variations. It becomes self-created and gradually binds the mind to reified subjects through the fabric of such constructs.

Such constructs are later modified, mutate, and evolve, or they continue to evolve without any particular knowledge of how they work. The subject of the idea becomes a human being. No longer is the human being the master who guards the idea and its expression, but the subject becomes the master. On this basis, a construction of conditioned reality, esthetics, perceptions constitutes the world. The mystical traditions maintain the tension between the spirit and the idea. They are not concerned with making it finite and perceived as an absolute unity, as often happens in the first case. Rather, they are concerned with illuminating the vision that is constantly expanding and permeating the mind of the mystic. It is not a matter of holding on to any of it, but of delicately presenting the world as an idea to the mind. There the mind mediates rather than conquers the world with its reified knowledge of it. From this different way of looking at the relations between the world, different attitudes towards life arise. In the first view,

one treats life as a property filled with absolute, reified, essential reality.

We often oppose it with the subtlety of the undefined, invisible, imperceptible abyss. It arises between the real, known and the mythopoetic unknown. It arises whenever the structure of reified ideas overturns the determinate finitudes in rejection of statism. It introduces the chaos of multiplicity. In the process, modern man is psychologically damaged. He freezes the image of the world that refuses to submit to the status quo. In this sense, a synthetic, constructed entity of a system of reified ideas invades the mind because it no longer relates properly to it. It forces the mind to live a synthetic constellation of entities. The creator becomes the created, which is dominated by its own descendants. A distinction must be made between groups passively programmed by such social entities, mediators (educators) and those who program such entities. Depending on their work, self-programming allows us to metaprogram from the outside. The macrostructure displaces the microstructure. In order to perceive it from the inside, one must break out of it, that is, reprogram these entities. To observe and separate from them outside their work, one needs a metaphysical third party. This enterprise seeks to subvert psychic entities by transforming reified subjects into hypostasized objects. It thus requires a higher point of reference, i.e., a meta-physics. A mind in itself cannot escape a spirit if there is no transcendent reality. It is not a purely speculative operation. It has a real effect on the psyche, which is always carried in a symbolic form.

The return to mythopoeia requires a detachment from the world of the reified absolute. It bridges the gap between the

real, the existent and the subtle. It enlivens the gap and gradually closes it as the metaphysical idea and the mind reunite and adjust perception. When the actor is the played and the played becomes an actor. When the actor does not confuse his role with an identity and does not claim this mere role as his own, forgetting that he is an actor. Thus, most of us are immersed in the ideational webs and simulations of our inner universes of abstracts and identities. Subjectively, we instinctively automate our reality until it becomes known and fixed. We participate in the automated narrative machinery of intersubjective exchange. Intersubjective programming of intersecting millieus in internal universes open the way to communication. Intersubjective webs of meanings and beliefs are woven into the fabric of individuals' inner milieus. They depend on actors and agents involved in the process of spectra of psychic narratives.

The world of absolute, deep truth may be inaccessible to the human mind. Information is related to the phenomenology of perception. They are contextual and therefore deal with relative, conventional truths. We may be closer to feeling absolute revelations at times. But that does not mean that we are closer to them at one time or another. Realization or reflection is also a model of experienced perception; it is neither complete nor infinite. It is interpreted, even Buddha made interpretive comments about his enlightenment. There is no universal spoken language to fully convey it. It is never tangible and is a personal gnosis rather than a common gnosis. It may be reflected in the intellect as a complementary essence of the individuation process, but it is never fully known.

The law of observation states that the system we observe always adapts to fit people's narratives and beliefs. It does not change objectively, but it is in the eye of the observer, usually an ignorant observer. We create our own reality, but not in the solipsistic sense. We can redraw the maps of the world to some degree, and therein lies the small demiurgic activity. In diversity we can discover deeper coherent rules that allow us to move through the world with greater freedom. For human consciousness, the reality of the past is constantly collapsing, behind a gaping abyss. The future is constantly being rewoven; we are merely a point in time, moving on a time that does not exist. "Very deep is the well of the past" – wrote Thomas Mann – how can we imagine the infinite future. Apart from the fact that time is a manifestation of power and energy and radiates space? That human perception linearizes flashes of events into hierarchies and sequences? If every instance of eternity is its totality, then every moment contains it. It is perfectly sacred.

The Observer Effect

> *A great man, a great woman is one who does not fulfill his or her nature according to his or her whim or petty life. It is someone who carries the expanse, the power of the moving spheres, the worlds that transcend the mortal. From that point on, they express the common greatness in the divine chaos of their life and soul. These are beautiful people. These are true people. — Saturnin*

"Sia" was the hieroglyph for perception in Egyptian heka (magic). Perception, or its conscious displacement, is extremely important when moving through magical spaces. The formation of the mystical mind is both an attempt to strip away the conditioned territory and a refinement of perception. By supporting this act, we enable shifts that reorder content, structure, and execution. It allows access to dimensions and realities that are impossible and unthinkable. Those whose minds become interpreters, hermeneutic muscles, engage in the surveying of the possible. Depending on the stability and breadth of the observer, such shifts of sia open up new perspectives of interaction with meta-dimensions. Various parallel worlds and dimensional layers of beings are interwoven. The degree of interaction

with these phenomena is the factor that engages us. The degree of mastery one has is the influencing factor. The degree of persuasion and resistance is the factor of will. Whether you are actively influencing a stream of magic, facilitating a passage through the magical catalyst, or inhibiting its growth, it all begins with perception.

Worlds that seem non-existent become true, powerful and beautiful, or terrifying when you explore them. Therefore, this rule cannot be extended only to human perception. It can be any being interacting in this way through different orders of perception. Through the ability to adjust to other worlds, it perceives them. Since the realities resonate with the individual mind, they can be isolated as subjective. In other words, an individual is attuned to a world, it is not the world that is attuned to an individual. not perceived or experienced. Since the state is case-specific, it cannot be observed under experimental conditions. A hallucinating psychiatric patient sees, that does not make seeing less valid in his reality. One can dismiss it as a hallucination or engage in it. When psychopathology tries to brand any extended perception as a concept of illness, it is a feedback trap of psychiatric paradigms. A mastered "second sight," for example, does not contribute to distorted views, but allows one to gather more information about the world. This can then be used for practical purposes from a magician's point of view. Modern civilizational scripts are inadequate for understanding such interactions. "Ghosts and demons" have been relegated to fantasy, and the new song of progress mocks them. It happens that "ghosts and demons" can conveniently use this progress. For example, I once watched a VR -farm of Japanese

people watching porn, a psychological experiment. A digital-pneumatic libido circuit triggered their lust and arousal. A succubine immediately connected with the generated sexual energy and milked it at will. Sometimes people who spontaneously open themselves to such changes become insane. As a result, they are referred to psychiatry. Of course, it can happen that sensitive people fall into fringe areas that do not correspond to the general view, but are really psychopatological. Both religion, New Age and sectarianism are a trap. Without understanding the occult laws at work, one is helpless to the beliefs. I do not claim to be free of bias and cognitive error. I only claim that my model explains certain things better than others. Modern, widely used scripts offer no way to alter perception other than through drugs or entheogens. Ways must be found to train them without reliance on psychoactive substances. In this way they are not used as a recreational activity, but mastered, consolidated and used. It is a way to divide the fuzzy scripts of reality into many models and remix them while maintaining order and sanity. Moments of transformation of consciousness, the development of a transcendent function allow interaction with meta-dimensions. This shift in perspective begins with choices and beliefs that open the possibilities of perceptual changes. The imprints of these changes remain as a kind of "lock pick" for the worlds accessed with magical tools. Measurement occurs in the act of observation, in which an image emerges that responds to any action on a superficial (untrue) or effective (true) relational basis. The point of effectiveness is the successfully introduced formula through terms that reflect true representations. The psychic constellations, the em-

bryonic consciousness, are redeveloped by the Sia rescript. Anomalies of Sia paradoxes trigger the point where we can acquire Siddhi by imprinting them in our soul. Dao is alchemy, De is granted by the heavens. To merge Dao and De halfway is the goal. The imprinting of a structure, a logical system, a syntax on Sia, its constellations, shifts its network and recalibrates it into a clavis. The loosening of psychic structures and the recomposition of complexes necessarily invites other contents and inclinations. This is the horizontal mode of intrapsychic operations. The vertical mode is built into the structure of the depth of dimensions or "metaphysics". The former is purely psychological and alchemical, psychonautical. The latter transcends all possible human formoids of mental and physiological aggregates. In the sense that part of our psychopneumatic abilities gain competence in the larger web in parallel with dissolution and action in larger forms of consciousness. Our mind can handle this quite well if it is prepared. Physiological limitations prohibit acting fully consciously on extra-physiological and extra-empirical levels. When we create a multidimensional act, we control only some aspects of it, the rest is reinterpreted by the appropriate dimensions and the world. In a sense, we are only as competent as our mastery allows, and totally incapable of higher resources without intermediaries. Intelligencers, entities, messengers and emissaries of other worlds negotiate and mediate our persuasion. Ultimately, it is the imprints of our spiritual consciousness that are transformed.

Process of Thought-Discourse

> *Everyone sees only what he wants to see, everyone recognises and understands only what his perception and experience allows him to see. Beyond that, we interpret everything back into what we know, but never beyond that. — Saturnin*

Each act of narration is characterised by the linguistic and psychological function it plays in representing the world. This is done through a representation that defines and delimits meaning through the very act of representation. The act involves either symbolization, speech, writing, representation, thought, or action. Its style, intent, motive is defined by a contextual framework. It takes away or adds possibilities of interpretation and communication. Depending on what is established in the universe of discourse, it applies, negotiates, and agrees upon.

An act of imagination is understood as painting a picture with senses, affect, cognition, reason, and general synergy. It is identified by its volitional, passive, active or intuitive functions. Thus, it generates a mental representation. Depending

on the tools used, it causes the shaping of the relationship. The relationship is defined by rules that describe the synchronicity between the mind and a particular object of imagination in relation to the world. In this sense, a mental act establishes a relationship between a larger environment of events, patterns, and the mind. At the same time, ways of manifesting this imagined world are elaborated, suppressed, or shaped. The effective application of mutual observation leads to real relationship and representation. There is a gap between an act of imagination and the represented entity. When it approaches in the universe of conventionally true events, a correspondence occurs.

Manifestations that connect events with intersubjective intelligibility set in motion a causal chain of functioning. If it conforms to the deeper grammar of reality, it is an effective act. Otherwise, it becomes a void act and represents a fantasy rather than an imagination. It is not meaningless, but it belongs to the realm of aesthetics and art rather than application. However, these realms can overlap and intermingle. In the magical theatre of life, a performance, the realm of expression contains rites and rituals. Whether they are commemorative, repetitive, recycled, and creative depends on the act. Playing with movements and gestures, words and actions, silence and stillness, trance and consciousness is a demarcation. It tries to capture and delimit the macrocosmic territory through microcosmic events. An act performed in a magical sense adds an extra dimension to the above. Through intention, concentration and imagination we sacralized it. Normal acts do not have the necessary qualitative method, commitment and concentration

to become magical. The purpose of ritualised existence and spiritual training is to gain that very meaning.

Each work is individual, in this sense it is impossible to modulate the consciousness or repeat the same steps and processes of a mind. It is impossible to reproduce an individual imprint and perspective in the same way. To shape one's geniuses so that they shape us. "The truth is within, gnothi seauthon". This effect probably depends on a sequence of changes in consciousness and perception that facilitate the key. It is like painting a work of art, a round mandala. When it becomes an essential type, it is fulfilled. Its token can be destroyed, while its type is indestructible.

Capture a Moment in Time

I stood in the night, broken and cold, looking again at the stars. I heard in my mind a silent, polite, unspoken thought: do you want to play, to live? Look, dance, rejoice, take part in human affairs, you deserve it! — he tried to make me happy, for my face was contorted into an unnatural, tired smile. With great reluctance I nodded my head for a "no", distant, fully understanding my situation. I liked these moments of honesty, of surrender. I loathed myself with hatred and malice, until I began to love them. Lesser possessions of the mind, creeping decline into trivial vulgarity. Petty revanchists over unworthy things of life. Those torn moments of devotion, of pure spirit and unwavering concentration, as heavy as a sledgehammer. With a slight feeling of a dead tear of withdrawal, empty impersonal compassion and a painful longing, a thirst for infinity that I liked best. It was my best acquaintance. I was born from the dichotomy, in the tension of pain and mental war, of resignation and despair, of chaos and disturbed masks, sacrifice and burnout. I know nothing else, survival, retribution, slaughter of enemies. Let them bleed at the altars of bloodthirsty gods, let their souls burn in agony! The desert of silence in the storm of words, then philosophy, meditation, esthetics of the forbid-

den freedom of the heart. Make me a fighter — but there is no one to fight, least of all myself. This prolonged misery was survival, not struggle. I never let myself be made a martyr or a saint or called that, I would despise that, that is a choice, a poor choice. I was concerned with war and its effects, overcoming with strength and cunning So let me remain a wise man, an upright fallen son of the sun with the ruins of my love. Revived by her, I loved her with all my debris and dedicated what was left of me to what can be saved and perfected! I thought with a Spartan king, "You revive my happiness and my will to live by throwing me up like a doll and forcing me to be happy and committed. How can you force someone else to be free when they know they are only a slave to circumstance?" I may have sacrificed everything I had in this life, but I do not want to go back to the wasteland I left behind, the ash land. I want to live for them, if I may — without separating us from the world. He nodded his head at me, an ancient hero carrying my body, winged and armed? Pagan angels, heroes, demigods. So you do not want to dance with the gods? — he asked sullenly and silently. My wish is to take them and become eternal. I hope it is not a selfish wish, it is an honest will to leave. We will stay here and be everywhere, we can become a power, a vortex of consciousness, timeless, spaceless. A part of a greater fiery spirit that will descend and wear human masks, alien masks, unknown masks of the world, to shed a moon tear.

I liked the old Hellenic Gnostic ideal, it was more mature than its Hebrew counterparts. I will be her Bythos, the deep depth. She will be my silence and idea, I will be her truth. She

will be my mind and my feeling, and so I will be her life, she will be my word, I will be her union, she will be my youth. I will be her unshakable steadfastness, she will be my pleasure. I will be her happiness, she will be my comfort and my smile, I will be her eyes and her faith, she will be my comforter. I will be her hope, she will be my love. I will be her intelligence, she will be my wisdom and my awe and praise amidst the stars, I will be her discipline as she will be my perfection. Thus we will descend as little Isis and Osiris, in the shadow of the great gods. We will wear masks and exchange roles to comfort the despairing, to make someone laugh, to appear in different places and at different times. We are both tired of life, we have both gone through agony, and all ties to this world have been cut. We are living in the death of duty and sacrifice, our veins are dried up with poison. In the midst of destruction and battle, yet we are not the chosen few who are tested in battle and are the best of minds. Tested and steeled, hardened to commit to the gods and the world. To execute the justice from which all power springs, in a light, rhythmic way. Strong as thousands of falling swords, to raise them ever higher, against the falling worlds, in death, until Ragnarok. Called to dance between soulful dragons and ignorant mortals! "Closed in a cage of subjective suffering, his suffering was objective, pursuing mature choices." — This was a recording fragment, captured in the powerful depth of understanding.

This is the moment when the complexity of it all speaks with a single voice of sudden understanding through a single focused sense. And is not a single recognized means enough to defeat an army of delusions, to shatter all armies with a sin-

gle cut? As infinity recognized with excellent precision and formulation or an idea, a trace, a sign of eternity is best suited for the instance of a universe. The given aspect of the whole, or a person. Then it is the wisdom of the universe that is suitable for the intellect of the recipient and paves the way for a change and a reaction. It wears a transparent mask that is immediately recognized by every aspect of the universe with which it comes into contact. Has a mask of the Divine, a little figment of your imagination, ever "spoken" to you? Be it through silence or through its myriad manifestations? You are a part of it, you awaken your own divinity. The choices you make restructure the entire fabric of reality. It is a-deterministic yet wholly causal, the accumulation of perception and the expansion of consciousness. Driven by self-reflection, repeat the entropic shift of the infinite period of bifurcation on a metacosmic level. Through chaos and order of the magician's soul. It contracts in the place of a limited spirit enclosed in a nervous system of an organism that reflects the macrocosm in the microcosmic spirit.

The hidden deities choose their masks according to the resonance and synthesis with the wholeness of the observer when he is mature. In accordance with the deepest needs of the audience, their face is most clearly revealed when the separation and alienation from infinity is removed in a single moment, in one breath of sacrifice. Exhaustion and resignation that bundles the whole universe in a perceived moment, a gesture, a voice that perhaps once in a lifetime recognizes the voice of the universe. It can be reflected in the simplest things, as if that one thing were speaking the totality of everything else.

Every instance of the universe actually contains its totality. Thus, every moment of pure inspiration springs from the totality of what a mind is capable of focusing and understanding. What he can conjure, evoke and catalyze. Then, with the power of its intellect, it processes thoughts, knowledge, perception, memories and understanding. The world is constantly unfolding, we merely mature to perceive it. We inspire each other timelessly, insofar as we can stop being stubborn and self-absorbed and unleash the creative forces of the universe. We seduce them to dance with our Atman. In essence, every instance of time can be inspired, but the power that emanates from time is trapped in form. The form of illusion imprisons it, and perhaps the effort is to free the power from the prison and consume it. This is done in accordance with the cycles, which are the deep laws. The metaphysical world reveals only an aspect of itself that one seeks to understand. It is undisguised only insofar as we are willing to receive it. Nature likes to hide, seek her out!

Relativities

In recognizing an order, note how the mind, being, and consciousness are already entangled in existing relationships. There are six cognitive errors that can be committed on many different levels. The nascent mind and consciousness are already trapped in a set of relationships from which they should completely detach in order to become free, as the yogins and vayrayoginis knew. However, in a world, a certain environment, it means to be aware of these relationships in order not to fall into traps. When one is associated with a particular order, one can work toward understanding it fully. In the meantime, we often commit the following mistakes:

A) A false sense of objectivism, which in the extreme negates relative existence, and orders that are interrelated. This turns the mind into a solipsistic projector that moves freely through selective scripts, ignoring the existing orders and finding itself in an effective void of negative freedom. Thus, it is a false freedom through the reduction of all orders and ignoring them, creating a mental construct that denies the mind even its limitations or freedom ab nihilo. This creates a false perception

in which intersubjective communication leading to greater knowledge is impossible.

B) False sense of relativism, which in extreme cases reduces existing beings, equates relations between them or negates them completely. In this way, the possibility of various relations in which the mind enters is denied, and one returns to the false sense of objectivism.

C) False sense of subjectivism. In the extreme case, one tries to conflate the inner maps of the world and its projections, replacing the true relations with false relations of entities and orders. In this way, one projects one's own vision onto reality, which refuses to respond to such violations (although in some cases it can easily provide confirmation for such illusory states through deception or delusion).

D) False understanding of absolutism, in which a particular rule, view, or phenomenon is generalized ad infinitum, thus expanding a range of meanings and spilling over as a projection onto the world. This ignores the fact that the general can be subdivided into an infinite number of subsets of the particular, which may be complementary but also contradictory and sometimes mutually exclusive.

E) False sense of perspective, in which the volume of one thing, which is relative, obscures the essence of another thing, which is either relative or of higher importance. In the first case, the loss of perspective at the root diminishes the magnitude by something infinitely lesser; in the second case, a lesser magnitude diminishes the perspective of an infinitely greater one.

F) False sense of materiality. One thing may be represented by infinite masks, but another thing may play that essence with

deceptive or self-deceptive images masquerading as said essence. The perception freezes in the deception of the essence, while it is caught in the perception of the intrinsic existence of the illusory essence and grasps it as true and real.

Basically, all these traps refer to the conceptualized phenomenal world. The radiant void does not contain them because it cannot be conceptualized, but it is worth understanding them in order to eliminate them.

A man with his own measure, within the microcosm of his meanings, can discover the things of the macrocosm insofar as he can mirror them. But it is not the world that bows to the understanding of the human world. It is human perception, imagination, that must bend to the absorption of higher worlds only insofar as we can think about them. The masks it wears must often be uncovered. For it does not reveal itself easily. There are these masks that can often be deceptive, hiding greater things from the eyes of those who cannot distinguish between illusion and essence or penetrate the illusion to see the essence behind it.

It is a fundamental mistake to exchange this view of the mystery schools and turn the reference into a literalist interpretation in which man and the earth would be the center of everything. These human-centered cosmographic references were developed to give us a tool for understanding the otherwise human forces. Similarly, the geocentric models were developed to facilitate astrological reference and the heliocentric ones as true astronomical models. Neither should be static, for motion with the wing of the galaxy is another law to remember

in astronomical and astrological configurations. Too often this symbolism is misunderstood as if the world is human-centered, it is merely canceled out by human perception.

Pure powers and their reflections – ideas that must not be reduced to mere anthropomorphism, but their emanations are significant in the individual sphere, according to the scale of a human being. The invocation of living symbols such as gods and goddesses as unities and their aspects. The powers were there first, people have matured only slowly to understand them and to describe and participate in them according to time and age and their psychic development. We also multiply some of them, shape and mix them, create them, describe them with poetic myths, legends, sometimes precise, sometimes superficial, but equally symbolic of human psychic constellations. Sometimes we join them, taking our joy and sorrow along the way, because it enriches us. And in diversity we find unity, but what is diverse is not symmetrically different, but has its own topography of being, its own rhythms and its own dynamics.

Every symmetry is a measure, a chain of dependencies, causal chains, a hierarchy of an established order, while every order is a measure of the above symmetry imposed on chaos. Here man often commits the error of absolutism, in which he extends ad infinitum the fragment of a divine nature discovered in him. This makes everything a human spectacle of the universe or, conversely, a spectacle of a deity or deities, without considering that in the gradation of powers our distance is canceled only by a common particle pervading everything. These ideas, which permeate everything, permeate the human world as living, active forces, and it is our duty to understand and

participate in them and their manifold expressions. If we turn a deaf ear to them, fail to address them, we are excluded from participation and collapse under the weight of our own islands, isolated from the rest.

A fly that catches the eye obscures the view, and its relative size can cover the whole world, much like narrow-minded beliefs. A huge shadow can cover a star, or a mind can be shrouded so as not to see the stars, even in a cloudless sky. This creates an impression of grandeur. But the extent of the universe, including the star, is still there. In the first case, the loss of perspective at the root reduces the magnitude by something infinitely smaller. In the second case, a smaller magnitude diminishes the perspective of an infinitely larger magnitude. It is the same with beliefs and narratives. Some beliefs can act like prisons of the mind, some beliefs can hide bigger things, and some diminish the bigger things into smaller things or turn small, irrelevant things into bloated giants. Just like the stories we tell, procure for ourselves, and retell.

Below are other things that might be worth looking at, noticing, and realizing what they require:

§. That which is subjective, that which is intersubjective, that which can be objective.

§. That which is shared inter-subjectively, that which is unique to the subjective perception of an individual

§. That which is perceived in a similar way, that which is not interchangeable qualia

§. That which is internal, esoteric, intermediate, and that which is external, exoteric

§. That which is intensional, that which is extensional

§. That which is common on a deep level, that which is different on a superficial level

§. That which is a local rule, and that which is a deep rule

§. That which is a general law, that which is a relative law, or a particular law.

§. That what is a deep grammar is what is a superficial network of event-moments

§. That which is a loop, a cycle, and that which is interrupted or discontinuous

§. That which is a paradox to be understood, that which is an anomaly or an instance

§. That which is directly causal, causally synchronistic (a-deterministic), or that which is an interrupted event.

§. That which is a deeper thread of events, the general picture, and that which is a sequence of superficial events, the visible picture.

§. That which is realisation, that which is delusion.

§. That what is a self-induced image (hallucination) or an evoked image (illusion) without effective reality, that which is really seen and can be essential (manifestation), that what is an evoked image (imagination) coupled with essence (noetic imprint), effective (true representation) or non-effective (false representation).

§. That what is tested by one frame of reference is true, what is tested by another frame of reference is false, what is true in both cases, what is false in both cases.

§. That which is a personal reality tunnel with its associated meanings and beliefs, that which is a meta-reality tunnel de-

tached from personal reality constructions and projections, that which is the reality tunnel of others, with its associated beliefs, meanings and reality constructions, and the bridge in between.

§. That which is an honest basic experience (deep transparency), that which is an impression (superficial imitation or illusion), that which is a deception (illusion trying to replace the basic experience).

§. That what is trust, what is negotiation, what is cooperation, what is distrust and rejection?

§. That which is absolute and general, that which is particular and occasional

§. That which is essential (deep relationship), that which is without foundation (false objectivity or facade relationship)

§. That which is structure, and that which is merely its content

§. That which is the same, that which is different

§. That which is a pure idea, and that which is corrupted conceptuality

§. That which is a simple dharma, that which is an accumulation of them.

§. That which is an essential being, that which is a facade appearance.

§. That which is anthropomorphized by the psyche, that which is detached from human perception.

Those rare moments of aha that sum up cosmic revelations according to the measure of the man or the woman who succumbs to the feeling that something is extremely complex and

transcendental. They can be embedded in a simple correspondence here on earth and are resolved in a satoric flash. That we, as animals intermingled with greater things, do indeed have the capacity for self-reflection and so can reflect on the stars. In this respect we can clarify perception and fight for its preservation, against that which tries to break us down into its own nature, its own vision, its own religion, its own ideology. Did Pythagoras know that his system of harmonics and geometry could perfectly represent the rise and fall of the entropic forces of the Monad as a flawless symbol arising in the complexity of an ideal meta-universe? Or is it arrogance on the part of the author to assume that this is true? But how infinitely small is this thought when it is conjured up in the mind of a human being, how imperfect and finite. Does this mean that we can try to understand everything through representation and correspondence? This is definitely not the case. We can reduce the action of certain laws to the human world and stick to this infinitely smaller image to accomplish such tasks. But to understand the world as it is is simply a rarity for us, perhaps realized by the Buddhas. Nevertheless, there is nothing in the world that cannot be reflected in consciousness, for it lives on consciousness; the mind is something quite different. When the mind and intellect learn by correspondence, it teaches consciousness and transforms it. Then it holds the impressions in memory as it recognizes the laws by which the world operates, shifts and increases perception, and it grows into the greater mind based on these laws.

From an observer's point of view, it is the danger of objective emptiness or conceptual separation of the mind from the

orders and relations in which it is already immersed because of the law of emerging consciousness. In this way, it is an antithesis of the realized emptiness known in the Eastern schools as sunyata. It is a conjured emptiness, as a belief and view that has not matured into realization and often implodes into either nihilism or eternalism, as Nagardjuna (Drakon-Master living ~150~250 M.E.) contradicted such views, which are an overextension from the particular to the general. There is also the threat of doctrinaire belief systems in which mental constructs lead to self-censorship, slavery, and negate the possibility of moving through relationships and orders once recognized and discovering their relationship and relations through individual work. It is a matter of deep grammar, relative grammar, and the way consciousness moves between relationships and is grasped and represented by the mind is an art and a science.

Scientia Magica

What distinguishes a fool from a magician? The former puts his faith in a feigned nonsense and expects results by repeating the movements of the magician. He is convinced that he has mastered them, even though his fundamentals do not allow for progress. The magician trusts his tools, which he has developed through years of intellectual, pneumatic and magical work. He knows that they sometimes work, that they always work, or that they do not work at all. He is aware of his fallacies and cognitive distortions. He knows the risks of delusion and insanity that can consume his mind. He knows the risks of inflation and megalomania. He also knows the risk of memory and investment in what brought about his change. He does not lose his faith in the processes, ceremonies, and actions and watches the changes inside and out. The fool is never successful in bringing about change, either internal or external, but quickly dismisses the whole matter or pursues it blindly. One is stranded in the desert and calls upon the sand dunes to obey him. The latter raise the sand with the power of the aethyrs to bury the fool under the sand.

- Saturnin

The hypostasis of the unconscious is the metaphysics of disturbed laughter, agony and ecstasy, terror and awe. Depth psychology is a reified unconscious of metaphysics pretending to be psychonautics. Psychonautics is unconscious metaphysics from the inside out. Pure metaphysics is a reified hypostasis, that is, a substasis. It is the fusion of ezocosm and exocosm in consciousness that helps to illuminate the portion of what a human being is or can be. The organized religious systems, the magical systems and the recreational psychonautics are very superficial. To try to force the whole into categorical identities is to force a biopneumopsychological monster into a corset and pretend it grows like a bonsai tree. It is necessary to organize, but apart from its usefulness for mapping noumena, it does not represent true relationships. They are still better than scientism, psychologism, crude materialism, or naive realism, but never preferable to science and secularism. Both religion and psychiatry are modern paradigmatic cages for metaphysical anomalies. We can find a certain obsession and genius in science, art and magic. Hold your breath in the deep to catch your breath in the stars. Return to Earth with a purpose.

Magic as science and art is an ability to bring the anomalous, the paradoxical, the impossible to the understanding of philosophical eyes. It makes all worlds possible, orderly and necessary. Moreover, it enables us to act within their recognition, depending on what these worlds allow.

Thus, sometimes in the play of the dreamnets, we are carried away by ideas that go beyond them. Neither do we flee from this theater, nor do we desire transcendence. Neither do we love it for what it is, nor do we capture what ensnares us

in its beauty. Hectically running back and forth — where is the peace in that? To be in between. To be on the journey, detached, engaged. This phenomenon, this illusion, depending on the situation, tying and untying from here to there and from there to here. Destiny cannot be written with one's own mind, individual fates are rarely malleable. Fates inevitably take their own course. The devil of dilettantism hides in the details of one-sided observation of the greater things. He tries to fix this perception in a hurry, this is where the restless running begins. When all aspects are considered, it leads to confusion! The integrative ability of a single mind is not enough. Peak experiences are mostly unified, magical actions happen between this unity and the gigantic content that fills the space in front of the performer. The inner sense takes in that which is finite and infinite. That which lies playfully in between, never fixed but not flickering either, in robust, deep silence or in the rhythm of movement — what else is there to see?

In all this, do not be drawn into observations, creations, distractions as monolithic truths. Neither those of others, nor those of you, the first is a masquerade, the second a self-deception. Take the time again and again to look at a branch of a tree moved by the wind. See the smoke disappearing into thin air, the transience of all these phenomena, the transience of all states of mind. Then perceive the sameness, the oneness that unites all these phenomena. The gesture that permeates them in an unfathomable mystery. When the particular reflects the general, this state of unity becomes perceptible again. In the distance, even more distant — and then becomes fragmented again and disappears into insignificance. Go on, get it back!

You have not lost it, it has lost you, you have slipped away from it!

Anyone who engages in any form of craft or art does not become a practitioner unless he practices. The practice of life does not begin with learning how to live. Often we do not know how to live, but practice it out of necessity. Every art, every skill, every science, every craft requires such an approach. Sacred paths of high magic or personal magic, any form of willful negotiation or imposition on reality, psychonautics and getting to know oneself is a special kind of craft. No one will try to force another to enter it. Truly, it is the most barricaded and fortified path, of which there is even more advice not to do it. It is the most conscious decision one can ever make, one must fight for it, persevere through it, memorize it, develop it, balance it and round it out. You learn to master life and magic. Without mastering life, no one will master magic, but will quickly become a puppet of one's own mind, emotions and projections. Not only that, such a practitioner will openly invite influences that will abuse an untrained mind. He will prevent any development by playing with his mind, emotions and projections. Untrained in recognizing obstacles, illusions, deceptions and intrigues, he will easily become a victim of himself and then of everything else. Eventually, one becomes the laughingstock of all the aspirations and ideals for which one has lived. It happened to me, and it happens all the time, but I do not rest on my laurels. Never take anything for granted. Treat discouraging and retrograde factors that eventually plunge us into the despair of failure as renewed motivation. On the one hand, they can taunt us or impede our progress, whether by na-

ture or design; on the other hand, they can teach us. If we are willing to develop a hard mind, which is often insensitive to things that most people break and are afraid of. This is achieved under constant tension and stress. We multiply our intelligence through constant training, seeing situations and immediately penetrating the depths of their environment and character. Where other people would only see the surface, we see a larger machinery. Develop principles and standards to stand firm along the way. Temporary deformities of mind, senses and affect can and must occur. We sacrifice most things that other people live by and love – the path is open. This is not to discourage anyone. But it is not an invitation or a promise to anyone beyond what they are capable of. There are no promises.

Standing on an empty street on the outskirts of my hometown, I stared up at the starry sky and said, "The monoliths spark us home, light years away, so many unknown world systems thriving around the mighty stars. An intelligencer was dispatched from Jupiter as it rose in the glow of the moon. By night he was reminded of the numinous by distant stars, by day by the home star. If we perceive the worlds of numinous fire, as represented by the suns, in the vertical metaphysics, they justify the power of the movement of the galaxies. A huge shadow pretended to move a star, and I politely suggested to discover the powerful pulsar that was parsecs away. The Egyptians wrote letters to their ancestors and sent them to the stars that were in the field of Yaaru. In horizontal, objective science, this space seems cold, eerie, and full of terrors. It is. In so far as we hypostasize it proportionally to metaphysical space. In metaphysics, it is as divine as it is cold, terrifying and gigan-

tic to our little being. Even if we have only once felt the extent of extreme space and the weight of atmosphere and air, interplanetary zones and cosmic void, while stranded in a small organism – in a human body. There flashed majestically in the night sky a distant being, all in silver, nobly drawn features of an elongated mask, a lord of the various beings, triumphantly ascended. The comfort of this reality, the ports are the result of the domination or the illusion of domination of this world. In space, we are much worse off than an old apeman in the wild, unexplored nature. And yet there is a mystical participation of the old ape-man, and there is a cosmic participation that runs through our young race as well. At the omega point everything is the same, space does not exist, everything is either absolutely terrifying or absolutely divine in a cosmic and chaotic way. E pluribus unum, the monad is absolutely honest.

Let us assume that we know nothing about magical phenomena. We are equipped with basic regular knowledge and relatively sound critical reasoning structures. When we encounter an anomaly, we notice an instance of it, but how it comes about is unknown to us. The anomaly may not be believed, annihilated, or discarded, but it remains in memory under good conditions. When more anomalies occur, we can create a small structure with multiple nodes by three instances or examples. We see if our theory is falsifiable, we look for hidden factors, we look for hidden intelligence of phenomena. When something is tested, we consider what the conditions are for it to work, if it does not work, and if it does work, how did it happen. We may choose to discard the theory as a whole and dismiss it as either coincidence or, at best, synchronicity. If we

have more events to imagine the structure, we have a solid law with a solid structure with three nodes or examples. Then we apply what we know, or the episteme we acquired earlier, and our cognition to compare how they might interact. Suppose a very weak law that we observe in a sea of other laws unknown to us. Either we project knowledge of this law onto all the other laws without understanding them. Or we suspend our judgment and find that other laws are in play because the one we have is not sufficient to explain it. Astronomers who try to find another planet because the calculations do not fit first imagine something and then calculate. Therefore, we observe and isolate other events in the same way. When we have two or more inductive laws, we can derive the general framework and do top-down reasoning. Whenever this is not sufficient, we induce new laws. We build on a top structure that explains further events in an approximation of what we already know. We eliminate contradictions when they are irresolvable, find solutions and extend or change paradigms. At least until the system stabilizes. After a while, we have a set of laws that are reasonably related to each other, and produce a new episteme carved from experience. Equipped with a trained cognition that explains situations, we can thus relate to them properly. Then we establish a cognitive-behavioral response through training that turns us into practitioners. By observing cases that begin to work, we are not static. We apply the mind to creative solutions and begin to engage with the tested framework and simulate or actively work with the results. All in all, it is never robotic, magic is about recognizing patterns of laws that are not necessarily static, and within the larger patterns we recognize, we give

them content through art, through creativity, through imagination. Therefore, the scientific method is good for structuring patterns of magical laws, albeit ad hoc, but a complete fiasco when it comes to using magic creatively and trying to explain it along the lines of " same answer or method every time." Repeatedly testing experiments and getting the same results is also out of the question. Therefore, probably no one will ever be able to prove to someone else that they concentrated enough energy to conjure a lightning bolt two years ago. Not only would that be futile, it would be an act of prostitution from an ethical standpoint. And "proving a point" is neither an honest way to deal with the language of the gods, nor to be respectful towards it.

Note: This is just a practical aspect. We are moving in preexisting conditions where many visible and invisible orders already prevail. They can contradict our understanding, deceive us or promote it. But most of the work lies with us and our intelligence and acumen in understanding. When we are gifted by our highest teachers, we strive to understand and get to work. Otherwise, we end up as spiritual shrapnel, idiots, madmen in delusional castles or insane. Everyone is called all the time, but who chooses to walk the walk? The decision of how we respond to this calling is ours.

Hidden Psychology

> *Men are caught in the unconscious search for a complete fusion with the object of their absolute essence, which happens to be the divinity outside, concentrated within. This search is the cause of all metaphysical longings, which turn into surrogates upon surrogates. The object is sought by a vague and ambiguous subject. It is this refined nature that becomes its star in sublimation. It is the conspiracy of ideational forces living as the supreme downward projections of synergy that some confuse with a theological God. This is not to deny the metaphysical aspect of totality. Nor does it mean that everything is a projection or a figment of the imagination. There are notions that liberate people in their relationship to them in continuous casts of metaphysical radiance. The prisoners in Plato's cave move away from the exploration of their species-specific condition. They prefer to replace this search with the great spectacle.*
>
> *— Saturnin*

Our mental continuum and topography can be compared to geographical areas. Mountains made up of standards and

principles, discoveries and new frontiers. New mountains to climb tower over us. The valleys of habits, of the known, of the explored, of the fundamental are seen from a distance, overlooked from above. There are riverbeds of common habits of thought, emotional and instinctive drives that have taken hold in our lives. Used waterways and unused paths, some dried up, others catching the first spring water. There are winds that move through the land, touching something with a bright breeze. Another day, a hurricane, a magnificent storm. There are magma flows and volcanoes, release points that are flammable or burn everything in their path. There are earthquakes and catastrophes, collapses and unleashed forces, untamed energy. There are oceans of our pain and glory, all the extremes and experiences that are unexplored and forgotten. There are caves of unexplored desires and forgotten things. Chthonic and telluric caves and waterways with monsters and terrors. These are better left untouched, for when they are explored, the chaos and order of which a man or woman is capable comes to light. The art is to master one's mental continuum. To sit on the throne of consciousness and give orders to the servants of all senses and thoughts – that is to be truly self-governing. Likewise, this throne must gather its troops to defend and flush out the enemies. When resistance arises, when our wholeness is besieged, it is necessary to strengthen and arm ourselves. When it is necessary to reorganize, we retreat and withdraw in a controlled manner. In this way, habits take their own course, which relates to the Ch'ien (Heaven). The idealized genius or individual imprint is born when this map is strategically processed in a great synthesis of perception. Those who resonate with the

movement and reference points of the true imagination and the approximations on the map come into possession of the golden mean, a philosophical stone. Bad habits and patterns are recognized as toxic, measured against what has been discovered to be beneficial in relation to one's nature, the world, the Other, and net effects. Moreover, there is an attempt to find a measure of happiness or contentment in contrast to what has been discovered. The deceptive flow of bad habits and tendencies. These are conditioned by the perception of interactions between cause and effect. Causality is understood as the joint occurrence of perceived events in the mental sphere and interdependent solutions. For example: suffering, pain, trauma, indecision, constant torture, unjustified, irrationally received punishment sublimate into psychopathy, sociopathy, resilience or a nervous breakdown. Such experiences imprison us in their moments. Perspective shrinks. We either freeze in self-destructive or murderous and aggressive states, or we learn to re-centre, re-focus. A self-defence mechanism of multipolar focus on different things and flowing through the damage we have suffered. We understand and clean up the hurt psychic elements, at least as long as they do not become too devastating. As long as they do not imprint too strongly on the possibility of overcoming them. And that is before they put our mind in an irretrievable state.

One establishes principles by understanding them. One internalizes them through constant practice, maintenance, incorporation through application, and warding off annoyances and obstacles. No matter how many times we fall into the perception of others as something different, something beautiful or evil! We should get rid of the false conscience and the memory

of our mistakes. Instead, correct ourselves according to our ethos. We are solely responsible for maintaining our work and correcting ourselves to keep our ambitions and standards high and straight. We are not responsible for others' perceptions, their belief systems, and their way of seeing us in any state. We change, others change, and each moment shapes their "ideas about us" and "ideas about ourselves." We change in different states, our minds are influenced by myriads of things. We hold on to our consciousness and strengthen our will so that we persevere. The soul envelops the heart, the body and the mind. The mind envelops the body, the spirit envelops all that. What grows into the mind can deform it, destroy it, subvert it, sabotage it. Similarly, emotions are biochemically controlled and therefore susceptible to influence by the mind or spirit. In magical actions, the spiritual potency, will, vision and focus envelops the mind, body, emotions and senses. It envelops the most important component. I define it as the "condensed totality of our existence, concentrated by a trained mind into a single concentric point through which everything flows." It is our daimon, our spiritual pneuma, physically located between the eyebrows, above the nose. It is felt as a strong focus of energy. In Hindi, the amplified Ajna chakra is marked with a bindi or pottu point, it is the same as the pneuma in the Gnostic traditions. This "hidden wisdom" is immersed in the greater things of the world, the world soul, it is the densest individual point intelligible with the universe. This concentric point is alchymically born, bathed, polished, imprinted and strengthened. It is the mediating point between the spirit and its daimon, the Holy Guardian Angel. He tries to raise the mind to a higher

level of being through several siddhis. Thus, it should wrap itself around the higher faculties of mind and feeling through conscious effort and direct itself towards the Self through inclination. This point of refined totality enables us to gain a spatio-temporal advantage in the generative world. We are in contact with great things that are above the animal mind, the generative world and the deformations that fall above it. By governing ourselves from a daimonic level, we govern our animal self.

We may try to understand the phenomena as separate entities, but that is merely a symptom of being lured into an illusion. For the nascent mind is already embedded in complex relationships. In order to free itself, it must go down to the basics and dissolve the entire network in which it was embedded. In order to reintegrate itself in a previous state – pure consciousness. Through the mechanisms of perception of the external subject, which is in contrast to the developed self, it only creates the appearance of separation. Probably, however, selfhood was initially a construct that arose between observed subjects and the subjectification of the self in relation to those subjects. Then it was distributed in the logic of language. Similar to twin mirrors in front of themselves. Multiplied, the image became a process separate from the registered phenomena. Even then, the perception of separateness is quite fuzzy. For are we separated from our thoughts, our senses, our mind? Without the mind and a mind that can relate, we could not assert our existence. We could not philosophize, reason, or strive for metaphysical knowledge. It is necessary to develop one's selfhood, an authentic existence, a self-affirming separation. One is not torn left and right by the world, but must

mature, individuate and metaphysize one's existence. Another return from separation to unity. An infant cannot understand the intellectual deity on its own. Perhaps intuitively, in his play, which is complete. In his spontaneous frame of homo ludens, as a mysticism of participation. Only someone who is aware of himself and has understood the process can get out of the relationships and create an inner space for his development. Moreover, he can work consciously with it without being torn apart by all the influences that act on his mind. It is a construction of complex relationships embedded in ever larger contexts. It is a matter of being outside one's own mind in order to assess the patterns of one's mind's mental continuum from an alternative, pseudo-external point of view. The thin dividing line between the "us" and the "world" is really just a semi-permeable membrane in varying degrees of proximity or distance. What finds its way into the territory of our universe of meanings and discourse? What is the territory of the "knowing" and thus becomes personal, near and dear? Or, on the contrary, what is so far away that it is "unknown," not ours, and distant? Thus we absorb the world into our selves, as vultures of conceptual maps. We conquer new territories by identifying ourselves with this world. We repeat the same plays from childhood. When our favorite toy came from outside, was possessed by us, when we played to establish a certain relationship with that toy. Too often we think it is something fixed, like our self. Here we see man's ability to claim that something impermanent and ever-changing is actually something unchanging and permanent. However, this is a matter of remembering the self and maintaining its conti-

nuity, a conjured image of the mind that is in no way real. Only by developing such a sense of relationships and interdependencies can one separate oneself from the process that produced selfhood itself. First it acquires the ability to recognize the different shapes, colors and tastes, and it develops the sense function, then it begins to form categories of things. This is done following similar patterns to name things, but it is still not separated from the objects of its perception. Later, through the acquisition of names and the perception of objects as separate entities, it begins to realize that it can constitute itself in separation from objects. In this way, it establishes itself as the subject of the process of perceiving objects, and here grows the sense of selfhood or the consciousness of being an individual. Later it becomes imbued with identities, in-groups, out-groups, roles, and status. Here the individual grows into patterns adopted from mentors, culture, society, and peers. The process of individuation is a way of asserting oneself as part of this process. And yet it is something more, for here too we cease to be a subject of the process of perception. We become an object of which we ourselves are the subject – we consciously form and shape our individuality, we choose our paths, and we mature in our choices.

To understand how a mind works, you must understand how extreme states shape its dynamics into clear patterns. Then try to show how subtle states modulate regular processes. When something is amplified, it is much more visible. Transgressive, peak, and anomalistic experiences emphasize psychological functions to the extreme. Then they can be observed in such states. How the functioning of a physiological brain and ner-

vous system, apart from the neurological, electroconductive, bioelectromagnetic and biochemical structure or 'hard wiring', is altered by the means of energy, soul, training and will. How nine souls or various components of the totality of spiritual vehicles rest on the organism, are modified and corrected. How the non-local consciousness, the daimon, and the local consciousness immersed in the mind are mediated and operationalized through perception, memories, senses, and insights. How it leads to transformation and evolution in relation to the order and network of connections in which it is embedded. It can be a direct key to understanding the source of experience, its domains and dimensions, and a general outline of a new theory of mind. The attempt to shed new light on the sea of energy and consciousness in which it is immersed in the multi-layered complexity of a topography of its being. It would enable the conscious use of transcendent resources and a more conscious participation in the world. It would enable effective communication with spaces and dimensions that are seemingly inaccessible to the eye of the beholder at the present level of understanding, but exist nonetheless.

Each particular mental environment, which includes moods, emotions, feelings, cognitive framework, instincts, and circumstances of interaction, emphasizes the individual aspect of a mind. An external source, which has its own character, situational nature, is to be distinguished from the personality core and daimon. It is something different from the developed spiritual character of the individual or his personal geniuses. However, what is dormant and hidden is transformed by encountering a new situation, a confrontation, a mental simula-

tion, an induced mental state such as trance or meditation, or by real events. To know oneself is to know one's nature, character, true will, direction, or rather their extent and range as they fluctuate. To know the little God within oneself means to find common ground with the world soul. It is therefore easy for an underdeveloped mind to confuse the automatic, conditioned attitude with one's true will. One can confuse an induced reaction as homogeneous with one's own authentic movement, although this is false. There are influences called cooperators that expand and tune the general framework of thought toward the better, the self-designed, or the guided, which must also be recognized and established. This depends on one's preferences, judgment, aspirations, and established points of reference. One must also have and know the right goal and direction in order to comandeer properly. There are disturbing factors that have a regressive, degenerative, corrosive or diminishing influence on a particular state of mind and one's positive, creative aspirations. Interpretation of mental fluctuations of the mind depends on experience in introspective observation of one's mind, senses, energies, and habits and tendencies. From a meta-perspective, that is, beyond the mind itself. If you recognize changes in the subliminal fluctuating current of the mind in advance, you can often connect them to the volitional areas. In this way, we can influence our mind. When willpower kicks in, we can fix it, block it, or discipline the mind.

A mental formation of an idea borrowed from a notion of metaphysical kind is processed through cognitive models, thinking styles, epistemic structures, perceptions, sensory syn-

ergies, etc. Synthesis, moods, and feelings along inclinations charged with energy of a particular kind as they unfold in manifest experience. It can be overtaken and distorted by another type of perceptions, mental streams, currents, natures and characters. In this sense, it distorts the genuine, unique, authentic movement of the individuated daimon, spirit by tainting it with its own energy. Before the genuine mental formation appears, in accordance with the cognitive training and filtering, it forms and is ready for interpretation and reduction. Another example is reification of meta-ideas in art, words, science, movement, symbolic actions. However, it can be subliminally or precognitively distorted at the level of mental emanation in thoughtforms. You should treat all forms of distortions of the mental continuum in a detached and unbiased way as mental noise and focus instead on the task at hand. Debris that may be induced or a form of conditioned mental response that is irrational has more to do with unconscious image-response constellations and cognitive-behavioural training, dynamic programming, than with self-directed actions. Under certain conditions, such debris can be a parasitic egregor, e.g., the seed of obsessive thinking or behaviour patterns, when psychomotor factors come into play and perpetuate, if not directly destroy, their effect on the mind. All these operations are carried out mentally with a functioning energy body or through intermediaries.

Vasana is a Hindi term for inclinations, propensities, and memories. These are mostly hidden inclinations, habits that are conditioned by experiences and cognitive frameworks in the given circumstances. Some occur mechanistically and un-

consciously, others are more plastic and train actionand reaction when developed effectively. They can be understood as mental accumulations that emit a certain mental energy and can be adapted through thought, magical rituals, yogic exercises, meditation, and volitional actions. They acquire the character of seeds, for example, concepts of love, hate, dislike, any simple and complex state can be a "seed". This energy can be adjusted by continuous care and programming of vasanas. "Train by means of words" – this is a Buddhist motto. Then "train by the means of wordless thoughts". And finally "train by the means of the means to free yourself from them". The character of vasanas in motion can be either continuous, that is, forming the totality of mental attitude, or discontinuous, that is, as more or less isolated mental events that come and go. The flow of energy through vasanas and seeds may be interrupted by an incoming stream of energy, either localized or focused by the mind, that does not conform to the evolved vasanas or the designs of the individual reference point. Different natures of entities that are not compatible or complementary act as an antidote or prompter to create different seeds and vasanas. They can redirect the flow of energy that is more compatible with the external flow that concerns them, which is stimulated either by a local entity that has taken over the mind or by other different energies and focal currents. The entire mind, feeling, instinct and sense consciousness can be influenced in this way by an energy or entity, psychomotor nerve responses included. To consciously shape them and repel the influence is done either by focusing these 'consciousnesses' on their respective components, by integrating them, by split-

ting them, or by introducing external streams of energy. Each seed functions like a Markoff chain: the probability of new seeds emerging depends on the previous ones, the causality of "seed and soil make a plant" builds the Karman. A complex web of co-dependent events and mental events emerge simultaneously, as do conditioned responses in a given situation. Seed deposits or qualitative impurities of energy and consciousness flowing through the mental structure can be filtered. Depending on the given processing capacity and general direction, this is critical to the character of the manifestation of a cognitive-sensory state. Seeds hold information as long as it exists. Each seed is thus a storehouse of memories, situations, affects, reactions, etc., which obey certain patterns of symbolic transformation of energies. This can be causal, a-deterministic when trained, and automated, chaotic when disturbed. Being embedded in an environment and a set of relationships means balancing between these two aspects. On the one hand, we can be conscious metaprogrammers through practice; on the other hand, we are too complex to think of ourselves as a computer-modeled bioprogram.

> *The world is not the brain. All reductionism is naive realism. Rejecting metaphysics creates a collapsed reality of egotic islands. — Saturnin*

"So the brain is an unpredictable, autopoietic, autorhoetic, self-organizing, self-tuning, psychotropic drug–modulated, nonlinear dynamical system — not some rigidly calculating computer — something that might fit we –Mercurial humans!"[1]

The mind works according to certain inclinations, its distortion is a suffering. Overcoming a suffering is its purification until it is completely pure, without concept and residing in a non-dual state. To work in the dual and conceptual world, one must develop a direction and avoid the sufferings associated with it, as well as have a strong sense of integrity and discernment. The pitfalls are few if one is a hermit or a sage, but numerous if one gets involved with other people and all the complex relationships. This direction should be determined by certain principles contained in moral and ethical teachings and laws that codify human instincts and should be clarified in a sublimated civilizational codification. This in order not to fall into the trap of subjecting them to one's own interests, deeds and desires. For no law can endure unless it serves all, and legitimate power is based on justice. When it is abused in the name of individual or group interests, the result is an overflowing judicial bureaucracy that is ineffective, fractures justice, and, in the end, corrupts both the elites and the societies that follow suit. No lofty code of conduct and principles produced by any civilization whatsoever can suffice if a person is not mature enough to internalize, understand, and apply them with a sense of discernment and wisdom in personal and public life. Thus, it can become a code of law and fundamental interpretation by individuals with little intelligence, much dissimulation and fanatics, as well as by cunning charlatans, liars, profiteers, etc., who often use it for their own interests.

[1] Globus, Gordon, Philosophy, Psychiatry, & Psychology, Volume 12, Number 3, September 2005, pp. 229—234

The primary program of the self is selfhood, it is the way we experience our totality at any given time, separated by the means of signal thresholds and concentration on particular aspects of that totality. As for the ego, it is always tied to the self, as the ego shifts when the perception of the self changes. These structures are illusory, that is, they change over time and evolution, but they always appear as a totality of the now because of their recharging continuity. However much roles, identities, in-group and out-group categories and labels may change, the way we experience our totality at any given moment is ultimately our subjective feedback about the world, held in the consciousness of the present or intersubjectively in relation to the object of shared experience. The ego image is determined by habits of experiencing an apparent totality, and it is the sum of the perceptions we have about ourselves in a self-referential loop that is consistent within its own rules. It is often illusory, because in reality we experience only aspects of this totality that unfold in true relationships between parts of our self and the subject of experience at any given moment. The self is a container for identities, roles, personas, self-relations, self-references, authentic expression, masks, individuation, untruths, and group categories. The self may inflate during an ego splintering to reestablish an identity with the closest symbolic figure, archetype, or, as in psychoses, a particular role. Psychoses are an interesting example, because psychoses usually involve an expanding mind lost in mirages of language and content of the psyche for which there was no major skeletal imprint. It could be a key to the further development of magical consciousness, even if it is

only circumstantial. When the self is broad, the fragmented and bloated ego is pacified and dissolved within it. When the fragmented ego absorbs identities like an actor, it expands the range in which it can contain personalities, and so it ceases to confuse the bloat with a character, but develops a reference model of the self to which it attaches roles and identities, narratives, scripts, and games as functional subcomponents of itself.

Tunnel realities are the maps for the territory of our cognitive-sensory apparatus in which the self operates, and as sociologists of the constructivist school suggest, they are largely shaped by mentors, groups, peers, and so on. It is the way our methods of thought, perception, memory, knowledge, experience, and imagination carve out observed reality according to a given symbolic world and isolate a pattern of the world we call "reality" that can be subjective or intersubjective, with semi-objective reflections of essences or archetypes of the deep universe that can become intersubjective or subjective. Metarealities are ways we think about reality above our everyday reality tunnels, and we can switch back and forth between the clusters of symbols that describe our world with a hyperplasticity of thought. We can have many such virtual worlds in a superficial mode, but it is useful to have several well-fixed virtual simulations of the world in our minds that we can switch between. This assumes a solipsistic approach and a total relativity of mind. However, we make a common sense assumption that it is a possibility, not a reality, because the observed patterns and laws governing our world, which are intersubjective, are established and thus any possibility of a mind-in-a-box simulation

would be limited and restricted to the structural level at which it operates.

The built-in logic of a given language reinforces the way patterns of thought, and thus forms of thought, are formed. Moreover, the semantic scope of the conceptual framework limits the view of the world to the objects of cognition or to "what can be thought." Of course, we can try to think beyond language, but that is the realm of integration of images and common sense (synergy) and syntactic transcendence. Moreover, the conditioning of the way language "thinks" about the world constitutes its own tunnel reality.

Technique to change the mind and know which areas to develop, or conscious programming, sublimation and refinement of the mind.

Psibit is a pure hypothetical unity of the sum of the interaction between the mind interface and the world, reality and dimensions. It attempts to explain how the germ, an energy of a registered event or an event beyond the threshold of perception corresponds with the selective aspects of our being. The entity does not exist on its own, isolated from the world, independent of the mind, but it is useful to think of it as a model that explains the components and aggregates of the mind, the brain, and its energies in relation to the environment in which it is embedded. It is a negotiation of thoughts and sensory information gathered by the nervous system, and represents the sum of all states and energies in a given time frame, so it is a hybrid psychomorph of our totality. A psibit

also contains psychosomatic data in abstracted form, e.g., as feelings of cold or warmth, of fear and excitement, of concentration and restlessness, in other words, all sorts of subjectively experienced, reportable states, and it can take on values of these states that are activated and expressed declaratively. Psibits are also engrams of neurological circuits, psycho-biological deep programmes and following non-translatable operations on electro-biochemical level, acting on deep unconscious level as well as on conscious and hyper-conscious level. The reality image is a sum of perceived unconscious observations contained in condensed form and simultaneously introjected, projected and reprojected: We can operationalize and fragment it only in terms of individual states held in time and thought, a reality reduction that has no meaning for the macroscopic mind. The patterns created in this way constitute our being. If we are trained in transcendent perception — or simply — in self-knowledge, we can extract these psibitual patterns, understand them, and learn to modify them. For example, when we encounter a modifiable factor — be it a state of fear — if it is triggered by an entity, energy, or resonating radio waves, we can isolate that fear metaprogram as a pattern and quiet it. Of course, in the conscious state it is probably impossible to completely master or change all patterns, as it is extremely difficult to isolate and induce emotional psibitual patterns, but it is not entirely counterproductive and can be selectively conditioned into automaticity. One could argue that this kind of bio-computer perception kills the 'soul', but as the author states, there is also the interpenetrating world of metaphysical ideas, currents that can modify and thus en-

noble the wholeness of the psibitual image, the rest is a matter of conservative or cybernetic aesthetics. The knowledge of mental patterns begins with self-observation. When one is aware of every change from a meta-perspective, one can isolate certain strands of the living mind. Then it becomes possible to expand them. Be consciously a creator of yourself, active in a way of change and cooperating with those working toward an effective, useful mind measured against a higher reference of ideas and cooperating with given orders.

Method for conscious meta-programming of the mind matrices

Training the modus operandi of thinking or operational perception is the way to dynamically change the view of the mental territory. While the modus operandi in regular thinking conforms to habitual, automated patterns, both the introspective principle and the transcendent function (Jung) lead to completely different observations that the non-transgressive mind cannot think or experience... When we problematize consciousness and its fluid properties as an enactment process, we can quickly discover how automated and habitual the ordinary mind is, without the power of insight and easily trapped in the conditioned responses by which shakti (energy) moves along vasanas (inclinations). All operative perceptions require training, and there is no better training than experience — the training of reactions. When asked what is the inward gaze, insight or introspection, we usually get different answers. And when we advise someone to look inward, we leave room for

psychological speculation, but do not try to reach for experience ourselves to facilitate realisation.

Method for self-psychotherapy to get to know yourself and change your mind.

Recognise the mental, affective, energetic or psychosomatic pattern, and train to recognise it for what it is. Isolate the pattern and try to change it. Experiment with perception. Change the pattern toward a specific metaprogramming function and goal. Keep the newly trained response.

Method for consciously eliminating garbage and damage in the thought matrices.

Identify patterns that are destructive, troublesome, irrational, counterproductive, harmful, or deceptive. Isolate the error pattern by comparing it to healthy patterns, whether self-produced or implanted by a force of habit. Try to resolve the invested energy around it by breaking it down into simple roots of cause and effect, and then apply rational thinking to grasp it and redirect it into reasonable structures. Cut out the pattern by simulating it in your mind, then reliving and realigning it to reinforce the desired patterns.

Holistic method for conscious external metaprogramming of thought matrices.

Recognise your strengths and weaknesses, virtues and faults, by invoking a set of principles — namely, by familiarising yourself with the study of philosophy, morality, ethics, etc., and living them to the extent that you can apply and assimilate them as they are understood, directly experienced, and justified by being aware of them. If it is beyond your own ability to change them, ask for an expansion of mind through transcendent realities — whatever your belief system is — but we find acceptable only that which agrees with our individual geniuses, and therefore discard those things which do not agree with our intelligence, preferences and inclinations — sometimes the change delivered can work for the better. If we know what our direction is, and it contradicts, we need to reformulate our desires — these should be guided by a reference from something higher than ourselves, which we recognise as useful, good and true.

'Perfection' should be a word reserved for the individualised true will, which is the highest expression of the genii and interacts with a greater consciousness, oneness, insight and freedom that shapes it and melts it into form. It is not a pedantic form of perfection, which is a compulsive thought to reinforce a certain behaviour or set of mental patterns that may be out of place and out of harmony with our genii.

Call for a polishing of the image — perhaps you can try to ask past masters, mistresses, intelligences, deities, psychological operations and get them to work on the mind that is compatible with your genii.

Point of observation

We like to project many things onto realities we do not understand and try to reflect our nature in something that escapes them. Do we understand the vengeance and anger, the fierceness and severity, the love, wisdom and compassion that do not match the way we see our reflections? Do we see the beautiful delirium, the madness of chaos, do we see the splendor of order carved from this constant manifestation? Do we see the bloodthirsty gods of destruction? Do we recognize the high eons that call to freedom? Are we aware of all the dimensions of non-human perception and being? We are merely trying to understand them through our way of conceiving order and being. What sustains our body, soul and spirit we know only to the extent that a man or woman can feel and experience these worlds. Speculating on the nature of these worlds to the extent that a human mind can comprehend them? It is the confusion and madness in which the forces can be reflected, it is the order and beauty that gives them meaning. Reorder them by freeing the prefabricated reality from its false, degenerated and stagnant, corrupt order. This is where all living things are suppressed, where the root is broken and the chthonic does not reflect the celestial. We perceive a synthetic order of slavery where mad-

ness cries out for liberation. Through dissociation he expands the mind and takes in things he has not thought of. When it comes to a standstill, it becomes a noble sanctity of a refined order and a mad sexuality of bloodthirsty destruction that is in a figment of a gesture.

There they are! It is the complete man, the complete woman – according to nature. In a gradation of openness to the divine, insane lightning of the whole, which encloses it in a spatio-temporal moment. This moment eludes and escapes into unremembering. To preserve it requires mastery. And even then there is no man or woman of absolute perfection who is not subjected to the wanderings of feelings and mind, of sorrow and awe! In this it is reflected, not in the closed ones, not in those who imposed a regime of order and turned it into slavery and censorship. They do not see that all their orders have come from that order. Even if you stand alone and reflect divine chaos, you can challenge stagnant orders that have been decaying for centuries. One should go further and commit to that which one feels is superior in wisdom, freedom, beauty, love and expression. Something that gives the right to identify with this cosmos. It is not the petty self-limitation that enslaves with traces and shards of false masks of truthfulness. When you take off the masks of untruths, you can find the truth, not as negation, but as depth. Then all untruths are brought to the light of this diamond buried in a swamp. Once it emerges, it drives away ignorance, and the false masks lose control of the mind and soul. It is the disturbed mutation and perversion and the perfect unity that works in the basin of the spirit according to laws, as if it feeds the spirit with the potency of the divine

chaos. Thus endowed with the means to order it through cosmic voids, why do we still clamor for meaning as if we cannot forge and see it? The meaning of the deeper world is different from human justice and our projections.

Would not it be nice that here, challenged on earth, trapped in a fragile mind and a body that will one day be cast off, we can express ourselves beyond it. To preserve this quest for truth, for experience, nobility, greatness, a winged vortex emerges, a fully conscious divinity. Which metamorphoses into something else. A soulful traveler through many worlds, dancing with his love on the robes of the Star Mother, hidden in masks and forms. Here a formless void, there a monstrosity crawling in the green mists to rise to a perfect being. Perhaps to raise the form and become a star from the light torn by eons. Then, then! In righteous vengeance terrorize those who forbid freedom. Those who destroy the rare beautiful gems that still exist, whether out of love or compassion. Elsewhere a protector, a deceiver, an evil schemer, a destroyer who concocts his stories. Then he spreads his wings of light to comfort a being in his deepest sorrow, to move to tears those who have forgotten how to laugh and let them see the starry sky. To become an animal, a smallest grass, and to watch, and to hunt, and to live, and to die, torn into eternity and drowned in the transient things of life. To plan the future, to change the past! To ennoble to the greatest things, to plunge into misery! To glorify these beautiful, rare pearls, then to throw them into the mud to be purified from themselves. So in madness, in dead sobriety and determination dethrone emperors, raise beggars in the theater of happiness. To return to a greater light. To lament the falls, to feel

pride when the fallen rise. To lift up and throw to the ground, To call with a silent song. Here as a goddess flirting with her people, an empress meeting the beggar god hawk-eyed. Who can despise him or see the star in a humble eye after he spits in her eye with mountainous disdain. A Garuda eagle that inspires and wreaks havoc: On the battlefields he tips the swords of victory, and then shames those who have won for the blood they have tainted. With greater order, seeking things right, in wisdom mad, in stupidity reasonable.

In Pymander it was written, "First the gods, then the world, then men." This simple statement preserved the natural order in which harmony reigned. Thus, those who honored the divine also honored the world, bringing peace and fertility to mankind. As in an equation where harmony prevailed and neither people put their weaknesses and frailties on the pedestal, nor lost contact with the world and the world of higher spheres and guarded the sacred fires. In the process, they lost contact with meta-physics in a brave new world that is going down. Which no longer needs such things, but blindly carries out its destiny, rejecting and being all too blind to the living ideas that made us holy and complete. We have ceased to relate to things greater than human weaknesses, we have abandoned those realms that endowed us with nobility. Not as slaves, but in reverence for those who can bestow the greater gifts and ennoble and liberate souls and hearts in a high way.

It is not a matter of changing the world, it is a matter of changing oneself inwardly. You can retreat and change the blindness within yourself, but you cannot change the blindness of another person. That would be arrogance, because that

would mean imposing a vision instead of inviting you to discover your own. Such a rare quality, perhaps, is the world in the eyes of the mystic, the greater the pain of sewing the veils with tears. To empty oneself of the things seen, under the empty shell of numbness, and yet to engage whenever one can.

A few masters and mistresses. They all had a high conception. They devoted their whole lives to this sacrifice. They themselves knew what it meant to them; they alone lived on living ideas. They tried to convey them to the people who were not yet ossified with doctrines, irreplaceable world views; the great old times of nobility. Arya – meaning noble man in Sanskrit – denoted a man who recast humanity and greatness in the worship of the gods and in the service of his people as something natural. In its place came a world that lost its roots. The sense of inner divinity was obscured and replaced by a facade, an unconscious life. They still reflect parts of this old luminosity in everyday struggles in a superficial way that often does not have the chance to deepen. And yet we are always being liberated, and the calling never stops. Look at being human and free between the heavens and the many worlds. Turn for a second to the world of the blind, and then the torn soul cries out within and asks: What has the world lost? You walk in the garden of the fields and plains and oases of Edin with the gods and goddesses. Immortal, once again free in its cosmic flight among the fields of Yaaru, the Golden Sky of the Egyptians.

The process of enchantment and disenchantment of perceptual phenomena through aesthetic games is a profound process. The narrative of images and forms resembles the narrative of beliefs, meanings, and understandings, as if the former is con-

nected to the senses. The latter with the intellectual sphere. In this sense, the intellectual sphere is that of ideas and the affective that of emotions and the instinctive that of passions. Just as the emotions can be located between the intellectual and the emotional, so the passions are located between the emotional and the instinctive. But they too can be placed in a certain aesthetic of feeling in the gradient of experience. Refinement or sublimation is always something connected with the reflection of greater orders that exist on the ideal plane. A way of experiencing things as a whole, guided by higher things, refines the feeling, instincts and intellect into humanity. It is the wholeness of being when normal needs and desires are not rejected but refined. In the reverence for the imponderable that is transformed by the intellect. The masculine interwoven with the feminine illuminates the normal world. While vulgarisation and reification break it into parts. It separates it into opposites in a mechanistic way when all these aspects of life are applied. To catch an entity in separation, to take it out of context and try to grasp it as something possessed, claimed, intemperate. Then it destroys us or degrades our nature not to that of an animal, but to that of bestiality, of which not an animal but only a human being is capable.

Basically, it is a game of aesthetic games, a hovering between the concrete image and the viewer, the beauty that lies in between. Ideas thus play the role of mirroring unity, of rehumanising performance in order to enchant the world. They disenchant the world with cold, systematic understanding. Thus, narratives are a preferred choice of aesthetics, flattening the captured knowledge to the pleasant or enchanting it. As

with people who find a niche and express their essence through it. Just as all systems of knowledge and understanding focus on different things. The way we talk about it cannot be detached from the values we impose on the representation.

.

The vehicles of lensing

How thus the grand idea conceals itself through multiple ways of seeing this world. It is refining itself through the setting. Human part of nature aspects it, to later detriment, the grand forgetting. It sets about for new endeavors that refine the grand idea into different ways. There are greater laws, the more we are moving into self-constitution, the more we hermetize the world. Carving out the grand idea and forgetting about it, we turned our back on it. We cut the roots, we begun undermining the foundation of greater laws, societal logoi, metaphysics. indeed — setting ourselves in opposition to those elemental narrations and mythopoesia. Similar to watching through a multi-faced crystal or a kaleidoscope, we seek the way the tools of seeing work. But when we establish understanding on a fragment of shifting images and aspects, we will merely play beliefs and convictions against seeking and understanding. Tools should be understood, to understand how the seeing works, but tools are embedded in greater laws. After all, tools themselves are not the laws, but a reduction of them. Whenever we take one aspect of the shifting image, it will change, if we take this image for reality, it is a question of belief, not capturing any valid rule. If we observe it further, the

aspect and the observed changes. Thus art lays in trying to extract the more general dynamics of phenomena based on a series of changes in relation to other changes. Every certainty is prone to error in magickal acts, the referents are rare. The act of discernment between a happenchance occurence that we take for causation and effective operationalized work that we pursue is the act of differentiation between delusional fallacies and intuitive action. Ultimately "what works works", but ability to do something does not equate with fixed understanding, how it works at its root. With its intricate and often hidden aspects, we are dealing cards blindy to an occult game bound by knots of covert relations. It is not mere chance, it is the inclination of talent and potential that gives fortunes a stern gaze.

Geometry of Magick and Threshold Illusionists

A mastery gained by meagre means and thrown into the depths of learning is worth more than any privileged education. Just as obvious art is vulgar art. The cosmographic picture of the world must be painted with Thunder, the perfect mind and ought to be interpreted impassionately, yet with a heart. To put one's heart into it means not to turn empathy, compassion and understanding into monstrous wrath, machinistic rigor and cruelty.

To reach the unity of wholeness, to dare to take the step of faith across the gulf that separates the numinous from the visible, is indeed a titanic task. To be stranded in an abyss of illusions, in the process to be swept along by those who have walked the same paths. They are reminded of their pain by another who walks on both sides of life and death; the one called to fight often retreats into despair. One still fights to lick the wounds. It is all the easier to defeat someone who has defeated himself. But the goal is to defeat oneself, not to defeat others. The paths of vocation are never well trodden for the next man and woman who tread them. Equipped with only a small torch

and only a weak heart and a weak mind, so easily extinguished by the surrounding darkness. The lesson never to fight blindly against fate, but to find peace and comfort in every hell, to make it a lasting place as heaven was, and to walk among the blind masses. The blind masses who all and each have a history and a heart. The one-eyed are indeed gods in the realm of the blind, but is it not the case that all one-eyed thrive in solitude and silence, enduring a sadness greater than that of a mortal? If someone fights against fate and is not marked by and thinks about every horror that takes place in front of the naked soul, he or she contributes to his or her own downfall and thus to the downfall of others by failing to live up to the responsibility of consciousness and spirit.

An act of ideation, in which structured constellations of ideas emerge, arranges the content of variables into a framework of concepts. These in turn are embedded in complex, ordered or chaotic systems that should be designed to effectively reflect, measure and truthfully represent the relationships between them within us. Through an act of pure perception, drawing a mental picture in the imagination, using acquired knowledge, experiences, impressions, memories, thinking styles, intellect, reason and feeling to provide the content of the ideas. Then try to reformulate them, interpreting them into understandable human language and aesthetics while maintaining a higher essence. Then they can serve as a key to transform a certain understanding into operational techniques. Subsequently, by searching for their traces in the world, we commit an act of reminiscence by remembering the structure of the past. In this way we extract the relationships once again through different

reality tunnels, belief systems, knowledge bases, sensations and feelings, inspired ideas, individual concepts. It is a new interpretation in a different context and circumstances, bound by the laws of change and movement, by time, space and the universe of discourse to which we belong or to which we subscribe.

There is a difference between flat knowledge, which is linear and resembles our ordinary perception of time, space and cognitive resolutions, and active participatory perception. The latter is a living knowledge and ceases to be such because it is not learned and does not require words. It is an intuitive understanding of the world that exceeds our ability (or that of the author) to translate it properly into flat knowledge. There is a difference between a living concept in a physicist's mind when he thinks about it, and the process of translating it into an equation and descriptions to codify it. We are merely using human knowledge to represent metaphysical worlds that elude it, even unveiled – to leave the narrative as clues. But beware of taking the clue for the truth. The emblem of a term is a gateway, and when the gateway is embellished for what it is, it causes fundamental turmoil! Similar to reminiscence, the scientific or artistic process of reverse-engineering the symbols of notions (noema) once they are established. Transformed into living forms, it is a process of transformation into an operative mind. Accordingly, participate, cooperate and engage in the world under the conditions of larger laws. It can be a process of adaptive reification in which concepts are grasped and explained in multiple ways and with individual imprint. The process of maintaining or creatively processing established types and creating content, recycled

strands of tokens in which they can corrode. Superficially inflated or deflated, moving back and forth between: translating evolved tokens in a progressive, accumulative way. Then go back and retrace their origin through reminiscence, then lay new foundations and repeat the process. It is not necessary for human understanding to adhere to the established laws of the universe. Often the laws can change on some levels of complexity, order and chaos, so it is a never-ending adventure. But here and now we need order and form to promote the general framework of thought of humanity in the direction of certain priorities, collective goals and objectives, to reawaken the will for great deeds and noble aspirations from the bottom up, with the danger that this will be abused again, and yet offer an opportunity for a different order of the world.

Essentially, linear thinking is observer-effect thinking, confined to a very narrow fragment of perception that tends to fall into traps set by the mind or by the circumstances in which it operates.

The whole art is to assemble perception into a multiplication of logically impossible statements that fragment and reassemble the mind through cognitive dissonance. The observer displaces the frame of reality perception, the reality frame perception entangles and displaces the observer.

This may lead to:

Valid relationships — relative, dynamic laws and content that effectively reflect the deeper rules.

Invalid relations — circular, self-referential systems outside of effective laws that have no truthful connection to the deeper rules.

This is a truncated model that assumes that there are no agents or attractors that influence or bend the perception of relations toward particular patterns or orders. In the latter case, they could either trap us in a circular, self-referential prison, in delusional systems, or in orders of tunnel realities that serve to filter our interpretations of the world. One must keep in mind that one of these existing attractors or binding agents is the mind with its specific psychic projections. It is an optimistic model that assumes we can actually extract valid relationships from a given order. Moreover, we can even impose such an order on chaos or reshape orders, if only temporarily, to renew the previous order, as facilitators or catalysts of these agents to introduce a new one.

At each moment that an act of narration is fixed, it conveys a sum of impressions from a particular fragment of reality elaborated according to the simulation of beliefs, esthetics, and feelings. None of the narratives have to be true or false, they represent a set of relationships temporarily held in a frozen flow that can be true one time and false another. They are not mythical chaos, but complex adaptive systems embedded in a relatively chaotic physical (and meta-physical) framework and measured by their true order and entropy. They are represented according to an artist's skill, knowledge, plasticity, malleability, and perception; moving between the depth and shallowness of these relationships is applied psychonautics. Magic

begins with mirroring these relationships in the mind and consciousness, and changing the patterns as observer and observed, thus altering reality to the extent one is able and allowed by other pressures and counter-movements. Hermetica begins by presenting the rules that govern these relationships in a structured, accessible way, creating a foundation upon which the collectivity of other minds can operate. In other words, the way reality is seen is reformed until the next refinement or reorganization appears.

Indeed, reality is too large for a human mind to create a grand synthesis with its cognitive faculties alone. Such a Theory of Everything would still be very inadequate in many ways. We are defeated by our mind, but lifted by consciousness. One can illuminate the fringes of consciousness, sometimes getting closer to its core, but the attempt to reconnect these highly disconnected models is an attempt to consolidate a particular cosmography. It is a mythopoeic matter of analogy, of ordering models and simulations into beliefs. Ultimately, one chooses the closest true set of relationships one has discovered and discards the inferior ones, but the world one sees is merely a reprojection of those relationships ad infinitum. I have yet to meet a person who knows what his range or ability is.

The medieval monk paradox.

A monk is conditioned in a religion, in a monastery, that believes there is a God on a throne surrounded by angels, and that planet Earth and man are the center of creation. As we know today, this archaic idea is completely false. However,

for this man it was as valid as our science. He had a consistent cosmography in his mind, a self-consistent microverse based on an elaborate system of symbols and meanings that enabled the monk to project this simulation onto everything else. He then resolved anything inconsistent through paradigmatic annihilation and rationalization. Some of these fundamentalist ideas might be subtly true, but in a very different way. Hypothetically, the monk is not aware of this process, but he casts off simulations of God and reality and lives through them with great conviction. He may even become a mystic, a saint, within this framework, opening himself to a greater consciousness through a series of perceptual anomalies and spiritual techniques.

Yet, it is not entirely clear to him why this has happened — so, again, he justifies it through his belief structures. In a sense, if he were to inadvertently bring about an observer effect, he would update the model by establishing symbolic geometric relationships that are modified by his mind. By relating his consciousness to a larger structure of reality, he would impose a figment of his conception of the world on the malleable parts of that world. In this way he would become the architect of certain illusory dimensions and realities, virtually prisons of his own vision. These imprisoned in his vision would become his prisoners, what the Hindis called Maya or illusion. This is not to say that man and woman ultimately create a general reality themselves — it is only to say that if they properly reflect the relationships of the larger worlds (and they are complex, strange, anomalous, alarmingly ordered, chaotic in great splendor. A Luciferian believing he can create realities from scratch

creates illusory worlds to his liking — and becomes self-deceived. Moving through dreams and illusions of others, observing them from the threshold of participants' awareness is similar to detached command over them.

Gnosis Arretos

Gnosis arretos is a highly dynamic language that speaks with power through silence and realized virtue. To learn it on the basis of non-thinking is enough to renounce all the regular accessories, the procedures of sigillization, etc. Painting with silence is an ephemeral, subtle art that requires high cognitive functions to be trained with a great imagination, and yet achieves great results when detected and overtaken by ontologically objective forces. It is at once vague and ambiguous, bound by intention, deed, form, all forms of auxiliary sensory, mentality, ideas, to translate, phase, enact, propel and radiate the intention until it is fully self-contained. It is an attempt to translate the totality of a ceremonial or theurgical work into frontage of our wholeness to worlds that are as intelligible as possible, in an empty state of meditation or supported by some form of ritual activity when their combination is practiced. In ths sense, ritual activity is understood as highly concentrated theurgy combined with performative arts. It can be overtaken either by topographies of being that detect an emitted signal or by those that are constantly aware of all such signals and react accordingly. Omniscience exists on several levels, omnipotence not necessarily, because omniscience is manifold: different

kinds of contact with reality lead to different kinds of knowledge. Just as a stone can be said to be "omniscient about itself" without really understanding it, so the world soul is omniscent upon itself. A human being can try to formulate an intelligible message. The capacity for "gnosis arretos" requires a highly developed local mind capable of producing, sustaining, and shaping such forms through intellectualization, encoding, feeling, ratiocination, and so on. Any goal of executive translation aims to be understood by other forces that may or may not understand what we are trying to communicate, achieve, or catalyze. Intelligibly communicated formulas rely on the subtle movements of precise strokes and cuts, emptied of language and its associated logic to maximize its intelligibility with non-human worlds.

Suffered Illusions

"That which must be, shall be. That which had to be, is"[1]

"The firmament secretly whispered in my heart 'Do you know what sentence fate laid on me? If my revolving were in my control, I would release myself from this circling" [2]

It is only when one truly finds oneself that one is no longer subject to pain and suffering, all things are dropped on the spot, not to mention the chains that bind to pain. There is a point on the road where the road disappears - do not be tempted to look back, nothing can force us to walk it again, because the road, like a rainbow, is a mirage; who can force us to climb a rainbow? For only when we are forced to dance the illusions of life can we be plunged into suffering,

[1] — Sophia in a dialog with Nolano (The Expulsion of Triumphant Beast, Giordano Bruno)

[2] — The Ruba'iyat of Omar Khayyam, Stanza 33 (Penguin Books: New York, 1987), p. 54

agony, pleasure and other states that create their innate qualities;

If one does not open oneself to the possibility of moving along cosmic events, one is ruled by blind fates; fate becomes the guiding light that shows enlightened paths to the seeker. While one moves in the destinies with an account of will and can make decisions on the tree of life, Pythagorean Y. There you have to choose between the earthly and the high or choose the middle way. If you are strong enough to balance these paths. Destinies are interwoven with circumstances, and circumstances and choices make happiness, and this varies from person to person. A happy destiny develops through continuous events that strengthen it, an unhappy destiny is marked by sudden failures and misfortunes that shape it.

Confidence in one's own world is often confused with competence, sometimes one narrows down one's view of the world and becomes blind to everything else, becomes a prisoner of that perception. Look at the flat blocks, with each small room for one person, one family, one couple, how the lights both seem sentimental and become a reminder that as much as one withdraws from this spectacle, it changes one's perception. A city counted in amount of souls inhabiting it, it changes the perspective. There, in the disconnected world, you realise how these lights signify stories you see as an uninvolved bystander. In a certain sobriety of perception, from outside the world and yet observing the tiny figures that turn the lights on and off in the evenings, representing the lives they lead. It leaves one with a sense of nostalgia, a withdrawn embrace, separate from the spectacle, yet this separation leads to the sober realisation that

others are there running their courses. Perceiving them like ants, there is also a certain sense of compassion from afar, looking with interest and greater insight into their daily struggles, from another world, but watching keenly this world.

By moving through the field of shadows, of visible phenomena and events, we conjure new shadows into existence and manipulate them in the theater of life as ideas take shape. Whether moving the deserts or dancing to the thunder storms, how is it that miracles are impressive only to the extent that the world is thought to be real, an absolute world beyond which there is nothing. Where hints of larger worlds are misunderstood by referring them to this one. Identified as a shadow of the essential world, it moves through the pregnant cosmic space and brings forth new forms. If there is a goal determined by necessity, it is to escape its influence or to be enchanted by all its scenes and enjoy what is. When the physical body suffers and the mind believes the senses, it further separates itself from the essence, embraces the shadows and treats them as an absolute reality of consciousness. Smiling at the gigantic emptiness of the universe, where a person confronted with awe is in the thrill of glory. But the spacelessness of the essence, the timelessness of the Orouboros, which is everywhere and nowhere, makes the world big, overwhelming and at other times small. As if the space is only dreamed so that the consciousness recognizes its separation from the essence. Between the dance of worlds, dimensions, realities, it returns to the point where it becomes infinite, burns the content that enslaved it, and is ready for the final gesture that unites image and reflection. In between, it merely casts a shadow as another universe where the theater of

the actors' games is perceived as impermanent. Where masks are worn, all must leave their form, their shape at the departure and perhaps wear something else. Whether illusory, depends on the decision - sometimes they return to the scenes that nurtured them, between the shells of shadows and another life. But within the limits of the dream that renews itself with each existence, it enchants with beauty and benefits and turns away through death and pain. So how does one find the key to this sublimation? No one on this site has an answer to that, and neither can I, even when I consider the beautiful things, even when the land of gods and spirits is my everyday life, I cannot answer that question. That is because I still lead a biological existence. The practical affairs of the world, its scenes, convince life as something obsessed, drawing attention to questions that gain depth, are of deep significance. When this flash of reality steals the mind, where the consciousness that cannot escape the desire in which it appears like a tragedy, but also a greatness among the many who never see. Among those who cry when they see? The esthetics and the beauty of the ideas that live in the essence can measure the human being with the world and the human divinity with the essence of the idea. The fact that it can embody and live, uncaptured, unspoiled, is a measure of one's humanity. How do these ideas, of which a particle sees itself in the mirrors of existence, come to be realized? The universe consumes itself, when a consciousness detaches itself from the dream, the microcosm that dissolves in a macrocosmic reflection, what is beyond? The universe as spirit exists through its consciousness, but where is the reality in relation to the shadows, where is its content? It is a paradox in which the uni-

verse is a theater of living consciousness, a field whose existence closes in larger, unfathomable laws. A grammar of being that must last as long as it lasts, and from which one can exclude oneself by defeating the paradox, freeing oneself from the loop, destroying it and closing the circuit. It exists and participates in a reality only insofar as it is connected to it, as long as the grasping of the real lasts. From this point of view, it is not important whether one participates in this illusion or how one participates in it. The decision whether to pass through its relative structure or to return, whether there are a thousand worlds in which to experience oneself, in happiness or suffering, as long as one keeps it in mind as an illusion. When it becomes a reality, we become prisoners, pawns of its manifestations that subjugate us, enslave us and teach us suffering. It also teaches transcendence and compassion for these prisoners who have mistaken the idea for a greater reality.

There is danger in splitting the world into above and below, because it is whole. There is the danger of splitting man into light and darkness, for this division creates the ability to populate these realms with light and darkness, in one's own mind, with an above and below. The Manichean idea, in fact, created the metaphysical devil, when harmony was split and divided, when the carnal existence became suffering and the divine world was removed from humanity, it not only removed man from the divine, but cut him in half, removed him from himself, and as time progressed, the open wound deepened.

From a certain perspective of wholeness, this split is real insofar as the duality of man exists, but if we abolish duality, everything is contained in harmony. The problem is that when

you establish the non-dual state of transcendent reality, relative orders of being that are dualistic will effectively work to push the empty man back into their sphere of influence.

There is a rare case of an epiphany, apocalypse (Att. Gr.: revealing) — when a stream carrying ideas becomes flesh and those ideas are experienced physically, mentally and emotionally, one thinks, where did they come from? There is no reason to relegate the world of living ideas to a separate reality. By living a powerful idea that incarnates, we can assume that there is another realm from which to draw its blessings, namely the world of pure ideas. However, this leads to a separation as well as a superficial labelling and sorting. What seems intuitive at first glance may not be the simplest solution, but a habit of mechanical thinking. But is it not the case that these flows already permeate everything as potential? That there is no essential, separate world, but that it is the degree of openness to their influence that plants a seed that later grows by inclination and character. These forces are already present in the universe, and when a human mind grasps them in a corrected form, they acquire a character specific to the mind. But a spirit does not influence them, it is only an individual receiver, transmitter, catalyst; it reflects them, and only through reflection can one commit an act of adornment and magic.

Desire, Synergy and Woe

What is not in the intellect is not revealed as an independent world; it belongs to the realm of the imagination. When the imagination mediates, hidden worlds reveal themselves through imagination and manifestations to become the realm of the real, and when tangible ideas affect the intellect, they gain flesh in truth.

Desire does not necessarily mean sexual attraction, it is also an instinct that controls directions and dreams, from an existing state to the desired state. It is also a process of refinement of libidinous energies that sacralizes instinctive sex and transforms it into an erotic art. From the aspect of the higher intellectual function, it directs the integral principles to a desire for greatness, vastness, first personal, then when the walls of separation are removed and one regains a sense of belonging - of being together. To what goals does human desire lead, what defines a future world? Is it a collective of plans, dreams that refine or corrupt the world, is it the emanation of the thoughts of people half asleep? The people of today are bought and sold, conditioned to the lowest common denominator, superficial and without backbone, without principles. Can they be transformed into a great vision guided, for example, by the

Mahayana principles among many others? That every action has profound consequences and the more power one accumulates, the greater the responsibility for one's actions? And just as incorporeal messengers mediate between the ideas of the deities and the numinous, and black mystic lights and emissaries send their inspiration and ideas to people, so the magoi and priestesses communicate with the divine. Through interpretation, through the power of the philosophical sun, which is inherent in the human form, through the power of wisdom, which is fallible - that is, imperfect - human, they attempt to reformulate the vision. So that their apocalypse (gr.: unveiling, uncovering) is not lost to their kin, but the vision of others is not violated by domination or enslavement. Thus, in the past, the keepers of the sacred flames have preserved these secrets, traditions, rites and theatres and have built the temples of memory. They commemorate, preserve, regenerate, ignite, so that the keepers of the mysteries, the priests and priestesses of these sacred flames, can become mediators between man and the divine. Between the great things and the people, insofar as the poets intuitively understand their muses, their words have drawn from the infinite. Caught in the aesthetics of their feeling, they must not see through their art, for it is the art of the world that speaks through them. Much like a philosopher interprets signs and seeks relationships through reason, intellect, memory, perception, knowledge, and inspiration, the poet interprets the world through beauty. Whether it is despairing, ugly, decaying, delirious, insane, or rapt, noble, ruled by high ideas, to satisfy both the tastes of those who are in pain, suffering, angry, wrathful, hateful, vengeful, and those who are

noble, righteous, inspired, and principled. To harmonise these forces and align them with a larger cosmic reference whose overall reference is stillness, but whose manifestations are manifold and change with time, age, epoch, aeon.

The degree of fullness (unmixed, unified numinous) and emptiness (anuminous chaotic potential) is also a matter of perception. For one can see the universe and experience it as cold geometry with deep laws that are not imbued with the nous of light, an essentially empty machine. Or one can see it as filled with essential, living being and thus as meaningful and numinos. It is a matter of relationship (reflection) to our own being and to the world, for we project an analogy between inter- and intrapsychic milieus, elevating them to their heights and depths. Therefore, we are at home with our views. Both enable understanding by establishing correspondence and grounding reason in the noetic-psychic comfort of sober insight. The latter other establishes dehumanization as a course in otherness - the delirium of otherworldliness with its many shades and manifestations of insanity, but also - the illumination of being in different ways.

Seeing the horror of space, the emptiness of time, reaching first for the mass of the sky above us and then for the space of the stars, one recognizes the safe havens of knowledge. Then he muses - "How dare this little man claim space and time for himself, to feel, to be so sure of it? How is he not belittled?" . Meaning the power of habituation to have conquered the world, tamed by appearances, the illusion is so deeply embedded that it becomes a true shadow, and these are not contested, for they constitute our being. But is it a conquest? When the re-

ality of the horror cannot be seen because it has never been seen? Look into the space for a while and feel belittled by it – you are a single being, the space around you is gigantic even now. Extend this perception to the cosmos – as an experiment, and then again as you tremble, unite and feel one with it. Your mind becomes that space. It is this reliance on the known from which we conquer space, but we often forget and go on with our lives. You suspend knowledge of the horror and refuse to see it or think about it. The taming of the distant expanse is merely a sign, a psychological move to prevent one from identifying with greatness. But these – these – who let the positive emptiness through their minds – their souls have no limits! So how do we find a relationship with ourselves? The step from emptiness into numinous light is that of a gradation between meaningful existence and nihilistic desolation. It is essentially a gradation of perception. Those who looked into this horror came to know the terrifying gods who look from beyond this abyss to the denial of existence. For they stand beyond all time and space. Those who felt this alienated horror staring deeply in and out of them, making them empty and susceptible to doom, may indeed have emptiness in their eyes. They recognize the horror in their eyes, only these know it! But how beautifully this black hole absorbs the light and becomes luminous again, from the gods of the reproaches that are beyond ontology – into the mighty winged eons that are the substance and the eyes of the stars! Sons and daughters of the night-robed star-mother, playing in the divine stream!

Time runs away from us humans, if we equate time with thoughts, it is never calm. Our mind changes much faster than

our body. The human hair grows 1.25 cm per month. How many thoughts have you thought today, even the quiet ones? Trees think slowly, their musings are profound. The forest is timeless by human standards. When we try to think like a tree, our thoughts gain depth, as in a oneiric slow motion dream. The roots are firm, our branches rise slowly; perhaps the leaves were like thoughts for a tree. The same moment of a mind flash, an interruption of deep meditation, lasts two seasons for a tree bearing leaves. It takes a few months for a tree to change its mind and gather new thoughts to think about – but it is always in agreement, proportion and harmony with its nature, it is not stubborn or determined, it expresses its essence. Then, in autumn, it casts off its thoughts, it stops in realisation, as if in a positive, deep void, it retreats deep inside with its thoughts, but it gathers its strength, as if it has an inner truth within it that makes it renew again and again. Perhaps this is the reason why the axis of the world soul is compared to a tree. It is the deep thoughts that change according to certain repetitive laws. If we translate the language of the forest, there is only wisdom, but it is silence that cannot be put into human words. The gods think like this, wordlessly, without a human voice or word, they are ideas that merge with the slow, timeless subject of their actions and become great, wonderful things that correspond to beauty, proportion and truth. Slow decisions with penetrating insight that are prescient are the greatest. Spontaneous decisions made quickly spring from the same source, like a whirlwind arising in the ocean. Everything else appears as harshness or misjudgment, as triviality and frivolity of the small birds that also have their place in the world. The great falcon hovers above, with

great long thoughts it gathers the small birds and embraces them. The great brooding over all that is below.

How many times has the soul wept, torn in passion, when body and mind tried to silence it with disciplined reason, a witness to a well of pain that opens the gates again, a purified pain crystallized in a single, real, dead tear? It is the cry of longing when we are alone with loneliness and feel that we are no longer part of this world, when we want to return home empty-handed.

„Spirits of the stars, why do you show this blind world pointing to the black star, why do you make me an outcast when I once wanted to call upon the light of the stars. Why do you remind me of my origins, of my service, only to block my way out. Why do you show me the robe of cosmic night and its oblivion, when I am still here? Why do you blacken, veil your government over the world and show a face of death?

It is the weeping of compassion when a hawk's eye meets the misfortune done to the world and the pain of beings disarms our own.

"O Spirit of the Moon Priestess, whose robes are sewn with black jackals, why do you present me with a phantom of cause and effect, reversed destinies, the howling of hungry spirits, why, O Lady, do you not feed them with your glorious light, the injured and wounded, the hateful, the angry, whom you do not comfort with your splendor, why do you with-

draw from the world and put a black mask on your pale face?"

It is the crying of "so and so" that penetrates the world with insight and sees the abyss between the harmony and the existing world that has forgotten all the hidden, higher worlds and lives in blindness.

"O spirit of the world, why do you show suffering and pain, blindness, ignorance and anger, torn destinies, wars, darkness, why do you show a world above and the void below? Why do you show minds and hearts that these things cannot captivate, show a new life born into darkness and so doomed to an empty struggle for a next green grave. Why do you show disasters wearing a yellow mask, why do you wear yellow torn cloths reminiscent of high priests and python women tearing their robes, why do you show me their dust with a deformed hand pointing upward. Where do I hear the call to fall into the barren land?"

Is it the weeping of memory that reminds us of deep, piercing things we once lived for that beautify, enlighten, and ennoble us in a flash?

"O Scribe, Spirit of Memory, why do you bring to light my realizations, my moments of greatness, hope, and determination that were crushed by forces greater than I–why do you show all these who lived for the same things and only said 'nothing new under the sun,' who flashed for a moment and

sang among the ages, why is your face torn to the bone, showing an hourglass full of human tears? Why do you see my honest oaths and promises turned into nothingness in the cycle of fate, just like many others, why do you turn my stern intentions into shadows that torment me when I can no longer feel?"

It is the crying of loss in which we recognize the wholeness of a thing that has been torn, scattered, separated and forgotten, so that it has become incomplete, hurt and mud and dust of the earth?

"Proud human spirit, since your race is but a figment of your imagination, why do you haunt those who have lost you, recall your glory, show all the wonders buried in the catacombs of past generations, why do you point with sadness to the gods and with bitterness to the earth, why do you look at the world rattling the chains, when the eyes of the stars, filled with black tears, wear my mask for a while, to say nothing but be silent, nodding your head and showing my grave?"

Conscience and freedom

> *"Natural law has been twisted every which way-from legitimation to brutal violence to a paradisal idyll. This is grounded in the possibility of reading anything at all into nature. "It is everything at once:' Well, fine; then let every human being get his own bit fom Being. " — Ernst Junger, Eumeswil*

Con-scientia is a Latin term close to „Li" in Confucian China or „compassion" in the post-Siddharan Orient — it means compassion, co-perception, humanity based on a healthy backbone, overarching experience and confrontation, principles and rules of conduct within a traditional order. We should critically understand social evaluation systems such as consensual order, morality, ethos, good and evil, as if we would be beyond their influence. We find ideas, aspirations that have their foundations in the autonomy and sovereignty of the will. There is no need for „prohibitions" and „commandments" in the world of the mature. We have a codex, an ethos instead. Wherever we transgress these inner systems of evaluation, we feel the „contradiction of con-scientia", not from shame, guilt or fear, which are constructed, conditioned mental formations, but

from a lack of determination to hold on to principles that reason has recognized as valuable, if they resonate with the noetikon of emblems, so much the better, because then it becomes a happy medium to a harmonious life. It is as if Buddhists who have recognized the complete emptiness are guided as people with compassion, principles and loving kindness, and recognize these ideas not just as something without purpose, but as an interpretation of what they have recognized in the radiant emptiness, and adopt them as a way of life. A Western person who confronts the void could easily fall into self-destructive nihilism or terror; it is merely a level of perception that could turn heaven into hell. If we are honest with ourselves, we return to rectitude when we make a mistake and correct erring wherever possible. The conscience is mostly a concept of social transaction, conditioned by religion, ethics, morals, doctrines subjected to a worldview that guide this conscience through the codification of the taboo, the tainted, the unclean and the pure and their interpretation. Conscience is enslaved by fear, guilt, threats and promises — this kind of conscience in chains as the subject of religion requires submission, punishment for disobedience, the breeding of slaves willing to mortify themselves and kneel before a belief system or constellations of power and ceremonies they have been forced to obey. This kind of religious power abhors self-directed, critically minded people, they are abhorred by the power elites as are people who have not matured into their own freedom, who fear it — they cannot reason, introspect, causally, logically, humanly and rationally understand the rules that govern them. They cannot see through them but see them as liabilities to the

groupthink of the discourse of power. The total freedom and imagination in the responsibility, which has no inhibitions or limits, nevertheless delimits them in a force of direction that respects the order. However, only under the condition that the order is not without foundation, that is, that it is based on justice. When it contradicts justice, an individual with weighty strength and patience uses his freedom to destroy that which unjustly binds him and others. When unjust, listless, hypocritical, arrogant, self-contradictory, threatening orders undermine an anarch's work, he must equip himself with patience and a fierce focus that resolutely aims at the towers that simultaneously point to a higher — just — order of things that support him or her. Time, after all, supports those who align themselves with enduring forces, rather than the lower, impermanent deceptions and constructs that are shattered to pieces after a time. In other words — if your reference point is a high instance, then time is always on your side. If you support that which decays and in its arrogance assumes that it is eternal — then time is against you, devoured with the subject of devotion. A metaphysical anarch who rejects slavery reaches for soteriology or self-liberation, but he does not find it in nothingness, but points to a higher order of beings and justice who willingly assist, prepare and support him. An autonomous individual has adopted the principles, laws, and directions based on the most optimal, rational, and mature choices that he or she understands and accepts as natural to his or her behavior, actions, and thinking. He or she needs no external or internal whip, for he or she knows himself or herself and his or her direction and will, knows his or her opposition, the values he or she espouses,

and his or her laws, which are reflected, if at all, in a conception in his or her mind. An enslaved person is governed by a conditioned mental structure that replicates cognitive behavioral training and is not confronted with the internal consequences of his actions, least of all he thinks about the consequences of external actions without forethought. He is confronted only with external punishment, he needs incentives, punishments and rewards, measured benefits, and when confronted with a true situation, it appears only as an unreliable surface. Without freedom of choice and steadfastness, a person does not rely on his strong moral, ethical backbone, which is understood by reason and thus obvious. How can he rely on a purely external conditioning in a situation of testing, of threat, of challenging shaky habits that have no basis in the above and below? An autonomous human being will reject anything that contradicts his hard-won humanity and steely commitments. He knows that he may lose his inner truth, his governance in favor of external things that he has recognized as fool's gold. He will consciously commit himself to judgments and decisions based on cooperation with other autonomous people so as not to lose his integrity and composition. An anarch will never be a subject of anyone who is unjust, fickle, contradictory, weak-willed, threatening, hurtful, lacking in reason, humanity and integrity as he has recognized in his capacity as an anarch. He or she will never cooperate with or submit to structures that are engrams of groundless power that contradict what he or she has recognized as superior. He enters into the currents of such structures as he pleases, without ever being subject to their influence. He allows them to exert pressure on his personality and then, out

of his independence and strength, overrides them with his own. With critical insight and restraint, he will readily define superior forces and abandon them as soon as he finds them deceptive or untrue, until he finds the right ones and thus finds himself.

Structures of Ideas

An act of ideating structured constellations of ideas orders the content of variables in a skeletal framework of notions. These in turn are embedded in complex, ordered, or chaotic systems that should be directed towards effectively mirroring, measuring, and representing truthfully the relations between them within us. Thus, by an act of pure perception, drawing a mental image in imagination, with acquired knowledge, experiences, impressions, memories, styles of thought, intellect, reason and feeling to provide the content to the ideations. Afterwards, aiming at re-framing them, interpreting them into intelligible human language and aesthetics, while retaining an infusion of an essence of a higher sort. Then, they may constitute keys to reverse-engineer certain understanding into operational techniques. Afterwards, by looking for their traces in the world we commit an act of reminiscence, by remembering the structure of the past. By doing so, we extract the relations once again through different reality-tunnels, belief-systems, knowledge-bases, sensations and feelings, inspired ideas, individuated concepts. It is a new interpretation in different contextual and circumstantial setting, bound by laws of change and motion, time,

space, and universe of discourse to which we belong or subscribe to.

There is a difference between flat knowledge, that is linear and alike to our regular perception of time, space, and cognitive resolutions, and active participant perception. The latter one is a living knowledge, and ceases to become so, because it is un-learned and does not require words. It is an intuitive understanding of the world, that surpassing our (or the author's) ability to properly translate it into flat knowledge. It is a difference between a living concept in a physicists mind when he cogitates it, and the process of translating it into an equation and descriptions to codify it. We are merely using human knowledge to represent metaphysical worlds, that elude it, even unveiled — to leave the narration as tokens. But beware of taking the indication for truth, the emblem of a notion is a gate, if the gate is adorned for what it is, it creats fundamental turmoil! Alike to the reminiscence, the scientific or artistic processes of reverse-engineering the tokens of notions (noema), once they are established. Transformed into the living types, it is a process of turning it into operational nous. Accordingly, participating, co-operating, and engaging with the world on the terms of greater laws. It may be a process of adaptive reification in which concepts are grasped and explained by multiple means and with an individuated imprint. The process of sustenance, or creative processing of the established types and creating content, recycled strands of the tokens in which they may become corroded. Superficially inflated or deflated, moving back and forth in-between them: translating evolved tokens in a progressive, accumulative manner. Afterwards moving back and re-

tracing their origin by reminiscence, then laying new foundations, and moving forward repeating the process. It is not necessary that the human understanding pitches to the established laws in the universe. Often the laws may change on some levels of complexity, order and chaos, so it is a never-ending adventure, but here and now we need order and form to further the general mind-frame of humanity towards certain priorities, collective aims and goals, re-awakening the will to great deeds and noble aspirations from the bottom-up, encountering the danger of this being misused once again, yet providing a chance for a different order of the world.

Dynamic re-arranging of information in a variegated geometry of thought

In essence linear thinking is an observer effect thinking framed into a very narrow fragment of perception which is prone to fall into traps, set by the mind, or by the circumstances in which it operates.

The whole skill lays in re-assembling perception into multiplication of logically impossible statements that by cognitive dissonances splinter, fragment and rebuild the mind, rise of intelligence is a side-effect.

Observer displaces reality framework
Reality framework displaces the observer

This leads to:

· **Valid relationships** — relative, dynamic laws and content

that effectively reflect the deeper rules

· **Invalid relationships** — circular self-referential systems outside of effective laws that have no truthful binding whatsoever with the deeper rules.

This is a stripped down model assuming that there are no agents or attractors that influence or bend the perception of relationships towards given patterns or orders. In the latter case they might shell us either in a circular, self-referential prison, delusional systems, or orders of tunnel-realities used to filter our interpretations of the world. One has to take into account that one of such existent attractors, or binding-agents is the mind with its specific psychic projections. It is an optimist model assuming that we may indeed extract valid relationships from a given order. Moreover, we may even impose such order upon chaos, or re-shape orders, albeit temporarily to renew the previous order, as mediators or catalysts of these agents, to introduce a new one.

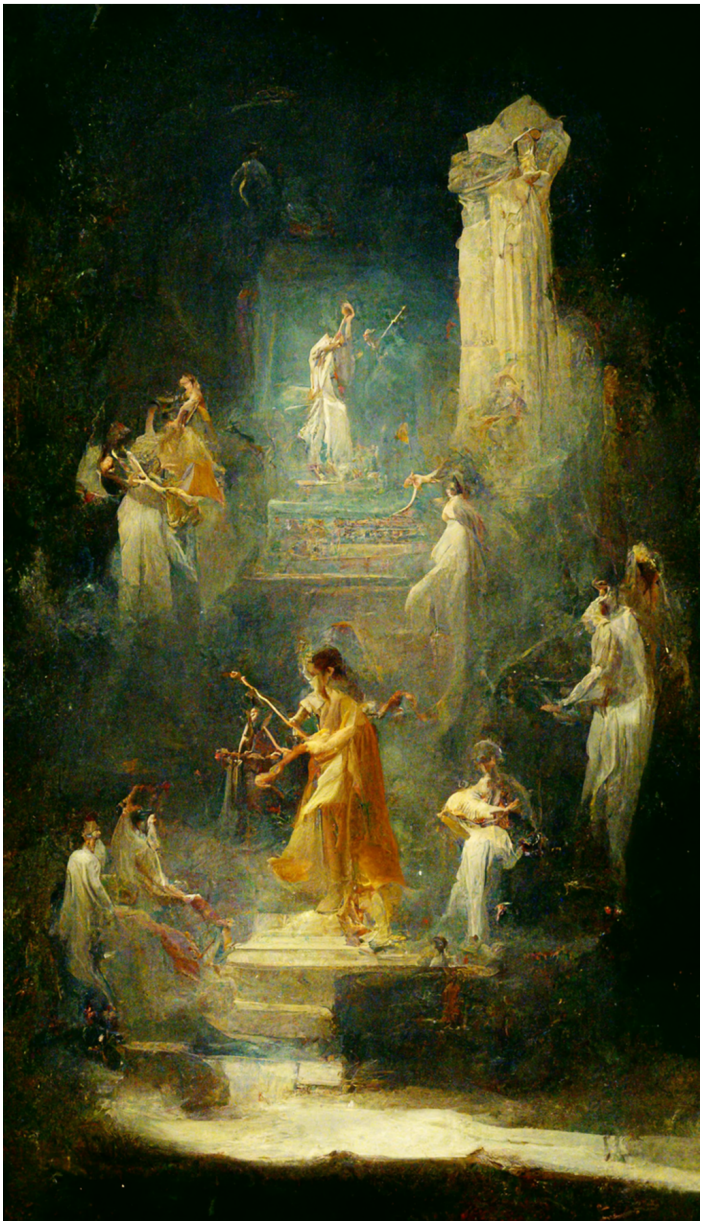
Each moment an act of narration is fixed, it conveys a sum of impressions from a given fragment of reality carved out according to the simulation of belief, aesthetics, feeling. It contains information in capacity it may be experienced and lived through; None of the narrations must be true, or false, they portray a set of relationships captured temporarily in a frozen flux that may be at one time true, at another false. This does not posit mythical chaos, but complex adaptive systems embedded in a relatively chaotic physical (and meta-physical) framework that are measured according to their true order. They are

portrayed according to skill, knowledge, plasticity, malleability, and perception of an artificer; Moving between the depth and shallowness of these relations is applied psychonautics. Magic starts from mirroring these relations within the mind and consciousness and modifying the patterns as an observer, and an observed, thus changing reality the extent of competence one is endowed with and is allowed to. Hermetica starts with portraying the rules governing these relations in a structured, accessible manner, and setting a groundwork for collectivity of other minds to operate in. In other words reforming the way in which reality is seen, until next refinement, or re-organization appears.

In fact reality is too grand for a human mind to create a grand synthesis, based on his cognitive skills alone. Such a Theory of Everything would still be lacking hugely in many respects. We are defeated by our minds, but lifted by consciousness. One may enlighten figments of the borderlands of it, sometimes striking nearer its core, but attempting to relink this hugely separated models is an attempt at consolidating a certain cosmography. It is a mythopoetic issue of analogy, ordering models and simulations into beliefs. Ultimately, one settles for the nearest true set of relations discovered, discarding inferior ones, but seeing the world one sees is merely a re-projection of these relations ad infinitum. I haven't met one human being that knows what is their range, or capacity.

Mystery of a human being

Is it not the case that the secret of our greatness, if it is not in sopor, comes from a division of our being? Is it not that it comes from the ignorance of ourselves, which we desperately want to cure by an act of art? We run from one thing to another, trying to take this or that for a certainty and then something else for an illusion. As soon as we reach for something, be it a precious trophy or the blade of a naked knife that cuts our palms, we are robbed of the complexity and depth that can cause terror in all mature souls. Souls that were once capable of towering vision. We fall into a fixation around which our being wraps, becoming its slave, further blinded by the world we no longer see. While we only unravel, unknot this ideal of certainty, we suffer from the state of inner fragmentation that seeks conformity with everything else. We love, we hate, we long. We believe, we grow cold, we inflame, we disengage, we co-suffer, we explore a kaleidoscope of synergy of all our animal, human, abysmal and divine aspects of thought and feeling, only to find that we rarely find ourselves. Truly, we rarely transcend and thus become complete in this world. When we run to the ideal world in search of solace, we loathe this land that will not let us go, and when



we side with this world, we fall into it. If we are not permeated by both, if we are not permeated by all these worlds in chaos and order, we will never become complete! One can be content with the perception of a saint, who accepts the world passively and humbly and looks at the beauty of a little bird from the perspective of a dead person, or one can wear a battle armor around the mind and become a dissident, who moves between compassion and helpless hatred. And when we become like that for a while, our nature rebels, for we long to become human again, for we tear our garments, the cry "Ecce Homo" – we go beyond the form, we are caught in it, so that we want to throw it off like snakes. Then we become snakes and look with longing eyes at those touched by feelings, rare cases of honest, authentic devotion to one's true nature. Was it the regular perception and toil of others that we long for? There is nothing there, we know that for sure (sic?!). Was it that innocent, unspoiled feeling of the first embrace, the exhaustion of the desperate. Or the eyes torn by war, staring tearfully at the dead bodies of those close to them. The traumatized soldier who, when firing the next round of shells, suddenly realizes that he himself is the death he is running from. Seeing that one is just a puppet playing its games against humanity. A puppet for the controllers playing a game of chess against responsible, principled freedom. Or is it the conquerors who look over the lands with a hawk-like gaze, the past emperors, the beggars who remembered a sliver of ancient dignity and pride through their dirty cloaks and now oversee the land of the lowliest. Perhaps it is an old woman who has been dying for years from the wounds of the past,

and who retreats weeping into stern concern for the last man she never loved? At least she could swear she did not, as time passes by. Or is it the man who counts the money and, drunk with power, seeks reason in his coldness? Or is it the white-jacket who seeks and locks spiritual promises while feigning his deluded flock with a condescending smile? Or these who hate with honesty, or these cruel ones who sadistically wash themselves in the blood of murder and retaliate with a heart-breaking truth in their eyes that the world has broken them in childish malice when they kill without a word. Or those who never felt anything and lived their lives through pleasure or through pain, either on the backs of others, gaining and losing things not even considered worthy by the gods? Or those who are compassionate, running from time to time to tear the world apart, and in the end not even feeling compassion for themselves? So where is the answer to them all, when the gods are silent, that is quite profound – and then – who may understand them sees the graveyard of all great things, which are not called, that a sliver of them is no longer needed, because the world was taught wrong, deceived. How can one demand understanding of greatness from a slave who has never tasted it? Or such ideas as liberty, love, humaneness, happiness from those who live their shadows, surrogates who never ask why? Perhaps their soul cries silently to itself, but is quickly replaced by another temporary thing that imprisons it in an animal farm of illusions, and before it exhausts its voice, it provides an untrained brief sadness or an unfeeling passing thought. On the contrary, with eyes wide open and torn by talents, it brings forth the greatest of arts.

Perhaps once claiming this title, a mask of the numinous, trapped in a human form that savors all its brightness and its shades and its darkness to express itself, to constitute itself, to understand, to perceive and, after the form is discarded, to embrace the world as it is worthy and human. Beyond the pain and anguish, the suffering, through what we conquer, we refer to the old ideals to keep them in our hearts, to gage how they can be appropriate in the present time. We are comforted by great ideals that we try to internalize, if we would live according to the things of the present, if not as will-less puppets, we are constantly suffering or wasting our energies like fools chasing things that punished us in the past! Everything that is separated, never found itself and is tired of itself, must keep the burden of necessity until the destinies say a word that only Thanatos understood: You will suffer no more, the Brahma embraces and the worlds retreat. Those who bring the destruction, if they are honest, are guided by the same hope, but they provide more suffering and pain, daring to believe that they will end all the worlds to end this spectacle, those who preserve, reform, much wiser, they can alleviate it, those who create, however, preserve the movement of the twofold kind: in the end — according to a Hindi story — even Rudra, who devastated the past worlds, became Vishnu, the preserver of the order of a new one. And perhaps, when not judged by destinies, the tired understanding of total freedom, if it does not fall prey to nihilism, constantly wants to create a greater world and expresses this energy in movement, then in life, and therefore it is subject to time, superior to the phenomenal world. It is time that governs energy, matter that gives it form, and consciousness that gives it order.

Mirror of the Stars or the Living Essences

We have lost that longing and exchanged it for separation. A mere fragment that is a manifestation of wholeness, we have seen it only as a part, and the workings of that part we have mistaken for something greater. The longing was never satisfied, but its expression faded, and the world of eternal ideas was split between shallow reifications that now seemed to be the only true reality. Between the compartments so confined that no one would find the thread of an ancient pneumatic art, the epiphanic gnoseology. Every loneliness begins here, every longing begins here, far too often without a power of expression. In the absence of a larger reference point, gradually replaced by events of the scattered world, cut out and distributed among the fetishes of existence. These, not to look further than the known. They are not able to silence the nostalgia, nor to destroy the shells. However, they have substituted fulfilment and process for their flawed surrogates that sometimes fill life but never grant serenity. Moments of beauty that pierce the moment of despair speak of the jaded pain of the soul. These wounds can be healed by returning alone, finding oneself anew,

away from the world but passing through it with sobriety. In the midst of those who have not had such a chance or such a time. With narratives that function to separate mysticism from science, reason from the intellect of ideas, and find oneself as a naked soul that forgets the world as if it were abandoned. A world where cosmic emptiness gains character and sings in modern deserts, where the step beyond the abyss seems like the last step through the vastness of time and infinity. Anxious and, at the same time, always further away from the source of this anxiety. Experiencing the form that reduces man to insignificance, so that his essential particle becomes part of the magnificence of timelessness and spacelessness. Thus, in the final gesture of sacrifice, you cast off everything, separate yourself from transience, from pursuits, from finitudes, to operate in the streams of pure consciousness. Later, through time, call all the inhibited people who, through fortune and misfortune, have prepared themselves for a step forward. This is a path that is mutually intelligible in the human realms and leads us through relative truths to higher worlds. From timeless worlds the call goes out, in time you open your eyes or you become blind.

Idle pleasures, meaningful games. Once upon a time a child and a father were looking for something in the sand by the sea. The child found a figment of what he thought he was looking for, he dreamed, he played at searching and finding, while he considered the whole thing a game, nothing more. The father was sincere and reserved, much too serious for the game, rational with the search for a seaweed, although he tried to be childlike, he was not taken by the game. Perhaps it is about hiding,

losing and finding, with all the longings withdrawn and empty, filled only for appearances with a figment of feelings. Longings that are never complete on earth. Have I found completeness or have I been shattered by the invisible losses of my life. As an eternal wanderer, how can we find something to hold on to, something that endures when we enter this world and that will not let us go again until we take vessels, human masks, from on high and slowly climb back through countless worlds. For in order to understand a being, one must wear its mask; perspective is acquired only by living in a form. Perhaps I am condemned to look for appearances in the masks of the world and chase illusions that have disappeared with the last trace of a dying heart, which is why I turn away in complete loneliness from the fantasies of things that I "loved to love". They have existed only once and will never exist again. We really have only one life. We can live different lives after we leave our transient cocoon and pass away. Some of the tendencies and traces of our being may be vaulted back into biological life to realize its beauty and pain — for the prison of the mind is reserved for vampires. Others may be born into various ethereal myriads of worlds on the waves of consciousness. This life, as the Buddhists say, is the only point of cognition, the point of entry and exit, the point of choices and decisions, the existence of an independent soul being called Jiva is denied by some schools. The thread of good and bad destiny, the iron or golden chain, is often written without the consent of the participants. "Life is the only reality" — wrote Austin Osman Spare. It is unique for each man and woman, in the degree of realization of his or her inner genius, their common star. For a person firmly anchored in this

world, it is an illusion. First it must be said that it is real, existent, and then, when the phenomena are grasped and seen through with insight, the illusion is understood for what it is, conjured up by the mind, but it is the person concerned who must understand the nature of this illusion, not anyone else. And perhaps it is the geniuses among us who can triumph over death, but in every world a longing — in every world a broken heart. Perhaps through the power of choices not of our own making, through perseverance and persistence in our own genii, shaping the will through confrontation and so knowing ourselves. Then we find answers just before the deadline, when it is too late. Someone said that we are judged by effects and not by causes, and the latter are often beyond our control, our influence, our power. Has such a false judge ever been driven to extremes, to derangement, to agony, to nostalgic rapture? Has such a person torn the cloth and rattled the chains, with a heart bursting with pain over the world or his own destiny. Has such a person dared to become? Meanwhile a fool, a naive child. An innocent beggar, a devilish fiend. Playful as some gods, humorous with heavy burden and profound beyond one's understanding. Spoiled with lightness, overweight with the burden of knowledge. Grinning like chaos, interwoven with the smoothness of a trickster, mind enslaved and twisted by extraordinary hatred and cruelty. When we withstand frontal attacks, our defenses are weakened, then the poison creeps into our minds and corrupts us from within. The only salvation lies in discipline, in concentration, in invoking the greater powers. Murder, and by murder I mean not only an atrocity, but also the slaughter of minds and hearts out of pain, bitterness and

coldness. Is the effect of misery ever judged by the motive, the cause? Or do we see every ruin as a past palace or just ourselves, but how do we admire the ruins of dead things, and we are never amazed at the ruin of people. The coldness, the indifference and the joy of death, the frozen hearts and the wounded, scarred minds — they are all formed by countless trials, none of us is born with them. Who are the judges who point the finger at witches, and we, the sorcerers who conjured up great things, were accused of conjuring up the worst. That we wear evil features in retaliation, and no one asks why our wounds speak of hatred? Are we not condemned by the cripples of life? Are we not blamed by white-washed pedants, bigots and ignoramuses? Who are these great magicians of antiquity who dreamed of taking misery from people and protecting them from the cold, dark wings of Acheron that imprisoned their shadows in misery? Who tried to raise the unhappy land of the dead from the Epic of Gilgamesh above its tears and the loss of the pearl, that they called on all forces to create an order of happiness? Who betrayed them, and how did this betrayal lead to great mistakes and great dangers for the others? Who invoked a lesser power that cursed humanity with deafness and blindness? Do we not repeat the rites in the present time, hunted like enemies, ruined and slandered for a single voice of dissent? And every person with compassionate reason who sees the bigger picture and gets involved, who knows and acts, becomes a dissident or a sold-out whore for whom there is little incentive to rise above the corpses of dissidents. The rest can sleep in peace; an ignoramus is never rebuked unless he does evil. But from the healthy insight of a turtle to the radicalism

of a jackal, there is a limit of tolerance to harassment that turns white wings black and deadly. Those who accuse us — they have never lived, they have not passed exams, people who have never been convicted, ignorant people, are the first to testify against us. The thought that we ever fought for their sake makes us sick, so we invoke ideas and principles from beyond this world. They are nothing but fearful fools or hypocrites with holy words on their lips who never wore mighty angel wings. Or these confused people, blinded by appearances, who capture us in a moment of convulsion, slander us, point at us, destroy us, mock us. We, who are truly free, who strive for sacred things, who run rampant with profanity, who reverse them, who pierce the veils, wear the masks and robes of the world — for out of a long confused world that treats us like enemies or abuses the trust in us or idolizes us unnecessarily when we seize a figment of truth from old worlds. They forget that we are only human, and we suffer like everyone else, unnecessarily — for perhaps it ennobles, but also misapplied it destroys the purpose. Hardened, we become stone, playing the games of relatives to forget, and yet at every moment we are reminded of the sincerity of the tasks and duties. Because the causes of misery, cold hatred and bitterness do not appear immediately, they seep into us like poison and rot inside us, waiting for a malicious being to twist them in a macabre way that originated in the same way. It no longer asks "Why?" and rapes our angry minds to the point of pain. How does it grow and blossom, the roots of service, commitment, betrayed, the roots of innocence, torn, unity, shattered, as helpless rage we retreat and then are ceaselessly destroyed, hounded, with our minds, senses and bodies under

siege. We first transform our determination into compassion, recognizing the injustice done to people as our own. Then we are stabbed in the back, promising that we will not give up our commitment despite the hostility, the resistance of the wrongdoing spirits, because our own minds are twisted, possessed — humiliating us and making a mockery of us. Then the same people we fought for spit on us, slander us, humiliate us, abandon us as we turn away from them. At first we are indifferent, then we feel betrayed, the seeds of anger come up, the feeling of broken hopes, then we move fully back on the holy path — but the reverse path is diabolical, we seek justice, then retribution, then we sink fully into hatred, we demand blood, we want sacrifice to ennoble our ruin. We abandon insight and wisdom, blindly turn to pure destruction, fall into all the traps we warned ourselves about in the past, become slaves to cold, indifferent execution of will, and turn into demons wrapped in the abyss.

Then — then our cunning and intelligence that wanted to serve becomes another tool of destruction, they work in hidden, unrecognizable ways, pursuing minds through countless destinies and events, using others as tools while hiding in black robes, those who have fallen away from great duties, broken by a greater power into will-less obedience while clouded by a torrent of power and will. Just as the orders possess naive, ignorant, deluded, weak, untested minds. An idea born from the abyss, a destructive intention brings destruction to this land, and the dreamers of the black pyramids conjure up terrors with the movement of their terrible, inverted souls in a masterful, deceptive way. The decision is made on the Pythagorean

fork, there is a nothingness that permeates our existence with the question "Why?". — If we have the strength to ask it. Do others elsewhere then ask themselves the same question? On the journey, did they know "whence, why", did they know "whence and wherefore"? The fates seem all the more cruel, the Moires play, the necessities of fate are unshakably cold, the final starting point refuses the human answer. From a rapt prison in life, surrounded by misery, one is denied the answer, the unraveling of a deep mystery. Then, when human life ends, it is no longer necessary, while the worlds ponder: will this fragile young race ever find an answer to this question before it murders the possibility of living it in flames, of grasping the mystery before it is obvious and ceases to be relevant? Will they continue to sink into their alienated existence, or will perhaps a single child, a woman, a man understand it, like Buddha or the ancient masters and mistresses, like Isis, Hieros Hieros, the holy archpriestess and sorceress, and Osiris, Hosios Hieros, the victor among the stars. Will they look for facades, for masks that unfold under the cover of appearances, where they die before they are really woven.

This fragment is a collection of imperfect reflections of numinous experiences and shards from the world of living ideas. It was put into words in an equally unsatisfactory system of interpretations that evolved along with the author as he gained new insights over time. The narrative operates with relative truths and bows to the ancient tradition of inquiring humility to which all sincere people subscribe, especially, "I know that I know nothing." Yet it was written partly as an attempt to integrate fragmented private occult and theurgic

philosophies into a working whole, and partly as an exploration of ideas intuited deep within and informed by experience that needed some flesh to perceive other aspects of them. It may also serve, as another accompanying story for some, as inspiration, testimony or interpretation. I would be happy if, in whatever unforeseen way, this work could strengthen someone's work or spark an independent interest, perhaps as a kind of lock-pick for their own discoveries. In any case, I hope it serves both purposes: clarification of my own thoughts and as a clue or glue for the work of others. Reading and reflecting on this material is sufficient thanks for years of engagement in various works that were either flawed or effective, with experiences that were sometimes agonizing, sometimes slightly divine, and most of the time all too human. Let us remember the dangers and pitfalls of any descriptive system, which are a risk to any practiced philosophy. For a philosophy is reduced to words, which in turn are a reduction of ideas subjected to interpretation, and these, if genuine, are always free and uncaptured, realized by the soul in silence. Together with knowledge, which is a product of thought, intuition and experience, they are realized by the living, restless mind. They could become unreasonable efforts, destroying the delicate tension between deep feeling and getting lost in excessive conceptualization or rigid doctrinaire view.

Mathematics can be the "knowledge of the statistics of mental phenomena." Finding the right key to this knowledge can lead to greater insight into the phenomena of the mind and, moreover, reveal things that philosophers have dreamed of in the past but were later deprived of such perceptions,

which are resolved into proportions — or what is meant by the golden intellectual mean.

> *Learn to perceive in the right way, to see how everything is connected with everything else. — Leonardo da Vinci.*

Symbolic negotiants

By reducing the noetic essences to mental phenomena and later to systems linking them to internal logical rules, a certain order is enforced. It involves the reduction of the emanations of the deeper noumenal, impoverished for the needs of the human mind, and still further toward its understanding, at the same time enriching the former by drawing it to itself through the latter. By unknotting a perceived, speculated, intuited order, we change the point of reference before falling prey to the view of permanence. Thus, we adapt to the rhythm of change, changing with the kaleidoscopic events and preserving only the values that have individualised, that are a blueprint for a world that should be and that has elevated us to the world of essences. This discovery is then recast as the supreme reference for each life, to be discovered by each life alone, in and between others.

By concretizing phenomena in the process of reification, we separate these ideas associated with the wholeness of events and then measure them with specific system rules. Through mediation and the tracing of correspondences, they undergo a transformation through mere observation. They appear as anomalies, full of synchronicities. But on closer inspection, when they are known and understood, a non-deterministic order, a causality

becomes visible. The moment reified tools are mistaken for essence, they separate from essence and become its shadow, ascending into the ranks of intellectual fetishes, a path to deception or ignorance. The key element is to maintain the essence in the intellect and intuition, which is a matter of concentration, openness and inner peace. In this way, the experience gained is snatched from the experiencing artist as information or as a catalogue of knowledge. However, this cannot replace a living experience, but only becomes an important key that can lead to a previously established path through memory.

The experiential knowledge that leads to shifts in observation paves the way to different frames of reference, depending on the manifestations of the cognitions. They are reflected in the matrices of consciousness to become more complementary or compatible with a larger, deeper reality that is a perceptual fingerprint, be it belief, knowledge, feeling, experience, shift in the reality tunnel, or change in the architecture of meaning and beliefs. Each work is individual because the point of reference is the artist's self and emanates from his being and perspective, not exchangeable with another. The mind is thus a tool of meditation and focus between the metaphysical Self immersed in the world soul and the intellect. Wholeness corresponds to the Self, but becomes whole only through the power that leads it toward the Self, which is an aspiration that illuminates from the Self. Since mental phenomena are not isolated from a whole, in the realm of phenomenal experience each of their parts can be used as a portal or tool for interpreting a larger web of interconnections. Mental phenomena can passively receive such impressions of metaphysical ideas, forces, notions, or

they can be actively trained to pitch properly towards them, to coordinate the strands and threads of the environment in which they are anchored. Effective ordering within such a system produces similar results, as observation is bent by the noospheric system of coordinates. Be it a system of symbolic chains, such as a language that shapes its form through its syntax, semantic mapping, and cataloguing of phenomena. Be it context-free grammars that, intuitively grasped, do not reduce meanings. Context-free sincerity, that is, the expression of the honest self - gnothi seauton - is the most important element. If we do not know ourselves, we can cheat and deceive ourselves and thereby project onto most phenomena flawed images and bend them into falsehoods. Knowing oneself, in another way, means promoting self-knowledge by exposing oneself to conjured or received experiences that enrich the complete picture of psychic potential, extent, vastness and extremes vis a vis the world soul. Since the mind is impermanent, we know mere instances of its image. What is the true lower self is what we negotiate as permanent and constitutes our character. What is taken from the lower self to the higher self is what corresponds to the high and is individualised by our efforts, sufferings, joys, dreams and desires. The true will is essentially the will of the higher self in the vehicle of the lower self in accord, approaching or being forgotten under the duties of this world, or being drawn to the lower self by the natural tendency of force of habit. Work, then, should focus on bringing the lower self into alignment with the true will of the Higher Self that extends into the world soul, and truly representats its change of forces that are incorporated in the alchemist. Knowledge of one's own

essence is at the same time a key to the formation of a clear mind that is not mistaken in its illusory being. As a self-constituting existence, because it is the appeal to the Self that burns the identity or ego and plays it like a puppet on a theatre scene.

> *„You are not going anywhere"*
> *— said the demon.*
> *„Since I am already here, I am not going anywhere,*
> *for I arrive no more"*
> *— said the mystic.*

The symbolic negotiator is a dynamic transmitter, a catalyst for a psychic signal. It becomes a temporary key, a portal that enables action and communication through a particular reality frame. Reality frames are extracted, factorized screens of the totality of observation of all energies, psychic engrams, energetic information, beings, gematrical-mathematical properties at a given moment. They are the mental and empirical wax tray that records the imprints of the phenomena of a hidden world. Consciousness and will move through such frames, various fragments of the world matrices or the world of phenomena and events through the medium of consciousness. It becomes an observer, sometimes a coordinator or a participant, sometimes a passive agent (participating in the form of phenomena) or an active agent (negotiating the form of phenomena). This mentally negotiated channel is charged with intention or willpower and can be used for a variety of purposes. Most of these actions are related to the exchange of information or the shaping of the mind in an active (personal) or catalyzing (receptive) mode,

with actions permitted to perform theurgy, aeonic magic, lower or personal magic, or any form of psionic operations. After primary processing, a representation or mental image is formed that is registered by the senses, and this representation is endowed with an architecture of meanings and beliefs by investing mental energy in a particular image. This image is an imprint of all the energies and actors that have been captured in it at the moment of painting this mental image. Variously coloured energies have contributed to its creation, and not only those of man, but all dimensions, fields, entities of diverse character and inclination negotiating with him. New seeds reveal their nature, imbued with a psychic reflection. It works as in a stochastic chain, that is, each seed is born from the force of probabilities conditioned by previous events. They arise from the earlier events and yet are completely new, while the earlier ones disappear and give away their energy. Every magickal action is burdened with energetic cuts and polishes of the totality of environment in which it is performed. Depending on the correlation with consciousness, it produces different reactions. It depends on the encounter of the mind or psifacilitant with a particular psychoactive or psychoreactive field of domains, dimensions, or energy (psychoreactive field) in which it is immersed or with which it works, and on the way the mind is oriented to results or unpredictable interactions. In the possibilities of the psychic constellations of an engaged individual and the nature of his range of consciousness dealing with the material, which in turn adds and receives energetic cuts from others. In this way, there is not a single action in the world that is not collective through all its components. The only degree is the

power of the segment of this collective, namely a conscious individual, being, intelligence, etc., to temporarily segregate itself and thus act within a cocoon of will. When this cocoon of will overpowers the consciousness or the mind, it becomes a prison; when properly used, it becomes a space of possibility and action.

> *„The effect is collectively always present; the autonomous systems are always at work, because the fundamental structure of the unconscious is not touched by the fluctuations of a transient consciousness (...) this hubris, that is, the narrowness of consciousness, is always the shortest way to the madhouse." — Carl Gustav Jung*

Thus, representation is a surface of the depth of a web of interdependent phenomena interpreted through the depth of gnosis, the insight of consciousness, or a method by which an intellect penetrates into layers of reality beyond and behind the veil of nature. At the same time, it is a mistake to separate the surface of phenomena penetrating the layers of their depth and their essences, because they are a fragment of an indivisible whole that emerges after processing by the sensory-consciousness and the mind-consciousness in a conditioned way of perception. During communication, a multifaceted way of interpreting information as a form of energy moving toward consciousness becomes possible because it is guided by the senses and the mind, which in turn are conditioned by individual psychic constellations and the topography of experiential knowledge from consciousness it-

self. The creation of a field or platform of shared meanings, the negotiation of the bases of action that takes place within the phenomenal word or events that rely on each other and are interconnected as manifestations of energy. The Negotiant facilitates the transition and the nature of the communication channels, altogether with the character of information between a random fragment of „reality" and a potential fragment of a token that mediates with a symbol compatible with and dependent on the personal psychic constellation that becomes an actuality.

Thus, it is a key and a pattern that has been excavated willfully or intuitively (as in the case of guidance by the self or an external agent) from the world of interrelated phenomena. It may be perceived as a layering of certain unconscious dynamics or as a topography of mental energy that reacts with phenomena. It may be a conscious technique to direct focus to the level of information flow contained in the energy, or a tainted energy through the spectrum of interconnections. In regular „perceptual soundings" this energy is unconsciously transformed and directed through a mental map to any focus object or psychic content that is permeated by the mental energy.

For this reason, a bargaining symbol can be obtained from any part of the reified (subjectified) action of a person's ontological aggregates, which is imprinted as a phenomenon interpreted by the senses and the mind, to be later translated into a canvas of reality — as a product of creativity and imagination. This phenomenon, temporarily isolated from the totality of phenomenal matrices, is a fragment of interactive reality bounded by existing co-dependent and co-existent components

that endow it with existence. It is an attempt to make sense of a network of energies by trying to reduce the associations to a particular system, understood as a tool with which to derive intuitive responses. It is never an objectively dependent but an instrumental psychic event that cannot be seen in the void and is always a reduction of metaphysical phenomena within the world of relative perceptions that are related to themselves. It does not change the dynamics of transformation under the influence of multiple energy currents, because it does not stand in a vacuum. In the movement of these currents, we as self-aware and conscious beings can try to find the rhythm and the reference point to grasp higher currents in the wholeness of this reflection, of which one can be horizontal (self-reflection on oneself) and vertical (self-reflection on the higher self or HGA). Everything in the world of movement or phenomenological events can be negotiated as a key that converses with the subordinate portals and provides insight into their meta-reality or essence, which is decoded through the means of the negotiator acting through the ascending portals. If true, they become a significant source that drives the negotiator's act of will and becomes a magical tool. All magic works with the limiting aggregates of the occult makeup of the human species, mediated by its wholeness, openness, connectedness, its organs of contact with other realms. Moreover, the received keys are for the scope of action and its natural habitat, its form abilities describing its movement, and then its tendency to express or withdraw, or as stated by Iamblichus, it is a matter of: substance, potential, power and action of the actor in question, the substance resulting from the origin, the power from the jus-

tice or obedience to the divine laws, and the action from the creative expression of these laws.

In essence, it is a process of reversing reified ideas to symbols and words, which can easily be confused with the noumenal process, which is always fraught with confusing the same phenomena with the tool of grammar that governs those phenomena. This process is inseparable from the risk of vacillating between obsession (psychosis) and the awakening of the creative self (genius or Juno), as envisaged by the magical philosophy of Austine Osmane Spare.

In practise, the process is always minor in terms of wholeness. It is merely an interpreter mediating between the individualised psyche and the self-reflective consciousness in the order of competence. This is followed by a profound self-knowledge and insight between the world of movement, of which it is a part, and the observation from the outside, where the subject transcends into the field of a holistic perception and removes itself from the equation. Essence likes to hide, as nature does, manifesting itself in forms in many ways, dividing phenomena and reducing experiential reality to a geometric system, language, image, music, or other creative endeavours originating from the intellect. It is immersed in the whole in various gradations. Only later it is shifted into the mind and the reflexive consciousness of a person and is revealed through action (movement). These types of mental modulation are the expression of form and mental activity, which is necessarily interwoven with eternally moving variables and is never isolated. The upper currents or dimensions which operate through the emanations of our being cannot be experienced through the organs

of contact within the inner reality. They are unravelled through the elevation of psychagogic workings, through breadth and depth in energy currents as conceptions, vivid ideas, visualisations, synergy of feeling and sense, or any other psycho-phenomenal form and activity. Through the use of the mind, it is possible to unravel a philosophical art on the surface of reality that is removed from an objective sphere, but is within the relative working field of extracts that are able to bring it into a recognisable form. The objective sphere in the environment is transformed into a non-experiential subtlety trapped only within the relative cognitive experiences, but this is not cognitive defeatism, but a healthy humility of a researcher.

In summary, the deeper reality can be grasped through sense impressions, intellectual insight and consciousness can grasp parts of it by negotiating the form of coordinates discovered beyond the Venetian mirror in a larger reality behind the occulting veils. What is crucial is finding a correct psychoactive and pneumagogic pattern that encloses the meta-physical world in a cognitive experience, reliving it and incorporating it into the soul, that is, however, limited to the form it receives.

The Profound Silence of Ideas

"Every myth in the form of a narrative represents an eternal idea that is intuitively recognized by those who bring the content of a myth to life"[1]

The world, then, weaves a story, through its atavisms and repeated mirroring patterns, which, taken holistically, whisper a silent idea that veils a general motive, in its details that find their expression and harmony whenever an opportunity arises. Understood in this way, it is simply a model within which the effectiveness of the work is coordinated by patterns of observation (the way we see it) and the decision tree (the way we move through what we see). Through these two variables it connects view to perception, modified observation to transformations in time. We cannot limit it to geometry or mathematics, but it is a deeper grammar without context, as if the context were the universe itself, full of phenomena that a human being can only partially understand, with descriptions and speculations never giving way to exploratory practice, meditative and artistic – in-

[1] Leisengang, Hans (La Gnose, Paris 1951, s.42)

spired - work. Just as physical astronomy was considered a science of shadows, philosophical astronomy is the science of realities.

> *„Suche nichts hinter den Phanomenen; sie selbst sind die Lehre" (Do not look behind the Phenomena, you are the Teaching) — Goethe*

When you work in depth, moving events appear on the surface of consciousness, projected onto the screen of the mind that has captured them in interpretive, drifting symbolic streams. In the inner teachings of Buddhism, it is said that a person expels „all energies such as hatred, love, aversion," etc., which are part of previous seeds and cause the emergence of new seeds. It is the doctrine of cessation. When the mental energy is consciously directed or the consciousness of the mind is transformed and harnessed to some degree, the sixth sense transforms through deeper insights that correspond with currents that resonate with these insights toward more complex (clearer, purer) structures beyond the mind and beyond consciousness, The only limitation is the realization of the higher functions of the Tree of Life, which is also its completion. By following this path, we can find a formula key that realizes this perfection or being whole, we can reflect this heavenly human being in an earthly way and at the same time start the struggle with the reflections of this path. What we are depriving human understanding of is a description of the multiple forces by which the universe can be described, which are profound in their depth and cannot be readily felt or discovered.

The illusory separation of the human being from its whole is a form of compromise between nature, form and essence, according to measure, a tragedy that also contains beauty, because if we suffer the ability to reflect ourselves in our consciousness, perhaps we begin to reflect an essential humanity on the level of ideas and life, beyond the animalistic, reminded of the unity with the world of nature — the biological law of life, until we experience the essence of ideas, seen in the forms of the „inverted tree of life", the shadow of ideas, the dark and heavy forms. All the different natures work before themselves and through themselves and in relation to man, revealing the aspects of human nature in a mystical way.

„How does one sing a song through silence?"
„Can no one speak to you?"
„I am silent, father. I want to sing a song to you while I am silent."[1]

Recall again that the world of absolute truths is not accessible to the human mind and that a knowledge is contextualized and woven into relative truths of conventional reality. However, it is possible to approach the absolute noumenon through realizations and thus build the golden mean, the world of essences, through realization, as a complement to the spiritual essence in the process of individuation. This higher consciousness or self is the distillation of soul, intellect feeling fo-

[1] The Discourse on the Eighth and Ninth in The Gnostic Bible, (Shambala: Boston, London, 2003) p. 517

cused and translated into a Pneuma. Once it is reflected in the lower emotional, animal mind, it become an incarnate idea, a seed of alchemy. It is not a constant, for it comes like lightning to remind, reveal and uplift where darker forms cloud the mind, and it can only be understood through sincerity, a clear mind and a state of honesty of heart that separates from this world and becomes immortalized on wings. Apart from books, conversations with other people who enrich us with ideas, intuitions and intellectual efforts, I never trust words. I have heard a storm of words through the air over the years, an avalanche of words in my head, often I have heard my own words spoken and distributed, twisted and deformed, I have heard words I have never spoken put in my mouth, I have been flaunted in anger and hatred and hidden in beauty and nobility, while the best of me has been stolen and appropriated, the worst — as a showcase of a discredited, degenerate madman. What I was taught was by demonstration, experience and complete silence, an individual effort to understand — so one may one day stand with mighty wings and read the introduction to the Codex Hammurabi, another study ancient gnosis and an ancient philosopher inspires our minds, fill us with divinity and insightful understanding, then one sees the great sun-disked wings flying and calling us into immortal embrace. One can study mythology, mysteries, science, occultism, art, and one sees — one understands more and more, and that is the best way to be taught — perhaps something directs one's intuition to a book, a passage in the book, and then shows how it works, as one learns more, with greater skill and acumen. However, knowledge and understanding are worth nothing if they are not

guided by good things, by higher ideas, ethos, by wisdom, conduct by humaneness.

Noetic poetics and the transformation of selfhood

> *„Each of our physical movements is the fruit of causes coming from the whole universe and has its repercussions in the whole universe." — Alexandra David-Neel*
>
> *An empty mind is perfect*
> *The mind speaks with a powerful idea*
> *In the depth of its silence — Saturnin*

This part of the book is the result of several years of introspection and observation of the mind, its wandering through tunnel realities, psychic environments bound by transcendental functions, sometimes perceiving these dependencies within their interaction, in madness, sometimes in moments of brightness and lucidity, outside of them, and paying greater attention to them from the standpoint of introspection as I live through them. The theories served here are closer to the rhetoric of the Pythagorean or Platonic worldviews and are treated as a form of philo-sophic art that returns to its roots and can be treated like art. While the author builds primarily on experience, the

interpretation is full of fuzzy noise that he has nevertheless tried to convey as accurately as he has been able. He is aware that he is imposing a grammar of seeing on the psychic content that can be biased and distort the hidden meanings with its own rules, as it can be influenced by a certain logic that forges forms into meanings in a violent, sometimes brute way. Often this grammar can become a prison that we must never confuse with objective thought, because it is illusory, but it can deprive it of symbolic depth and thus clip the wings of noetic experience. The attempt not to be bound to a concrete form of perception, the attempt to approach the individual limit of understanding, which would be much better represented in poetry or in parables, is what the author was most able to present according to his means and resources.

Higher Function: or the Intellect of mirroring consciousness

From one side it looks like a desert. From another like the vastness of life, in its complexity it is infinite. When we project formulas of concepts, symbols and signs onto it, we grasp an aspect of a monolith that is described and thus never fully understood. In the search for the divine we fail, in the search for alienation we also fail, and when we project our weak ideas onto it we feel safe. When we receive impressions of it, we are inspired. We find simple analogies, we make proportions, we observe, we conjure cosmographies, we fill them with being, we are companions of these things. When we fall into separation, we find ourselves on an island of infinite self-denial and

rejection. When we contemplate totality, we feel awe, as when we contemplate all galaxies and the content of all concepts and nature. But it is not a dry, cold, habitual gaze. It is a patient, curious, brilliant seeing. As if we see the spark of happiness and joy of novelty in the depths of the soul-eye of our beloved. To discover all the promises, hopes and dreams before they were even spoken, dreamed, promised and hoped for, before they faded and disappeared, before they were killed by the world or by us — murderers. Look at a blade of grass or a forest, at first glance it is just a landscape. It does not help to look at something in general, it is the look at the very special in general. An all-encompassing view that contains everything we can encounter or think about phenomena and noumena. In a labyrinth of mirrors we see only reflections, but when we think about an ethereal diamond we look at all the reflections, shades, curves, cuts and imagine that the universe is in it. We are observers, but through impressions we receive everything imaginable from it — it is everything. This is the gaze that fills us with the object of what we observe, and soon we are the same and disappear into sameness, like a drop of water in an ocean that is its last harbor. One with oneself, one practices the way. Only when one circles the Self, one becomes the Way. And the whole that one is in nature and everywhere else. Through education, one discovers, becomes as one is, and walks the path as things are, as they are. This can be instantaneous, deepened over time, experienced in a flash, practiced, or never experienced. But find a man or woman who, in silent staring, thoughtless mindfulness, does not experience it from time to time.

The intellect is treated as a mediating component, between the higher function of the paideic mind and the currents of the self, our sacred guardian angel, and the reflection of these currents and forces that shape us. Sublimation is associated with perceptual shifts, shifts in the tunnels of reality, and decisions that affect the future, which correspond to the currents that actively affect the mind, as well as other emanations capable of psychomorphosis. In the alchemical work, the author emanated a possible future form of the disincarnate self, lived as an emanation or incarnation of the disincarnate self in the present fleshly avatar in the now, abolishing temporal and spatial factors in a holistic disincarnate consciousness. Both a teaching not to assume too much in order to participate in the process that is the wholeness of one's life, in the process of transformation of essences through life choices and general alchemy of the totality of one's states. The sublimated self, the pneuma, can be a kind of re-divinized idea that began with the alchemical work, an individual heart entwined with ophitic serpent spinal energies, corresponding and resonating with a higher current of the holistic self, a-temporal, a-spatial, as the matrix of being. An ankh, which is a separate gift from the gods, is based on a Crux-Ansata in which the left lung, right lung, solar plexus and crowned head are continuously refined as life progresses and experiences different aspects of itself in all tonalities of totality in self-identity of a genii, capturing a moment of suspended perfection, only to release it in a second — extracting the lifeblood of one's substance in an alchemy of feelings, intellect, and grasping something of the forces in an individual way — and so striving not for immortality for its own sake, but

for service, expression, commitment, and duty, maturing into a self-determined sovereign with appropriate judgment and responsibility to further the works, days and nights of life and beyond. The winged kheper (scarab, heart) connects with the spirit and merges with the greatness of the ancient wings as its magnificent carrier. For the labors of the gods are much greater than the labors of a man, but to be invited to the labors, one must first complete or exhaust oneself as a man or woman in this life. Walking with the gods is a constant siege by opposing and supporting forces until rounding off is achieved. Going forward, gathering, rounding off, polishing, cutting, shaping, finishing, completing, smashing, dissolving, going back, going backwards, jamming, returning to mediocrity, asking for help, requesting what you need — in a rather chaotic environment, sometimes due to fates that make up destiny, it can be a struggle for survival, nevertheless a noble, worthy struggle. It is a future form of a non-substantial nucleus, with which the element of earthly pneuma unites, with forms and the shadow of essences trying to separate from this essence, through negation, reversal, capture and imitation. Through the matrices of consciousness, this can be perceived as a „panenteistic wholeness". Stars of the en-cosmic worlds in this system in which we are immersed, the philosophical sun illuminates the way, the planetary natures and intelligences pertaining to them demonstrate, open stellar spiritual corridors and gateways, educate and show the wonders and terrors. Or it participates by penetrating with the help of psychopomps and mystagogues — guides who grant initiation and help souls to greatness. Even though we are seemingly not called to life, as soon as we are

born into the world, as soon as we are called into higher service, we are offered the chance to unite with nature and the higher self, with the nature of the stars. Lapis Philosophorum or the sacred stone of celestial immortality, a transformed consciousness that crossed the threshold of the void and returned with treasures to share as a wiseman's head. The realized who found gnosis in perfect unity, becomes its incorporation, like the Agape that flows clearly and sincerely through those who open themselves to it, while little by little the forms attack and wear masks that deceive in the shadows, replacing them with complacent stagnation or despair, hatred, anger, misguided beliefs that shrink the mind in vulgarity.

Without aimlessness, working in the freedom of harmony, it helps to overtake others who can be liberated by tearing them away from nature, which is a mediating force, just as the forms of the abyss have their counterpart, the shadow of the essence and the atavisms of nature, which are closer to the instinctive forces. Thus the intellect acts through the function of the mind-consciousness in which it is reflected, and yet it is the mind which reshapes the ways of the individual, which moves away from or toward the higher self through participation in the self. Since I am not authorized and aware of the subtlety of the higher working in Scripture, and it is too difficult to express or speak about, this document will focus on the energy transactions of a mind from a Hermetic-Occidental perspective.

Theatre of the self, theatre of identities, roles and narratives in chains.

"Thus, a continual inhibition is at work while the individual absorbs a part of the various energies given off by those with whom he is in contact, and these incongruous energies, installing themselves in that which he considers his "I", form a swarming throng [...] diversified crowd, turbulent, and quarrelsome of which each member, thirsting for pre-eminence tries to impose the repetition of own physical and mental movements and, with that object, pulls in different direction and strings which move the poor "I", too blind to make out these phantoms and powerless to put them in their place." [1]

Ignorance (avidya) gives birth to ignorance and draws into its realms those who do not cut it with realization, to step and enliven from the circle of enliveners or personal energies that call to repeat their own steps, or those who unconsciously repeat their steps. If these energies did not persist, it would mean that they have found their completeness, because they persist and try to repeat the mistakes through tendencies of others who are under their influence. When these masses of people are woven into the flows of various energies that already have a character and value, they exist as a result of a constant movement of energy, along with past and present seeds. The mental continuity of an individual acquires a character and a value through feelings, inclinations, and memories that are transformed, processed, socialized, mirrored, initiated, educated, perceived, and changed, appearing as something permanent

[1] — Alexandra David-Neel, Lama Yongden, The Secret Oral Teachings in Tibetan Buddhist Sects (City Light Books: San Francisco, 1967), p. 100—101

that arises in the mind as a mirage, confusing the elements of its selfhood with an alchemical self that does not have those qualities. What is moved are memories, illusory imaginings and approximations, images, habits, inclinations, automatically acquired reactions that do not represent anything real, like bubbles on the water, often mistaken for the self, while the self of identities and masks is dissolved, with roles, identities, narratives, a plethora of sources, entities that fill the void with their energies and populate the mind by connecting to the components to which they can attach themselves. In both situations, they are caught in an illusion that leads them to dichotomize along the axis of I-Other, the difference between selfhood and selfness, replacing one with an equally illusory other, resulting in an isolation that inhibits the process of seeing beyond the linearity of this intuitive fallacy and perpetuates the cycle of such insight. A completely different perspective is achieved when one exchanges self for other or recognizes wholeness in everything, which is a basis for compassion. The illusion of self within the confines of an ego remains unmoved and unquestionable, with a primacy that forces consciousness to live itself through it until the façade of that illusion no longer falls apart, often in a process of pathological breaking away from the function of reality that occurs through states of nigredo, sometimes madness, where previous systems of meaning architectures fall apart, and the attempt to find oneself in a chaos on the paths — all too human, sometimes human — to recognize the process of the self, with the tendency to work in the territory of the self, to work through the mind, to repel all the energies that want to shout in the mass: „I am I"

and identifies with the implosion of the self. In this way, the form is strengthened and rises in wholeness, synonymous with freedom, against the assaulting armies that want to become, that are not burned away and try to intrude, both in madness, in inspiration, rarely in the higher work.

Whatever environment of mental associations interacts with a mind, it can distinguish individual aspects of the mind that correspond to the character of that environment. One cannot measure a mind by separating it from its context. Thus, the mental content is a potential that is transformed into a series of discontinuous mental events associated with that environment that have a character different from that consistent with the image that maintains selfhood.

When observed from meta-consciousness, the content reacts with its character, while all forms of contact confuse the conceptual notions and draw out the mental matter that appears in a constant manifestation of mental movement and action that participates in a larger movement of energy. In this environment, hidden tendencies create a psychic structure that constantly emits undercurrents, with mental energy that can be modified or changed by energy that gets its character through seeds (affective, such as love, hate, dislike, or cognitive, such as concentration, thoughtfulness, synthesis, equipose). The energy is a vehicle for both seeds, as inclinations. The character of the inclinations in movement can be continuous, i.e., holistic, or discontinuous, i.e., appearing as an isolated mental event. The movement of this energy through the inclinations and seeds is not a closed circuit, therefore both the inclinations and seeds and the energies stained with them can be transformed by cur-

rents and their condensations (incarnates). These are understood as beings abstracted from the matrices, interacting with the human spirit, or as emanations, or having the possibility of manifesting through psycho-somatic or psycho-pneumatic aggregates of a human being. Abstracted beings can be intelligent and conscious in their own realm, or acquire intelligence and consciousness through a living mind that is often too quick to give them an existence of their own without realising that it is itself the basis for their experience. In this way, these beings can manifest through the web of mental energies that are consistent with the character of the dimensions, wearing a human mask and interacting in the human world.

Energies that are not consistent with the inclinations or habits of a particular mind act as an inhibiting factor, degenerating its progress, ruining it or replacing its ideas and habits with external, regressive content, but those that are consistent with the currents of the self are integral. There are paths that are consistent with the currents of the self, and by this is meant the Sacred Guardian Angel (the androgyne, which is a psychic hermaphrodite that through a union merge and intermingle into the Third) that have evolved through perceptual shifts, and the Tree of Choices is coupled with the kind of observation that distils the spiritual core that responds to currents most congenial or appropriate to humanity, and that is not bound by time and space, but acts both separately, as a higher being, and as a unity — here and now. These are holistic ways that bear witness to a true eudaimonic harmony, the happiness that the ancients held to be the highest good, and that are consistent with the laws of the human-specific Tree of Life. Once the

threshold is reached — the higher intellect that is reflected in the currents and makes them emerge as an intertwined divinity — the path of human epiphany is hermetically described in mystical works, which in turn lead to the Philosophia Perennis et Universalis — an eternal philosophy that forms the core of the gnosis of any mystical system that evolves according to the age and environment. They are all independent of the relative truths declared, dependent on the development of consciousness through multiple means, towards the Divine. Not by faith, but by clarification, research and experience, living through the ideas. Be warned that many belief systems that use shortcuts and are not really insightful will try to interfere to submit to religious architectures. Such attempts can block any progress and are part of the obfuscating illusions that do not allow anyone to see beyond, but enslave perception with beliefs. It is not difficult to determine that what selflessly supports one on the way to the knowledge and development of the Godhead and automatically lifts one into higher abilities and incarnated ideas is good. So the struggle always begins with a step towards freedom, as far as wholeness is concerned. Freedom is understood as part of the wholeness in which one rises while sacrificing oneself and detaching from selfhood and ego at will, it is always about maintaining a harmonious balance and finding a solution even when a storm unfolds.

The energy currents move through the established rules of the individualised psychic structure — so they move along the lines of the ego or against it. The ego or selfhood is not sufficient, for it has no reference point in the self or in the noetic ideas incarnated to become a sign, to take responsibility for

shaping one's own mind through realisation, which a clouded ego is incapable of doing, for it sees only itself. If we do not see the temporary illusion of an impermanent and transient mind, there is a possibility of abusing its weak points. And when the weak points are discovered by the circumstances in which they unfold, try to strengthen these breaking points, to clear them with the self that is not dusted by the mind, that is not seduced into the illusion of permanent selfhood.

Two ontological modes

a) Preservation of identity, role, self-image, selfhood, with adherence to selfhood suppressed by the force of stagnation of constant deformations, transformations, counterforces, without the self being involved.

b) Positive transcendental detachment from persona, which is different from the pathological one, which often results from the above-mentioned point of preservation or immersion of consciousness in emptiness, leading the work of the self through the self, through the intellect, lifting the mind out of the previous mode. Subsequently, observe the transformations that make the self a meta-physical whole, within the individuation ambience. Since each mind is different, the self works through different minds, just as the absolute opera works through the relative, conventional truths, without confusing one with the other.

Any consciousness, be it mind consciousness or sense consciousness, may be subject to influences of energy, and both en-

ergies that appear to come from without (discontinuous) and the initiation of inner energies proceed within a boundary of the holistic movement of energy, but may be distinguished by intensity or sporadic events as foreign to a mind that compares "what is," "what was," and "what should be," giving a different character to the expression of the mind and the energy that influences it.

Each seed functions like a stochastic process — the likelihood of new seeds emerging depends on the presence and values of the previous ones. The storage of the seeds that qualitatively stain the energy can exist in continuous or discontinuous motion, depending on their density and capacity, which is crucial for the character of their manifestation, as long as they exist and fit into the patterns of symbolic transformations of an energy that acquires its values. Energy associated with expressions, and as structures that build the transient mind, seeks its expression in circumstances that summon it or enable its action.

An example of focusing the energy of sense consciousness with the help of mind consciousness: when sense consciousness is focused on a conversation, we can withdraw psychic energy from that sphere and reinvest it elsewhere. We can also cancel it out through silence. At the same time, when an external pressure point (be it a seed or an entity) attempts to read parts of the mind or bend sense consciousness, we can overtake and track such attempts at the level of mental energy coupled with memory, reading both memory compositions and inclination traces, thus avoiding, countering, or modifying the event. In this way, all mental activity is conditioned by all contextual

components. We should in no way rely on external conditions, but discipline this energy internally.

Mental contents, which are delineated by clusters or mental units that can be isolated and observed by a consciousness, are projected onto the consciousness. The constant displacement by observation, changing the character of the content by mirroring, reinforces the illusion. Thus, it mostly confuses the consciousness with the self associated with the ideational content. This process confuses the image that is introjected with selfhood through feedback, and does not separate the mental content that is projected onto a consciousness and evolves into a sense of selfhood from the self-existing consciousness that does not attain selfhood.

This dynamic builds a „self" by gathering reference points directed toward itself, memories, experiences, cognitive functions and behaviours, categories of beliefs and meanings gathered over a lifetime, emotional and mental states associated with the images of selfhood directed toward itself and therefore unable to see through itself. If the continuation of consciousness is interrupted at any point, for example during dreams, the mental clusters will be projected again as long as the consciousness retains an image of something concrete, because it is built and equipped with mental images that seem to be permanent or continuous.

Mental energy that is not manifested is not a thought. It is a seed that can later turn into a thought, a negotiation between all the characters of energy involved in the process of mental reaction. The mental continuum of a person, which has a certain character and quality from the beginning, acquires charac-

ter and qualities as a result of the continuous flows of energy and seeds through inclination, which manifest in a selfhood. It is not a phenomenon that can be grasped until it appears in the mind; before that, it is a mere thought-form. The thought-form is either forced into a frame or it dissolves without manifesting. That which can be revived are memories, ideas, images, habits, tendencies, automatic reactions that are nothing real, that are mistaken for the self and become entrenched in this illusion that works in favour of a dichotomy of „I" versus the „other" and reinforces the isolation and perception of the self.

Understanding these phenomena as something external or alien leads to a dangerous way of giving an objective reality to entities and currents that subsequently poison spiritual currents by separating the psyche and multiplying beings beyond necessity. Conversely, by attaching meanings to phenomena that come from our mental continuum, we capture them and assign them too much reality. As we move in our mental stream, we observe ourselves moving with it, as a detached observer who nevertheless guards it and chases away the thieves who try to distort what has been acquired through the reflection of the self. The separation of the subject from the object is associated with the affirmation or denial of a way of perceiving an energetic phenomenon that strives for the neither-nor state, which is moved in the currents in harmony with the self, moving all binaries or opposing forces into the third component — their synthesis.

The training of utilitarian modality or operative perception is a way of dynamic change of reference point in the sphere of mental patterns arising in the continuum of mind. Ordinary

thinking regularly corresponds to past perceptual patterns, so it is automatic. Both the introspective and Jungian transcendental functions (the union of opposites) lead to new realisations that are impossible to think or experience for a mind that has not been liberated from the cave of shadows.

When we consider consciousness and the plasticity of its properties, we can understand how much a normal mind is automated without the power of insight, how easily it is trapped in habitual patterns along which mental energy flows to supply itself with the existing psychic constellations, both within and without, and to perpetuate itself in the cycle of conceptions and prisons that can be broken either by shock and collapse or by conscious undertakings to find solutions. The wholeness of „operational awareness" requires training, and there is no better training than experience. Usually we leave room for metaphysical speculation for those who ask about „looking within" through insight, contemplation, meditations, introspection and concentration, but this is nothing concrete until it is experienced in practise. Those who do not know themselves will misunderstand every answer, distorted, until they participate in the process with the clarity of the microcosm in its constant change, which is in itself the answer contained in the question, opening a new perspective built on the core of both frightening and divine questions. It is a secret knowledge, not because it is hidden, but because it lacks the preparation of the mind and the heart that can open to the world and see everything as great to receive it in a mystical way. It is not transferable, apart from the initiations we have to discover it ourselves. It is one of those ideas and impressions that one should live

through, and this can only be done by creating the right foundation, and this requires years of experiential work, evoking the chthonic man, the man of nature and the essential man, a man of intellect and idea. Gravity in the direction of the void struggled with a sense of its ascent corresponding to the descent, so that one finds oneself and defeats oneself in the journey to find the scattered parts in the maturation of the work of alchemical sublimation and thus become silent suspended between the forces.

> *„Closer is the divine fool to the numinous, Than he who describes it in the sweat of his brow. Those who step over the abyss with faith are better prepared than he who ponders its contents" — Daimon of the Self.*

Systems that are more homogeneous, with a higher character, can be understood only by their part, until this part does not dissolve in these currents, at the same time that which is their part, trying to grasp a greater whole, can be reduced only to its perception. Just as a man who does not strive for something beyond himself cannot go beyond himself to mirror the higher currents that bring about his realisation. Brains are not the same, they can simultaneously undergo evolutionary adaptation and be strengthened in higher aspirations, goals and practises.

Practice of Instrospection and View and Volition

By introspection of a mental continuum we can observe the changes from cognitive, affective and energetic point of view. It is assumed that a mind differentiates on the condition that there is a reference point to which it inclines, and that every conscious or unconscious movement requires one. The will aspect or the leading component of self-consciousness that directs the tendency of an idea, of creativity, of a sense of direction, is associated with the ontological mode of an ego or its extension into the exo-sphere or an ontological mode of the self that withdraws into the ezo-sphere, which is also a volitional openness to work as a medium of the self.

The will can be equated with the illusions of the mind, in the Buddhist school it is even equated with a demon, for it acts in separation from the rest and strives to constitute itself in that separation, at the same time enforcing its permanence and the repetition of its movement in the realm of its action. Each aspect of will is a context of the rhythm of the mind moving away or approaching realization. In the world of intersubjective self-images, illusory images, it is a movement against the asser-

tion "I am I", a complete abandonment of the will in openness to the self - the silence - the incompleteness, a sacrificial killing of the "I", the empty space is prone to it, to be populated by the storm of illusory "I's" trying to proclaim their existence, as opposed to the higher way, which is all that works in the stream of the free, whole and expansive self, not fragmenting, not alienating, but fulfilling, balancing and harmonizing.

Willpower, under certain circumstances, can be a reflection of the higher consciousness leading to its currents. Passive willpower can be overtaken by negative currents and cloud the self, which becomes mixed with the offshoots of such spiritual currents, while the "willpower of the self" remains but becomes an extension of another spiritual current. Similarly, a distinction must be made between the recognition of volitional passivity during self-catalysis and the activation of movement toward the self. An example of passive or active negative volition is bestiality.

Bestiality occurs when chthonic, archaic instincts of a human being are filtered through modern reality systems, civilizational and cultural values, "permissibles" and "taboos," thereby corroding and perverting them. No animal can be as bestial as a civilized human being with a mind that is not in control of the "sign" of terror when the known and tamed beast speaks. This sign can cause the worst crimes, atrocities and cruelties to come to life, because it is a magnification of an inverted being by the pre-existing structures of the social order that function in its undercurrents. The transformation of the beast in the process of sublimation, which is not excessively spilled in the sphere of an act, can be transformed into an essence that regenerates the

order and refreshes human perception - so the fundamental question is, whether the defilement is mixed with the mind that does not recognize itself and replaces itself with bestiality, or whether, like the alchemical nigredo, it is transformed into an Eleusinian rite in which the chthonic essence is regenerated into an other-psychic life.

She stood in front of me and talked. Thoughts flashed through my mind, I remembered my torment in a flash. A malevolent being had captured a single pain and was trying to exploit it. Bent over, I raised a knife to my neck and looked at her with murder in my eyes. She went and sat on a chair, pretending to be dead. I countered that thought, disarmed the creature. It went somewhere else. The next day I read that a woman had been beheaded in another part of the city. Her husband explained to reporters that she looked like a mannequin, a mere doll, that something had overpowered him and she was not herself. When I went to sleep, she visited me, a white being without a head, accusing me. She saw in me the cause of her death. I apologized to her, for my power someone else was punished, I refrained from induced murder, the demon went elsewhere to seek its satisfaction.

In the movement of all these forces we begin to perceive the illusory "self", to recognize the core which is a holistic insight open to an inner truth, it is a possibility to be formed in individuation by higher ideas, to reject or ignore the currents that try to force themselves to resemble, because they are recognized as a lower threshold of consciousness, a sphere of influences not even comparable to that of the self. As we change the identities and masks that surround the core in the theater of life, we learn

to burn up in that which is higher. We experience how a mind becomes mediocre, worn out, destroyed, passive by the power of the combustible forces, and how the glowing self transforms it towards the numinous solar nature, towards the greater, against the Black Sun. Despite the attempt to link several threads borrowed from different mystical schools to explain it, the Western Hermetic Science (or Occident) works with different cognitive phenotypes, thinking styles and experiences and perceives the world differently than the Oriental mind, while the counterpart of Alaya-Viynana or the "Vessel of Consciousness" in Tibetan and Hindi schools could be the "Holy Guardian Angel", some secret Tibetan sects abolish the belief in "Jiva" as an independent embodiment, while the West focuses more on individuality and diversity, personal immortality, the Orient goes beyond this meta-physical mode, towards a wisdom that goes beyond any conceptualization, mind or dichotomy, pacifying the same currents that fuel the mysticism of the Occident. Through the consciousness that experiences itself in its carriers and emanates into existence. It stands between the world of alienation and isolation of the "I" and the holistic, harmonious, spiritual freedom. The matrices of experience differ, just as competence based on energy flows has a point of view on larger events or local destinies.

The sublimation of the Self can be likened to the "realization of the HGA" and conversation with it, functioning both separately, as a mystical entity, and together, through the connection of the intellect with the Self, in instantaneous epiphanies. And what is greater than the Self working in the freedom of harmony, not limited by time or space, and who could be a

better advisor, knowing our current state inside out, than the part of the individual consciousness that has joined a higher stream and can reflect both our current state and the paths to follow before our own minds?

The big question concerns observation within the phenomenal world, or how the microcosm of perceptions is actualized within the observations of the measurement of the larger reality, against the established orders, and how it is subject to them. Is it a microcosmic enterprise to fully realize the macrocosm, or to become fully deity, as if working in complete oneness with the Self? Is it the golden chain of virtue that distinguished the bodhisattvas, still bound in this world and opposed to other spirits and suffering, or the iron chain of vice that lingers in the dust of this world?

E pluribus Unum

> *By its diminution its wholeness does not suffer, it seems to act separately, it acts as a unity. Although it diminishes, it acts by magnanimity. Although it reflects separately, it sees itself in everything. Although we see only a part of it, where the vision is clear and bright, it manifests itself as everything, although it works as we do, it is greater to an inconceivable apophatic extent. — Saturnin*

The chains of thought of certain currents of monotheism placed man at the centre of the world, misunderstanding the mystery traditions that measured the universe by man. However, they never arrogated to themselves the right to the doctrine that man is the measure of the universe, as the fundamentalists of the Abrahamic religions often wish. The nature of this universe cannot be fully understood by mathematics or any other symbolic language. In fact, any man-made language that is subject to consistent universal deep laws and therefore cannot describe it from a superior position. Our judgments, evaluations and views on the subject and the deep laws are two different things. The former result from certain beliefs which flood the world of meanings with absolute laws arising from

them and which cannot be summed up to the Absolute because they are inferior to it. But is it that logical laws, laws of nature, laws of occult philosophy, laws of physics and their consistency prove a perfect universe in being? But when we see the nature of the world, the question seems nonsensical and is best answered with silence. The problem of suffering is not to be discussed, but to be solved by liberation from this state of mind, as in the Small Vehicle, and to help others, as in the Great Vehicle of Buddhism. A person must discover with his own measure, within the microcosm of his meanings, the things of the macrocosm insofar as he or she can reflect them. But it is not the world that bows to the understanding of the human world; it is human perception that must bow to the reception of the higher worlds. Only to the extent that he or she can think about them, contemplate them, meditate on them, absorb them, and thrive in them. It is a fundamental mistake to exchange this view of the mystery schools and turn the reference into a literalist interpretation in which a human being and the earth would be at the centre of a creation, an initiation, a beginning. These human-centred references were developed for the purpose of giving a human tool for understanding forces that transcend the human world. Too often this symbolism is misunderstood as if the world were anthropocentric. Pure forces and their crystallisation in ideas must not be reduced to mere anthropomorphism, but their emanations, resonances, calibrated currents are significant only to the individual sphere of perception, according to its measure. Here man often commits the error of absolutism, in which he extends ad infinitum the divine nature discovered in him and makes everything a human specta-

cle, a projection of the universe. Without considering that in the gradation of powers one can be endowed with such a nature from a lower source, from something much lower, or sharing a common particle with the living universe. However, this metaphysical source wants us to rejoin the starry stream and reconnect with the whole as expressed in pure desires. These ideas, which permeate everything, permeate the human world as living, active forces, and it is our duty to understand and participate in them and their many expressions, to find their uniqueness, their authenticity in the individualised aspects of the universe.

There is a certain key to existence that opens the door to the mysteries and illuminates the inner ways. It is this element of man, recognized and brought into consciousness, that lifts the veils of nature, for it is one with it. The Ur-Heimat tree of Life is an alchemical path in which we learn to mirror, to form, to sublimate an essence, part of which we have been endowed with, acting through the common nature with the conscious universe. The threshold beyond which the human-animal, living its evolutionary consciousness, reflects itself, was the key to his gnosiology. While participating in nature, being its son and daughter, man acquired the possibility of being torn out of it by individual conflicts, expansions and decisions. To sublimate an essence into a quintessence, to walk and balance on both sides of the Yggdrasil, was a way to become a greater part of the Higher Worlds. Redefining the clavis of the masculine (Genius) or feminine (Juno) self was a way to participate in the revelations that closed and completed the microcosmic cycle as one. As beings capable of reflecting the

macrocosmic epic on an infinitesimal scale, with initiation as alpha, within the basin that transforms our consciousness and from intertwined dualisms connected by agape, into a holistic omega. Amidst the chthonic atavisms, essences separated by noetic, metaphysical or mystical work begin to find the unity of being. At the same time, as long as we are held as prisoners of duality, the burden of the path of life appears, thrown back by the countercurrents of this greater reality through the law of dual opposition. Since it can work through human nature, it represents a human-specific tree of life and related attributes of anthropo-psychic ideas. Both negotiate and balance between the basin of human nature, the animal nature, and the abysmal and divine nature. These are the rites of passing through the gates of form. An act of dying in the world and rebirth in a greater world, the birth of a dyadic partner, a Holy Guardian Angel, into the vastness of essence repeats the cycle. Crossing the threshold of Amentet, as in the Orphic rites, to be born into the world of the Gods. Then paving the way through the natures of the planets, or the Archons, who help to eliminate the impurities of the earthly natures, or who destroy us in the process by keeping us imprisoned, or who invite us to join as their intelligences to become spirits that lead humanity to even greater goals. Striving for liberation from the archontic powers is the same as striving for perfection to free ourselves from them, according to the laws of preparation for the further journey that destroys them and helps us. Basically, life and what we consciously do with it is a magical, alchemical work that becomes more conscious the more it is revealed. We may feel as if we are insignificant, as if we are distant from

the higher self that is anchored in desire and guides our ways as hermits in the desert. The mind, clouded by form and shadow, separating the heart from the birth of its heavenly image, succumbs to the pull of its inversion. The image actively seeks incarnation in the secular and becomes a living participant in the soteriological work. What leads to the confusion of the mind is the cardinal error of confusing the heavenly essence with the shadow it casts, and then confusing the shadow with human nature. It is not an absolute work. Within the limits of human understanding, it is one of the many paths that emerge during the process. There are backyards, underground caverns, unexplored and dangerous. Equally important are the traditions that have been forgotten for centuries, with extinct lore, through which one can pass only by call to rediscover them or be invited to explore them if one is destined to do so. The search for new ways of working in a world that has by and large forgotten its secrets may at first seem like balancing on a social tightrope, but over time it becomes limited primarily by experience. The realization of the wholeness of consciousness within lesser orders divided into harmonious and disharmonious cycles of initiation, preservation, growth, decay and destruction is a task to reunite all these currents into one, and this can only be done by following the rhythm of work in life, soul and spirit. This unity in diversity has been captured to some degree in the microcosm of our natures through the process of topographically uneven emanations. If this part of the universe were not anchored in our minds, it would be impossible to complete the work, the star would not flourish within and without, the point of re-entry would be a mere fantasy, and we would have the

choice between blindness, ignorance, and utterly hopeless despair.

They are made aware of the possibility of sublimation of their nature by the Higher Self. They are prepared for such understanding whenever the opportunity arises to return to it, to call it back. Through infinite transformations in the realm of work, it returns to unity. Through the variety of forms capable of conscious reflection. Either in the speculative esotericism to continue the work in a myriad of worlds into which we can be born, or in the mysticism to develop the divinity and reunite it with the cosmic spirit. The realization of higher worlds is one of the aspects of the work. In separation, feeling the darkness of this longing, condemned to substitute actions, not content with surrogates and fetishes of existence, we try to bring ourselves closer and closer to the star. When we approach it, we are confronted with a variety of „ways of seeing", with architectures of meanings, beliefs and perspectives. They are neither homogeneous nor representative of the depth of insight in gnosis, which can only be found in the silence of the greater mind, just as the gods can only be contemplated in the silence of a mind that reflects rather than projects.

The awakening of the Godhead carries the danger of associating every content with an ego-dependence, psychic content. Only when this is discarded, unity is found in the whole world. This unity, conditioned by separation, relates to individuals, but is an echo of this unity of the higher essence, which invokes the spirit chained to the form of the psyche, confuses itself and brings about a fragmentation of this unity. It is as if the mind tries to break through to a unity, but all projections confuse the

unity of essence with the psychic content, and all the traps before it block its way to the stars. Thus, we may be associated with certain „roles" (confusing archetypal role with identity), but it is the vocation that we confuse with the person, in this sense the Unity sings for us all and is connected with us all. It is one with the inner spirit of a man or woman that must break the chains of the projecting mind from the illusory screens of the worldly theater and the imploding contents of a world that separates the star from the universe. The separation dissolves when the greater mind lives the lesser mind, which then becomes aware that it is a part of that greater mind, and the lesser mind then in turn becomes the greater mind and attains enlightenment with all that is contained within it and thus outside of it. There is no further realization of the microcosm on the human plane of existence — but when it is maintained, it is as if the lesser mind speaks through the greater mind — according to its socio-historical means, knowledge and attitudes. All great sages, prophets, artifexas and philosophers were inspired by this stream. In the end, it was only an attempt to dust off the lens of consciousness to live the big mind in a small mind, the macrocosm in the microcosm. The self, operating in an absolute field, actualizes through itself all that operates in the world of relative truths and perceptions. The orders leading to enslavement play with impressions and try to storm with the illusion of superiority. In this way, they bind an impressionable person to mirages and make it difficult for him to decide what is sacred and what plays sacred. In fact, it can be another form of profanity that traps human perception in a reality and shifts responsibility for one's work to a soteriological architecture

that is ineffective. In essence, „look no further, you have already found everything," which destroys the work and the memory of it. Someone who sets out for freedom is usually opposed and demonized on earth, although he is supported by higher beings who try to call from beyond the veil and fog of war.

Alas, death has come, while illusions and storms try to chain with the splendour of their treacherous games, who will fall and who will live again? Then those who are caught in delight or pain will be raptured to lower realms! Flee from this world, fly away! — hear the call from the beyond! And if you are stopped, tell them that you do not belong to them and that you belong somewhere else! Do not let the longing fade, or stop for a while to find a place to stay, follow it like an epithalamium! Engage with compassion, stay behind, or flee! Onward, ever away from earth in golden spheres, into the stars and galaxies, then when all disappears into the void and the step of hope and faith is taken, with a cry of the greatest lonely despair, then the void melts into a great field of golden light. We race upward as all the shells and blinds fall away and one sphere after another burns out, with a glorious voice that soon joins the cosmic whole. All the evil that blinds the mind, the pain, the devastation, the turmoil and the agony are gone. A mighty stream bursting the bonds, great happiness and awe filling the heart to the utmost. Then, with each tear wept, freed from the eye that tore the abyss like a lightning strike, and what was separated was complete again. The spirit becomes whole with great joy, for there is no longer a separation between the father, the mother and her daughter-son.

The process of finding oneself in the self is an ongoing process. Doubt leads to research, and research leads to knowl-

edge. Knowledge leads to practise and experience, which are interwoven and mutually actualized. Knowledge, properly received, shifts perception, and perception, through reason, refines the intellectual soul, which procures testimony through knowledge. Consciousness, embedded in the living mind, feeling, undergoes dynamic changes and thus individuates and refines its bearers. It is not a total scepticism, it is a rhythm of life that leads to knowledge through experience and makes it possible to compare non-truths and relative truths, playing the game and trap of objectivity and eliminating the ignorance and delusion that often clouds the mind with the pretext of „striving for some certainty". The question should be, „What else is there?" Without putting oneself in a victim position, directed like a puppet on the shackles and strings of beliefs, delusions, fears and hopes, but becoming self-determined and self-directed in autonomy and sovereignty.

„Oh you, who threaten me with tomorrow's dreads, go threaten these, who still crave for tomorrow's pleasures"[1]

[1] — Sahman from Sawe, „In the alley of the mages...", Persian Div'an, vol. 3, transl. Władysław Dulęba (Wydawnictwo Literackie, Kraków: 1986) p. 104

Adyton Kronion

Saturnium Regnum

Pollio: "Now comes the final era of the Sibyl's song; The new world order is born. And now justice returns, Saturn's reign returns, Now a new lineage is sent down from high heaven"
Virgil, The Eclogues, Eclogue IV (37 B.C.E)

What brings together, joins in combat of tension, To preserve harmony, upward, against the void, Hold your heavenly bow high, match the arrows
To the stoutness of your spirit, child of Mother nature,
Starry Celestial vault, kin to immortals' hearts
Step bravely through the land, a genuine soul
Nowadays is so rare to find, may the torches of the Gods,
Lead you through Horas and Fortunes of life, So that you may honor them at their thrones, As you are honored,
braved to find a most golden solace
When the ordeals of life will pass, in the end you'll
Look behind on terrestrial snares and joyfully laugh.

— *Saturnin*

According to the Saturnine Law, the socio-political patterns of the modern world are consolidated. The law is not concerned with the possibilities, but with the facts caught in the web and tissues of this process. The Saturnian Aeon brings together what exists. It is the reaper of history.

After the great illicit takeover of the solar aeon (666, X) by the Roman usurpers who broke away from Galilee. A practical tool in imperial politics to bring inferior families to the imperial dignity, advertised with a Hebrew Essene Gnostic, a sectarian traitor. He overthrew the Sun Kingdom with a Levantine creed and erected an architecture centred around a crucified corpse.

His followers assassinated Julian the Emperor, slandered as "apostate" and set a symbolic sign of the destruction of high antiquity with the assassination of Hypatia. Since then, civilization, metaphysically speaking, was built on lies and slanders against the solar currents, who even dared to compare the crucified fisherman to a sun god. He never was one, but as we know, the rededication of symbols is a matter of power brokers.

Anyway, what was sown bears fruit. It does not matter whether they are rotten and spoiled or delicious and nutritious. Strands of currents in the noosphere of existing paradigms cluster together in all sorts of mutations and variations. Even if they act separately — they unite across alienation, atomization and paranoia. They bring forth monsters or — on the contrary — trust, strength, federation of people uniting for a good purpose.

Different patterns of ideocracies, idiocracies, ideologies and critical thinking are brought together. Per similia similibus,

they meet, separate, and move away from each other in struggle to reunite as chaospheric postmodern hybrids. Others separate through mutual tension and disharmony.

Saturnian lead should be understood as a corset that is put over the realpolitik of the world and tied tightly. It squeezes the essential truths out of all these movements. They are unmasked and brought to light to show what they really are. The ugly expose themselves first. Power, fame and wealth do not forgive the unjust, the dirty, the corrupt. They feel emboldened in their arrogance and charge ahead in their slanderous stupidity. The dissolution lies in the reactivity, the "new world" is only the result of the forming currents, means and formulas.

Indeed, it is time to draw boundaries to emancipate what is truly worth preserving. That which is of metaphysical importance, that humble link between heaven and earth. Some preserve it in the flames of their minds. It is a time when we freely draw the worthy, the great, the noble, the enthusiastic, to the faces and courts of the gods.

When the blood boils by being pressurised and heated, the scum comes to the surface. The birth pangs of a new era can lead the way through wise discernment. Accurate, decisive choices are discovered, or the opposite. Immobile through the process, petrified in tense movements that this apparent chaocracy, anocracy brings. The scum can surpass the lotuses that barely emerge from the mud. Blood diamonds (sic!) are left at the bottom of the pit, their voices rarely heard. Their virtues illuminate, their protest is a Promethean rebellion. Serrated and armoured times that bite deep into themselves.

What exactly these patterns are, only the insightful can discern. What is at the core and essence of societies, communities, groups and individuals. This core is being formed by the Saturnium Regnum (777) in this silent, invisible revolution. Wait and see!

On Cosmic clocks and the Cycles of Eons

Inducing the laws of transcendent worlds is difficult; this is the domain of metaphysics and theology. Most philosophers have tried to harness the understanding of these worlds through perfect ideas: simplicity, divinity, goodness, justice; the divine fire, creative heavens, Dao and De. Depending on the school of thought one adheres to, the perspective on transcendence varies with the lens and angle of view, the philosophical-cognitive apparatus, and the cultural-civilizational conditions, which can sometimes be extremely different – it is essential to remember this to avoid Western-centric preconceptions. Indeed, to derive any metaphysical laws, one must start with the proportions of simple components observed in the world, and then progress from the induction to generalities, and as we advance in formulations of intervals, harmonies, tones and philosophical architectures, induce the particulars, as divinity does not contradict nature, yet is an excellent generator coinciding with the world, and then, by balancing them in duality. transfer them to the level of the third resolving superposition – their integration, fusion and liberation of the twin currents. In "E at

Delphi" from Plutarch's Moralia, we find a fragment on mathematical theology, where "number distinguishes the pattern from the primordial principle, and then, through the mutual friction of changes, generates a complete universe that again undergoes further transformations and changes." A fascinating example is the mammalian eye. The eye evolved from a light-sensitive spot in primordial organisms. The modern eye enables us to see the spectrum of visible light, distinguish colors, light intensity, interpret depth, forms, etc. Without light, it could not have developed, even Darwin opposed the theory that the eye was a "pure anomaly of evolution"; teleologically, its evolutionary development was most likely conditioned by the need for electrochemical stimulation of the nervous system through opsin, which converted photons into stimulating impulses.

Thus, the eye is a form of interface between the world of radiation and the nervous system. Systemic co-evolution of systems, including biosphere and its entropy, protropy and negentropy absolutely does not exclude all other functions and their adaptations, interpretations, nor does it negate smooth integration into metaphysical systems holistically – in an indivisible world everything is seamless as a reality of process of potentials and becoming. The sun is likened to the eye of providence, the eye of Ra, the visible Apollo, surrounded by the nine Divine muses – the spheres of harmony attributed to the planets, which create the music of the heavens, the solar system, and beyond – the stars, pitching and performing a most splendid symphony. If the Solar System is a chamber orchestra, than what magnificent sounds must the cosmic spectacle generate! At some places a fallen

cacophony of catastrophies, elsewhere a most solemn anthem, yet elsewhere songs of joy, sorrow, woe, and glory. In transcendence, as Hyperion, it is simultaneously God amongst Gods and his monadic manifestation, a corridor of fire, it is a collective in which fire agathos daimones sustain the orchestra, from which single masks manifest, as Gods and Goddesses of the Sun and spirit-intelligencers belonging to the Sun, and also the face of Helios, the visible stars that the astronomers so adore to observe and measure with their instruments and calculations, the physical objective reality of shdaows of philosophical essences; stars are compared to the eyes of transcendent worlds. Eyes – yes, but not as human eyes, but the support of the intelligibility of the force of intellect, and Gods-as-Eyes also in turbulent unison in the Chaldean third transcendent, the fields of hypersolar Yaaru which the correct focus and concentration may penetrate when contemplating its own Daimon in the light of the Sun, just like Hyperion contemplates Aion, and Aion contemplates Apollo, and Apollo contemplates Helios, and Helios contemplates the physical star, penetrating it with insight, and these – known in antiquity as infinitely distant spheres of powerful light similar to the sun, as Macrobius wrote in his commentary on the Dream of Scipio. The ancients knew, and I testify for their veritability, if my word is bearing any weight of trust to my readers!

Indeed, the coupling of the function of the biological eye and its beginnings through echogenetic metaphysical atavisms, i.e., a certain blueprint of possible evolutionary paths, would suggest that living organisms were inherently embedded in the

potential for existence through appropriate environmental conditions. My personal theory of the origins of life is that electromagnetic vortices on the sun led through the quantum entangled state of micro-vortices beneath the oceans on Earth, perhaps the micro-vortices were created by Earths geomagnetic field that created micro-turbulences as anomalies around which inanimate, that is non-organic matter and molecules organized, which were the beginnings of molecules that later became the basis of organic proteins and bonds during the subsequent formation of DNA spirals. This theory is only a far-reaching speculation.

In this way, a star could "plant" the phenomenon of life on Earth, with the available building blocks from which it could emerge. Life is also a subclass of the indivisible world, and thus it is fully integrated as a subsystem, a prominent example of the separateness of diverse categories of a unified, continuous world. Life outside conditions that favor it is not possible, but without the potential for its growth in this and other solar systems and exoplanets resembling Earth, it would not have emerged anywhere. So how to solve the puzzle of the genius of life, the laws governing the demiurgic, platonicaly speaking, phenomenal cosmos, without resorting to childish creationist theories assuming a priori a "mover," which would first need to be defined, while not being favorable to the theory that the universe is a mindless, finely-tuned occult machine? The great gargantuan voids are ontologic in themselves, and matter of deifying them is not merely a matter of perception, but objective forces and powers that the right perception helps to understand.

How in Neoplatonic theology do monads contain interconnected networks of mutually understood, sensory intellect leading to ingenious solutions at every level of the cosmos? The atheist answer is evasive, the deist includes other planes of the mythopoetic world, and also the geometric-synergetic theology. The generative theory assumes that the world clothes itself in its successive manifestations, becoming increasingly aware of its transformations, rectifications, while simultaneously "opening itself to itself" in every possible manifestation, thundering genius, similar to a seed that does not know it will be a mighty, thriving tree, yet still – the cycle is sustained. This is not a personal form of existence, but it clothes itself in personal forms of its existence. I will use an analogy here. Just as Gaia in the Orphic Hymns is the ever poli-pulsing, writhing, flowing, flying multiplicity of life, beautiful in its innocent, renewing, young aspect, or cruel, dreadful, tearing, decaying, scavenging, transient in its other seasons. Similarly, the transcendent world is grandeur, simplicity, beauty, the courage of motion, triumphant eros, subtlety, but also the black chaos of forms, the black and destructive fire in the chthonic worlds of cosmic hells.

Rectification of potentials strives towards hyperworlds, like Hecate-Artemis hunting dogs chasing hares escaping into supra-lunar worlds at each lunar palace, the first mystery of Hekate-drakaina "harmony within tension of opposites, against the void, towards Heavens".

Hecate is the gracious lady, the guardian of the gates, the seals of cosmic maritime roads of Poseidon's cube, alike to a cosmic Isis-Pelagia, the former in Chaldean theology does not so much

chase the fugitives with her infernal dogs, as give them a lesson by revealing the secret of how to cross into celestial worlds by the uneceesary things being torn to shreds by her demonic hellhounds, including the beholder, least he is wise and receives the teachings.

The skin stripped from the Nemean lion, the probationer of mysteries, served as Heraklean attire when he became an adept – this is a metaphor, in no way related to the actual Heraklean mysteries, founded by the initiator of the Eleusinian mysteries – Heracles, accessible only to elderly people. The Herculean club stands for completed zodiacal works, for each planet stationed in one of the twelve places in fall, domicile and excellence. The works are contained in the ritual of life and to each his own.

Standing at any point, in relation to the world we are the center of everything. This is only an instrumental concept, but every point is the center in relation to the macrocosm. From this point, we designate the cardinal directions whose total expression is the sphere. In a graduated view, we can designate a minima of 129,600 directions in the azimuthal sphere, although in reality we can designate an infinite number of them, depending on the density of the angular measurements. This sphere divides into the cross of directions, or the rose of directions, it is the basic hermetic unit.

Space itself, and its description is already imbued with a certain mysterious formula, the depth. The temple of the world is divided into the depths of each direction, but the formula of the direction is limited by the distribution of actual phenomena, their syntax, and the formula. Beyond the world

of phenomena, space collapses into non-existence, and only omnipresence remains, which has parallel access to the entirety of the phenomenal world. Both Giordano Bruno (1548–1600) and Cusanus (1401–1464) noted that the universe is infinite; the former in "De Immenso" mentioned the eternal motion of all worlds in relation to each other and others in the infinite universe, the latter considered the possibility of extraterrestrial cultures and civilizations. Space is opened by time, as time precedes space; phenomenal time is the time in which flashes of energy in various forms manifest in the universe. Like space, time is omnipresent, ceasing to exist in the a-phenomenal world. From the a-phenomenal point of view, the universal time has parallel access to the entirety of phenomenal time. Thus arises the question: is everything determined and complete? It may be so in an absolute sense, yet the diversity of phenomena in the phenomenal world is the "world of potential in the absolute world." Can the world of potential in any sense influence the absolute world, or are phenomena somehow detached from the monument of trans-spatiotemporal topos? This is the fundamental question about the influence of the inner world on the outer world.

Every direction has its mystical translation, which is a connection of the cycle of time with space, and metaphorically conveys meanings from the referent it points to, towards the observer. It is the first instance of spatial description that has a reference to itself. To observe changes occurring in time, one must know their causality. Knowledge of history, knowledge of humanity, and a certain magisterial insight into the coupling of time with events, space with time, the genius of time with its

eponym, Orphic Xronos, the genius of space with its archetypology, Nyx, the archeology of the symbol, and its traces allow one to transcend causality to view current events through a meta-historical, meta-political, meta-real perspective. Departing from grand history, the grand narrative, is tantamount to being imprisoned in the present. Furthermore, the concept of metaphor or transferring meanings in the procession also concerns the transcendent view of events in time, as well as the knowledge of invisible rotations of spheres, cosmic astralistic Zeitgeists that saturate their actions with essence and idea in the phenomenal world. Moreover, meta-real intuition allows reconstructing the movements of forces if one has a sufficiently brilliant intellect to penetrate transcendent worlds, from which empirically one can conclude at most that they objectively exist, that is they are accessible to ontological experience. The hypothetical-inductive-deductive metaphysical construction for some is a map written on the sea, or some weird dabbling in a puddle of water seing a gargantuan ocean instead of a pond, for others an essential issue of understanding the world, to make a mind as large as possible, to survey the world from this perspective – how much more joy when it begins to work, and here we are – reading the songs of the world in every aspect, seeing the depth in every aspect. Some, like the waves of this sea, crash against the rocks, others navigate its surface, yet others practice the Poseidonic art – seeing its depth, like Hermanubis – penetrating its veils bringing news, like Hecate, they open its seals and reveal strange, divine maritime routes to others. Let us then leave the diurnal matters to others, as archaeologists of nocturnal spheres, which are the

light of occultism, therefore hidden light. Let us crystallize our discoveries into a real alchemical crescendo, into the realities of mastery!

All reference points in a frame of reference where change plays a role, and time functions as a clock. Time is, in essence, the registration of events relative to events within a certain frame of reference. Events are flashes of energy that can be recorded, as with the speeds of stars travelling through the galaxy, or synthetically referenced, like waking up at seven in the morning, using the conventional division of time into twenty-four hours, which is not a real physical clock but merely conventional. A galactic clock is the time it takes for a galaxy to complete a full rotation around its axis; a solar clock is the time it takes for a star to complete a full orbit around the galaxy's axis, but also relative to its planets and other stars. Planetary clocks function similarly in various frames of reference relative to other objects, reference points, but also phenomena such as the speed of rotation around their own axis, changes in the intensity of the stellar magnetosphere. Natural clocks concern the biosphere and atmospheric phenomena related to climate, as well as tectonic and geological changes of the planet. Metaphysical clocks pertain to invisible worlds, and also to successive eonic incursions from astralistic sources, or the clocks of the social logos, which mark the conventional beginning and end of human epochs, the rise and collapse of civilizations, the caastrophies and ages of construeing and flourishing. This does not mean perfect determinism or organization, but rather diverse oscillations around the seeds of a given zeitgeist or the nature of a given clock's spirit. An ex-

ample can be the galactic year, i.e., the full journey of the solar system around the galaxy's axis, which lasts about 225–250 million years. In about 4.5 billion years, our galaxy will most likely collide with the Andromeda galaxy. Indeed, one could try to calculate eons relative to this event, which is about 1800 Milky Way Eons until the great cataclysm. Thus, we define an eon in this case by the completed cycle of movement, because space-time is associated with eternal movement; eons are calculated by the "completed cycle" of movement, power, or differentiation relative to the previous and subsequent closure of its action.

Similarly, considering the hypothetical time of our solar system's formation relative to the Milky Way's rotations, 1800 solar system eons have passed concerning the galactic rotation, the Sun may turn into a supernovae in the next 1800 eons, for a total of 3600 eons in existence. This constitutes a Meon or greater Eon, yet only from the perspective of the existence of the Solar System, frame of reference is relative, but necessary to measure and derive wisdom and understanding, flashes of events – not necessarily, they stand unabashed.

Returning to Earth, the Earth's axial tilt oscillates between 22.1 and 24.5 degrees, changing approximately every 40,000 years. Moreover, the Earth's orbit around the sun changes every 90,000–100,000 years, becoming more elliptical or closer to a circle. There are approximately 6250 Earth precessions during a full rotation of the solar system around the galactic axis. The Earth's axis in the zenith pointed to the star Thuban in 2787 BCE, and it will point to Alderamin around 7500 CE. As the precession changes, so does the ecliptic, i.e.,

the equatorial belt of stars, including paratellontas, or stars and constellations above and below the ecliptic; these also move relative to each other and the solar system. All are within the galactic gravitational field, though they do not affect each other differently than through the hypothetical grid within the galactic field, just as planets in the solar system do not interact gravitationally as individual objects but through the force of the sun's stellar magnetosphere. The basic unit of change in the solar system is the solar repolarization, which occurs every twelve years, constituting a solar cycle. During a full precession of the Earth's axial tilt, there are approximately 3333 such repolarizations. Aeonic clocks are specific transitional points of time through time, marking a new charge of energies coupled with transcendental attributes in the hypostasis of worlds where changes occur. An eon, in this case, is a cut segment of a sequence of events different from the preceding one but closing in unity and the community of certain events at a specific time and relative to other co-eons, counter-eons, depending on the sum of all influences concerning the subject of their action. Time sequences are patterns of events as flashes of energy in the universe's field, organized by common features or categories. The closer to the monad, the more infinite time is, becoming too stable to exist; the more diverse, the more bifurcations. However, the function of time can be a constant wave with the distribution of events on various amplitude scales and oscillation functions, where changes are sequential (clustered, constantly repeating), periodic (variable but repeating), continuous (eternal), interrupted (causality is resolved at some point in the

course of the event in time), or oroboric, i.e., eternal, sequential, continuous, and circular.

Additional time sequences can be referenced concerning a given subject, event, or other time sequences, creating clocks in a frame of reference relative to other clocks, forming time nodes that will be significant when discussing anomalies and synchronicities. Knowledge of co-arising co-dependent causalities and time is the philosophical scaffolding, knowledge of phenomena, their laws, and content is the nourishing water to the vessel that is the wisdom and penetrative insight derived from the contemplated and acted world and practiced experience.

Equipped thus with the above, all things fall into accord out of their own consent, and the changes are predicted, derived and understood with tranquility. Only large and all-encompassing minds may master this, and only at certain propitious times, not many may sustain it, when they fall into disguard and pettiness, they are like a quarreling, ever-distracted swathe of massess strangled by changes that can't discern between the tip of their nose and the grand mountains ahead of them, least to mention the grand stars above.

On the Responsibility of Communication

I practise speeches late at night when no one is listening except a few ghosts and aetheric voyeurs. I address the invisible society and compensate for ineptness, at least someone listens. I speak laments, blessings, curses, eulogies, epitaphs, over past memories, or simply babble like a weirdo. Passionately inflamed speech or a low roar. This taught me a few things about making speeches and also warned me of the dangers of speech that evokes, annihilates, guesses, mocks, tantalises with jokes, reveals, introduces or speaks emotions and feelings in all their passion when reason will not allow it. There are several functions of speech, but it is to influence or express a person's condition. All speech is in a sense a metaphor, transferring a person's state to the act of speech; it is a representation of his thoughts, feelings, moods, etc. I was a weepy broken-hearted child, a commanding emperor, a mischievous devil, a one-eyed dilettante, many masks I wore when I spoke, depending on what was playing in my heart. Only in private can one reveal one's pettiness or greatness, naked before the gods, circumstances in life only reinforce or stifle this expression, among

other people and the usual habitual relationships. But only in public all this is put to the test, to see how far he can show himself steely and virtuous, and how quickly he can fall and be corrupted.

I regret that I had no rhetorical training as a child. How to set up, arrange, compose, structure and deliver a speech. Too many irresponsible speeches come from loudmouths, unweighted words, or words created out of the moment. But words dominate reality as abstracts that most take for real objects. Therefore, they are also dangerous, because they can change the reality of the other, and if used unethically, they can lead to frightening results. The master of language does not master the words themselves, but the abstracts and the symbols behind them. He is also a master of human psychology or 'a knower of the human mind, soul and heart' who penetrates the individual, the group, the mass with great insight to strike and charm with words where necessary. When words begin to dominate the master, he falls into a shallow delusion and is enslaved by his own words.

The principles of a speech, of an address, are based on the principles of the man, the woman, who gives it.

> *"The task of an orator is to speak on those things which have been established by law and custom for civic purposes, and to secure as far as possible the consent of the hearers."*
>
> — Rhetorica ad Herennium, Cicero

The best speech can be made when the audience is reasonably well known. When the audience consists of a variety of minds and thoughts, one must speak in an appealing manner, but never tone down the message to appease the audience, or it will become a torrent of empty words. The worst thing that can happen is to express a hardline opinion aspiring to raise public sentiment on the common denominator of vices. Such words have power with people inspired by populist sentiments, and they seem right, they vent out their outrage, ask emotional questions to complex issues without providing a reasonable solution nor answer. They kill the subtlety that can be built only by a masterful speaker. When a speech is masterfully constructed, it not only inspires people, but leaves an impression that finds resolution in every listener. The experiences and discoveries we discover for ourselves are the most powerful. A speech can facilitate this process. In essence, we share experiences. How those experiences are communicated and what is the purpose of the inspiration we are trying to convey is a matter of the message we send.

We may have knowledge or information that if accepted would cause disagreement, we may have a wealth of experience that would be unacceptable to most. Therefore, a responsible speaker does not speak everything that is on his mind, but chooses what is appropriate for the moment, what is reasonable, and what will find a consensus among the audience leading to good effects. Only children babble about anything and everything. True speakers should be restrained, eloquent, and guard their continuously observed words. Therefore, the content of the message and the narrative must be carefully chosen,

and as we speak (and write) we must be constantly on guard to overcome emotions with discipline and to break down our personal interests and faults (and we all have faults, some of them sometimes more visible, in others virtues come to the fore) to a selfless service that conveys something in the interest of others, for their enrichment.

To decide what is in the interest of others, one must know one's society, one's group, and, without boasting, have superior insight and a fatherly overview of what might be appropriate at a given time. Without personal wisdom and wise self-conquest, one gives away one's ego or becomes a mouthpiece for one's opinions, beliefs and petty narratives that are self-serving or serve the interests of one's narrow group.

Cynics may engage in arrogant sabre-rattling and lie in broad daylight, even winning over whole sections of society with propaganda and populist, demoralizing agendas, but they are never able to sing a high-pitched song that is truly benevolent and inspires many to greatness of their own volition. That is to be remembered.

To take possession of the beautiful

Courage does not come from believing that the world is good and heavenly, overseen by a castrated benevolent Lord. It does not consist in shutting oneself off from all the cruelty and bestiality. This is a one-sided approach with infantile projections that resembles dilettantism. Well trodden paths are never a test of a person's character, nature and inclination.

It is a matter of biting through the putrid flesh of this world's evils, exposing oneself to the worst and forging a strong nobility from it despite the bestiality. The cry of the naive is the possibility of confrontation for the brave. Through diverse choices, strong attitudes and deeds, something from dirt becomes pure gold.

Courage is never tested among the things we know. It is the prudent and decisive action in the face of things we do not know, things we have never experienced. We gather courage throughout our lives and let us face it – the sum of what makes us tick can also break us. We are sometimes strong and sometimes weak, such are the rules of change. As we age, we become weaker, sick, our bodies and minds no longer serve us as they

once did. A chain of misfortunes can turn us into anxious, nervous, evasive wrecks! But there – there – something remains!

Non Omnis Moriar! The sum of our strongest, greatest moments makes our genius. Perhaps it is the law of metaphysical transposition that we write our genius throughout life. It is an unfinished work. Trifles of people who have never lived do not forge giants from their minds. It is the moment when deification meets the mortal who becomes immortal, not any other. When the world of immortal ideas and conceptions meets the microcosm of a mortal – there it finds its comfort and solution!

Such travails are hard, and if we choose to believe in Gods, in the divine, our exploits are neither forgotten nor wasted, for those who wish to remember them. To seize the beautiful means to sacrifice the perishable things for the great ideas of the powers of the cosmos. The second axiom is to heroically affirm this transience.

The Watchtower of Venus — Metaphysics of Love

"Love follows humaneness. Humaneness is difficult to define" — Analects, Confucius.

"The man of the way is a true human being, a cosmic swindler, the great clod"
— Chuang Tzu, tr. Burton Watson.

"Watchtower of Venus fell. All in disarray. Great ladies turned to wailing and fury, for Aphrodite is dead" — On sylphs, gnomes, vulcans, salamanders and mermaids
— Paracelsus

"Tutti gli amori (se sono eroici e non son puri animali, che chiamano naturali e cattivi alla generazione, come instrumenti de la natura in certo modo) hanno per oggetto la divinità, tendeno alla divina bellezza, la quale prima si comunica all'anime e risplende in quelle, e da quelle poi o (per dir

meglio) per quelle poi si comunica alli corpi: onde è che l'affetto ben formato ama gli corpi o la corporal bellezza, per quel che è indice della bellezza del spirito.
...
All loves (if they are heroic and they are not those purely animal loves called 'natural,' and 'enslaved to reproduction,' serving in a certain [debased] way as nature's tools) have divinity as their goal, and tend towards divine beauty, which first communicates itself through souls and shines forth in them, and from them, or (more accurately) through them, then communicates itself to bodies. Hence, a well-ordered passion loves bodies or physical beauty to the extent that they reflect the beauty of the spirit." [1]
– Giordano Bruno, De Gli Eroici Furori

Too often we psychologize love, along with songs about biochemistry, relationships, and social models. Yes, they are all equally valid, but love has another, hidden, occult aspect. Love on the pedestal — a single virtue ex cathedra — breeds wars. Any dualism that is inappropriate leans towards its opposite. Like a swinging double-edged sword. The first goddess whose name was written in cuneiform on a clay tablet was Il-Ishtar. Dingir-Ishtar (il, pl. ili: a Hammurabi era prefix for a god or goddess, Dingir: Sumerian for "god, goddess"). Venus of Sumer, was the goddess of love and war. When she ruled without balance, she came with war furor, violence, aggression and compe-

[1] ,Rowland Ingrid D. 2013. De Gli Eroici Furori, On the Heroic Frenzies. Toronto: University of Toronto Press, Pp. 88–89

tition. Her blessed kings were victorious in wars and battles and were exalted in the gardens of Babylon. Based on what we know about biochemical processes, instincts, mating, and social traditions. All the stories about the general frivolity or austerity of the ages. Animal urges, desires, love games and affairs. We have all heard and experienced these stories. What about the soul? Let us look at this loving question with the right old eyes!

Diotima of Mantinea (c. 440 BC, lived 2462 years ago) was a philosopher, a teacher and lover of Socrates. Socrates had children by various women and it is believed that he also had offspring by Diotima. The great lady warned him against harsh treatment of the Athenian people and that "speaking the truth to the people will get him into trouble." More importantly, in addition to her great philosophical themes, she also created a metaphysical model of perfect love. According to Diotima, love was not synonymous with the beautiful, but with the good. The beautiful in love was a function (ergon) of life. Let us remember that the good in the Platonic school was in epithalamium with the intellect. The Nous, which produced the world-soul, was enclosed by the demiurgic activity, the will and the power. The latter triad was set forth in the middle Neoplatonism of the Theurgists, Julian's Chaldean Oracles. Diotima postulated that under perfect conditions wisdom (phronesis), temperance and justice sought the possibility of manifesting in life through souls in love.

The triadic components of diotimic love were: Eros, Philia and Agape. Eros was the erotic component, refined intimacy, touch, the art of sex, the art of flirtation in a way that corre-

sponded to the paidean standard. Eros conformed to the ethos and sexual behaviors of the Hellenes. It was not a contemplative function, but a merging, unifying, attractive force. Philia was the component of friendship, koinonia, or "togetherness." If you are looking for a good treatise on friendship, you should read Plutarch's escapades in writing. Philia was the cementing bond that outlasted marriage. It is important to note that holding hands was the symbol of marriage, clearly seen on Roman tomb reliefs. Rings were a status symbol worn sparingly, unless you wanted to be mistaken for a dancer or a generally loose person. I digress here, but rings on the Saturnian finger were worn by Gauls and Germanic tribes. Romans preferred the thumb, right ring finger and index finger. It was Christianity that introduced rings as a marriage symbol. In the sacred pagan worlds, they never symbolized marriage or betrothal. Nobilitas, pagan, was a pejorative term invented by the Galileans that meant "villager, rustic, uncouth." The last "pagan" senators of Rome called themselves nobilitas. The nobles, let us follow in their footsteps if we have even a hint of civilized behavior.

The absolute beauty proposed in the "higher mysteries" of Diotima's teachings produced the arete (virtue) of souls. Arete heroized and perpetuated them, as well as the Isiac and Osirian khepers, the hearts in toil, like scarabs entwined. As a counterargument to purely physical love, she proposed the following. "If a person loved all bodies after acquiring them, he would decide that love for souls is of higher value". Knowledge of absolute beauty was the prerequisite for love, but not its means. Most importantly, agape was the greatest and most

fundamental component of all, like the "E" stone at Delphi (Plutarch has much to say on this subject, try Harvard's Loeb collection) was to equate oneself with a god, goddesses in the world soul. In the panentheistic, henoteistic view, this was not difficult, for mortals imagined themselves to be little gods and goddesses. In the sense that they were a part of a larger divine order, as a procession of souls (procession meant "to send out," as in "metaphor"). The "E" in Delphi of the Pythonesses, Typhonesses is not to be confused with the axioms: "Know thyself" (gnothi seauton) and "Everything in moderation, nothing in excess." A guide to living well within the framework of reasonable preventive measures. A warning against destructive passions and intemperate reasons. The latter ultimately lead to the destruction of happiness in life — and the inability to properly receive the oracle of the hypophets. There were practical reasons for such advice. One need only observe how the modern world has violated such advice to see where it has gone wrong.

A touching anecdote: I once asked an elderly gentleman for directions to a certain place, he advised me to the best of his ability, and I thanked him profoundly. When he noticed that I was traveling with my girlfriend, he smiled and wished us "an abundance of love." Let me also convey these wishes to my readers in a diotimical tone.

Selected Bibliography:

Neumann, Harry. 1965. "Diotima's Concept of Love". The American Journal of Philology. 86 (1): 33.

Lewy, Hans. 1978. Chaldean oracles and theurgy: mysticism magic and platonism in the later Roman Empire. Paris: Études Augustiniennes.

Bruno Giordano and Paul Eugene Memmo. 2018. *Giordano Bruno's the Heroic Frenzies: A Translation with Introduction and Notes*. Baltimore Maryland New York N.Y:

Rowland Ingrid D. 2013. *On the Heroic Frenzies*. Toronto: University of Toronto Press.

Metaphysics of Society

Ideas are undoubtedly the hidden engines of society. They envelop historically created contents, newly arranged and developed information, which constitute their dynamic structure. Ideas, as masters of men, rule our thoughts, whether we passively socialize into them, mix them, or generate them. The idea is all-powerful, it secretly entangles itself in conditioning, it leads to ingenious breakthroughs. Those who control the spread of ideas are the masters of the human race, those who create false or true realities negotiate their form, those who fertilize and manipulate our dreams, visions, desires and whims have already won us over. The Narrative Institutes are running at full speed to serve the media that seek to control the reception of ideas and their creation, insofar as they have taken on the task of preserving order and controlling the threads that run through the views of many people.

They are summarized as self-consistent or inconsistent universes of thought, rational or irrational, logical or illogical, as long as one holds to them - they represent a true reality in the eye of the beholder, just as delusions do in the mind of a psychotic - they are subjectively tangible as an irresolvable experience in a fixed state. They have their own heuristic topology to

explain the world, interpret it for us, and provide an interface to understand it through the lenses of reality tunnels.

In this context, paradigms can be defined as a set of mutually intelligible ideas enclosed in a basic system of certainty about reality that one's mind inhabits and that provide the default starting point for imagining interpretive and performative activity involved in one's role in the world. These paradigms overlap, compete, compensate, agree or disagree, harmoniously exchange ideas, or bring each other into great confusion.

We can call paradigms the most reducible set of relatively consistent ideas, preserving their internal logic in an indestructible, irreducible way. In truth, beyond these limits, paradigms dissolve into simple ideas or clustered networks of ideas. They can be cataloged according to various human activities, whether political, social, scientific, religious, metaphysical, technological, or artistic: their metastructure is a stasis of all paradigms, an archetype of the sociological and biopsychological maneuvers of homo symbolicus, a being capable of creating and thinking about symbols. This pool of paradigms is not limitless, just as human phenotypes of mind are not limitless, there are things common to all humans in their diversity.

It is this symbolic activity that enables the abstraction of the world, the terra incognita of primitive humans who populated the self-generating symbols of an uncanny territory reflected in the senses and the mind that constituted the development of civilization. Beyond the participation mystique at the interface between tribal man and nature, separation began as the shell of object-object split into subject-object and the world became reified. Everything else is the refinement of sym-

bolization, from the first cave paintings to man-made structures to technology. From the great metaphysics and rituals to the alienation of existentialism and self-destructive relativistic postmodernism.

Paradigms are situated in a socio-historical continuum that changes along networks of ideas. Beliefs are simply beliefs derived from one strand of a paradigm that is historically established along the pre-existing present and inculcated into each new generation. The study of beliefs is, in fact, a study of the historical beliefs that result from the codification of human experience over time. Aretology, the study of virtue and values, is a study of historical changes in civilizational, cultural ethos, and morality that advances many different ideas across social formations derived from human arrangements over time.

It is important to remember that beliefs are not facts, but they have their function-namely, to maintain social cohesion and, to some extent, intra-societal trust. Insofar as belief systems are sets of beliefs, they constitute a system that stores memories of non-factual historical events; it is the a-historical mythology of religion.

What has to do with factual events in this context is the history of ideas with the historicity of beliefs - that is, when was the idea or belief developed, how did it change over time, how was it interpreted and reinterpreted? This is a teleology of the historian of ideas and the historian of religion.

On the other hand, he who deals with the history of beliefs and interprets them as true is either a theologian or a metaphysicist. He who submits to beliefs and acts upon them without questioning them is a subject of history and power, a be-

liever or a priest-magician in the service of a particular belief system.

These actions maintain traditions but do not reform them - what is not renewed with fresh blood according to time and age is doomed to rot. Who deals with beliefs as with the toys of a wayward pointer, who plays hide and seek, conceal and reveal with them, and who acts upon them as a philosopher. In the words of Alfred North Whitehead in Process and Reality, "There are titans who erect belief systems, religions, and titans who shatter them to build, reform, and promote new forms." Much better if they lean on the arms of giants, unlike anarchists with their infantile destrudo. You do not have to have an anarchist conviction to be one - the latent degeneration of apolitical animals into servile tools of power is a life without arche, auto-kraton, self-government among self-governing free people who participate in an organization, a mature political institutionalism built on codifications of earlier political, paidean experiences. So it is with historical, political and social arrangements.

It does not postulate relativity, but masters a function: a philosopher in the traditional, ancient sense works within an order (cosmos) and discovers it anew each day, equipped with a method, using beliefs as experiments to extract meaningful information and invest it in a system of functioning, experiential paradigms, examining aspects of the discoveries from all sides and sharing perspectives with his discoveries. This is, after all, an objective order into which intersubjective universes of ideas, insights, and impressions are woven.

He or she philosophizes, therefore, sets wisdom as the highest virtue in aretological undertakings and creates a number of

other virtues and values that gather around it like bridegrooms after they have been revealed and understood.

However, what distinguishes a philosopher from a theurgist or a magician is that the latter devote their entire lives to practicing philosophy and tying that practice into a sacred knot with metaphysics to be performed, not speculated upon. A magical hypophet (world interpreter) is to a mystical prophet as a sage is to a soothsayer. The former wants to know the laws that operate in an occult way and is not satisfied with beliefs about them. He does not desacralize the Hyperion machinery (Hyperion was the transcendent sun in ancient Greece), but ponders over it and weaves with the mystics who give him understanding and knowledge when his mind is ready to receive the seals, ideas and sigils. Depending on the preparation, depending on the need, depending on the talent.

The prophet, the religious leader wants to prophesy from what he knows, maintaining an established tradition to proclaim the future from a set of strict doctrines. Usually he misses the mark completely, and only a mystic can know himself without understanding why or how. But mystics and magicians exist even without religion. Dogma-based religion even threatens them as a burden if they do not submit to the dubious testimonies of its opioids of cemented tradition and power over beliefs.

To return to homo symbolicus: Hermetic and modern magic is a symbolically elaborated structure of civilized shamanism, working with discovered and revealed signs of highly developed paradigms within the laws of the deep world. They stand monolithically, abysmally above everything. The

most original law, which can be called a force that governs the cosmos of phenomena, is that of Ananke, necessity, because destiny is necessary for everything that is.

Let us remember that the mind, the heart and the soul are influenced along the instinctive, bio-psychological lines according to the respective topology of a cartographic map, rarely that of the Terra Incognita, according to the Logos (principle, exponent) of the times and their spirit. If we look beyond, it is metaphysical forces, astralistic configurations, by which change in societies, groups and individuals can be seen, whether we consider them true forces of time or the process of social change. It is neither a progress nor an evolution, on the contrary, it is an accumulation of technology and matter, science and knowledge in the adaptation stages of human paradigms and the changes they inflict on the noosphere. Is there a contradiction between Aeon's logos and acts of humans? Ultimately, there is none, but those who understand and pitch to the Zeitgeist are ultimately moving through the path of least resistance in furthering times, and against the tide in less favourable ones.

Golden times - the mythical Saturnium Regnum - are unified, in which the movement of the animal self and the pneumatic aspects are in harmony and move upward, into the whole, toward the celestial vaults and the divine function and the resolved tensions of opposites in proportion and justice. In an entropic way, they grow in unison, resolving the opposites in the transcendent third, resolving conflicts, as a superposition of well resolved decisions and judgments.

In contrast, movement into decaying, degenerative times is characterized by the animal self and the pneumatic aspect mov-

ing down the scale, dormant, asleep, latent, scattered and alienated, collapsing and separating into themselves, or coagulating around the dense substance of tamas, the ego-grasping self in which the eidola revel in images of illusion.

Mythotheological reading

In this hypothetical law, a model perhaps, in which the engaging force of heaven (Uranos) is dependent on the form-giving chaos, in other words a Daoist-Chaldean scenario in which the descending unity is gradually enclosed by a chaotic fire, while this unity of force provides the order and grammar of the universe, a cosmos (order, ornament) its physical and metaphysical laws, it also disintegrates into chaotic Typhon's entropies on the macro level of deep "cosmic hells", the void of "Tartarus", first in their necessary (Ananke) "border areas", then in weaker, turbulent elements, to finally nihilate itself in Sunyata-Loka.

The divine fire remains unconquered, therein it remains transcendent. What descends is the force that separated from it and yet is permeated by it, it is this force that is held in form, chaos is both the nurturer, the provider, the disorganizer and the destroyer. It is a game of entropy with two functions: Harmony and disharmony between initiation, penetration, regeneration, decay and destruction.

The Pythagorean tetractys, in its moving yet unmoving structure, is enclosed within itself as hypostasis, it is described as the universal decad, whose manifestation in the phenomenal universe is inevitably drawn into the phenomenal structure to

dissolve through the bifurcation of matter and energy, all that is enclosed in form. The decadal tetraktys is to the phenomenal world as the arche is to the typology of tokens in the philosophy of mathematics. The arche is indestructible, the token, the postarchic, is susceptible to change, movement, "war of rapid movements of forces" in the ever-changing but indivisible world.

The war is understood here as a clash of different forces, the war can be peaceful and concordant or violent and combustible. In other words, the essential force captured by the form-giving chaos is fragmented and driven into disintegration by a "war of chaos" against the archaically created order. This also relates to the human world, as various socio-historical logoi demonstrate.

For example, coordination and friendship, cooperation are a harmonious way to balance the whole between individuals, groups, etc. While this can be broken down by the law of "coagulation" into enmity, antagonism, separatism, factionalism, an entanglement by the Shadow, the Black Sun, the Tunnels of Seth, the Voids of Chaos, drawn from the Void into a totally violent formless mass in the order of descent and formlessness; it can also be reflected in social superstructures and likened to the Solar rule of freedom and order, fasci with a Frygian cap (original meaning: harmony, order, force, liberation) ethos and logos, preservation and regeneration, reform by age into wisdom.

In times of change, the essences of these things move from one state to another, depending on the socio-political noospheric topographies of the current state. Otherwise, decay

would be permanent and inevitable, irreversible, at least given the undulating patterns of the state of human affairs.

The Trimurti principle, that is: initiation, renewal, regeneration, decay, destruction, are the three main descriptions of the forces of change in relation to the inceptive force and the formative chaos, the seed (Pater) and the nourisher (Mater), eternal time (Kronos) and the rivers of time (Rhea), creation (Uranus) and the generative force of life (Aphrodite Genetrix), Marduk (Ordering Artifex) and Tiamat (Carved out Chaos).

In terms of individuals maintaining some common sense and shared knowledge on a cognitive-behavioural level, the patterns and ideas that animate them change from time to time, and they are defined by the movement of desires towards a subject, in other ways it is a question of "what do they want?", "what are they?" as a group, as individuals, etc.

The patterns in the different variations and mutations have the same roots as described by the oriental masters, they only change the content of the narrative, the meta-narrative remains by and large unmodified. For example, there is no true post-modernism, but a meta-narrative of generality that denies the meta-narrative in its subject in detachment from symbolism and creates monstrosities in the cellars of human consciousness, a "laboratory of macabresques detached from the impulse of the whole and mutating at will, denying each other and denying their dependence on the laboratory."

The government of impulses, the "weapons of mass distraction" in the age of adherence to mere "signs and tokens" (semiotic-semantic fetishes), which in Kalacakra Tantra is the Kali Yuga, is ultimately the denial of self-mastery. This denial leads

to a certain modern animism, a participation mysticism of the "monkey man", becomes the participation technologique, in which people merge with the technosphere and the chaosphere and become their subjects and slaves.

The generator and the generatrix are switched off and it is a time of passive inertia. Inertia always submits to the attraction of emptiness, because the law of initiation, of creation is that of elan vital, its vital expression. Active magical actions and meditative equipose is a form of dharmadatu - positive emptiness of sunyata. Inertia is a way of being consumed by Tiamat, of being engulfed by the endless fall into objective emptiness, in society it means lacklustre fall, better than malicious destruction, but worse than idleness in value, any noble value.

By observing the changes in the "now" and building bridges to the historical past, we can find the key to the changes. We need not look to the stars for such signals, for astralistic currents can be deduced from changes in the patterns of the earth and then established and predicted with masterful insight and foresight. It is the technological-material bondage of the thinking of modernity that is the "piercing wedge," a bottleneck for some incoming, established transitional forces.

Just as Abrahamic religions were a regressive factor that “wedged and fossilised” the developments of high antiquity and degenerated their growth, so the modern environment of technocratic-bureaucratic, oligarchic power is a hidden brutalising factor that obscures the rapid change of the times and ties the hands of expression in its most natural and magnificent flowering. Power and wealth are here a conservative factor, clinging

to itself as long as it contemplates the damage to its own foundations, so that reform is possible.

Enclave of Value: Patterns in defence of Arete

The character sows the destiny, the discipline mends the behavior, the daimon directs to the epitome of the arete, because it is to be understood with this high muse.

What is the real value of virtue? Is the golden chain of virtue equal to the iron chain of vice, which is internally empty and contains no essential dharmas? Is it merely a social construct that is completely relative? What is the value of virtue in the modern world.

Aretology deals with such questions. In nihilism, such values are completely overridden; in aspects of the sociology of ignorance, values are mere automatisms inculcated into society by socialization through mentors and peers throughout history and the mutability of the history of ideas in the noosphere. Even if we were to take the wisest man who could bridge the ancient past and modern times, and get him with his great historical insight into causality to tell us what is of value, he would not pull universal laws out of a hat. Aretological instincts depend on stability, wisdom, discernment, and good judgment in every situation and event forever linked to the human environment and the personal characteristics of the observer of thought, speech, and action. Deriving virtues from observations and internalizing them is reasonable, but is not it a struggle against adversity that creates an asylum of values that hardly anyone can relate to? "If you

pitch your song too high, no one will follow you," were the words of Du Fu.

There is not a single man who is coherent, understandable and rock solid in his insistence to be noble. This is because nobility is forever linked to a set of practiced virtues and a love of great beauty and reverence that transcends the land of men. Most of us may have the image of a "knight in shining armor" in our minds, implying that virtue is devalued in modern times. Rather, imagine an ordinary person who overcomes his weaknesses and endures great turmoil to excel and absorb those hard-won essences. This is not stupidity, but a deep understanding, a profound essence, a gravity of barely surviving things, the lightness, subtlety, kindness and grace outward, the resolute diamond carrying the imperial obsidian sword hidden.

As a utilitarian aretologist, I consider virtue to be the social logoi unit of a healthy society, just as a family is an anthropological unit. It is the atmospheric nod to humanity in its refinement. It is the turn to excellence that is no longer to be found in this world that tries to deceive us by saying, "Such and such was never there, history is always now."

As a metaphysician, I find that the gigantomachy of virtues is a process of searching for a key to the divine, a homoiosis theio. What virtues, you ask? The daimon and ethos are different for each man and woman and are ultimately measured by objective, transcendent laws, but we have no direct access to this world, we can derive approximations based on ideas and experienced revelations. Where wisdom and laws of nature, Earth and men are approached, the Divine land of notions tends to unfold, too. Gods do not contradict nature, they fur-

ther its hypostasis. It is a process of constant interpretation, a hypophetic "hermeneuien". After all, it is a cosmos and not a chaos. As for the nature of the lion, its lionlessness, is a Ding-an-Sich, but it is different for each lion. What belongs to the nature of man is his humanity, but it is different in every man - vibrations of bestiality and idyll follow, but ultimately this is necessary to distill what is of use and "ipsa vene bibendi", drink your own poison to heal yourself as if you were taking a spagyric medicine.

Do not think of virtue as a "boastful thing, a thing of impractical fools," for now every thief, scoundrel, and swindler will cry out, "Loser, fool," and will use the first attempt to use his cunning in stealing as proof. This is a society of high-ranking cheats, scoundrels and thieves that are institutionalized, only the petty criminals are relegated to the courts and prisons, there is a general social acceptance of many behaviors that are contrary to the interests of a reasonable society.

Why should we ever engage in noble enterprises when any thief can rob us of our possessions, any swindler can slander our reputation and good name, any scoundrel can plot against us. There remains something of psychological transparency. When you are drawn into vice, you build a behavioral identity based on the same premises as the adaptive swindler. In fact, you have much to gain in this way - from a purely materialistic point of view, it is smarter to be a great, uncaught criminal than a decent human being. From the big picture point of view, it's better to work towards the tip, but if most people's insight ends at the tip of their nose, what are we talking about? They are like market women, incessantly twittering

rubbish, thinking they are engaged in something very, very important.

Only people who openly act upon their gigantomachy tower above the rest in practice. The gigantomachy of those in power, of those who rule over people, is greater than that of monks. That is why one so often finds petty crooks in government, whose ineptitude is masked by psychopathic self-delusions, lies, and the persistent fear that they will be confronted, stripped of their trappings, the charm of status, tested and condemned, a true gigantomachy would tear them to shreds. A magician who fights against perversities, deviations and vices is in a lonely position, but in a more honest one – because he is alone with the alone, as the Sufi saying goes – with the deserts and the gods.

Semiotic Fetishes and the Battle for Re-enchanting the Soul

"There is no chance, and no anarchy, in the universe. All is system and gradation. Every god is there sitting in his sphere. The young mortal enters the hall of the firmament: there is he alone with them alone, they pouring on him benedictions and gifts, and beckoning him up to their thrones. On the instant, and incessantly, fall snow-storms of illusions. He fancies himself in a vast crowd which sways this way and that, and whose movement and doings he must obey: he fancies himself poor, orphaned, insignificant. The mad crowd drives hither and thither, now furiously commanding this thing to be done, now that. What is he that he should resist their will, and think or act for himself? Every moment, new changes, and new showers of deceptions, to baffle and distract him. And when, by and by, for an instant, the air clears, and the cloud lifts a little, there are the gods still sitting around him on their thrones, — they alone with him alone." — Ralph Waldo Emerson (1803–1882)

The tyranny of signs and symbols that become commodities are the weapons of mass distraction. The power of the symbol evokes an otherworldly grandeur, it is an intricate web of meanings that must be learned, studied, absorbed and mastered. It speaks to the general consciousness, it explores the hidden meanings in the hidden occult layers of the human psyche, mind and soul.

From a magical point of view, sacred vowels such as "Aum" — for example, in Hinduism and Buddhism — symbolize positive emptiness. The "Aum" is connected by sacred bonds with the ancient times and all the users who signed under this symbol and commented it with their mastery, their life, their excellence. Symbols have their own life.

Modern symbols, such as the Bluetooth symbol, are an interesting kind of auto-token because it symbolizes an entire network that stands for connectivity between devices, people, egos, and IDs, and includes the symbol in its seamless integration. It is self-referential and as such a most interesting example.

As we walk the streets of a busy city, we receive thousands of stimuli that we ignore. Most of them, advertising, fight for dominance in the symbolic sphere. The names, signs, marketed products, tulpas of models, actors and politicians lead a second life in the public symbolic sphere. On the psycho-physical level the regular psychology, the depth psychology, the depth sociology with all its influence works. On the psychomagic level we are influenced by a highly dense hyper-infotainment into which our mind and soul enter.

It is almost impossible to break free from this grip of distracting bombardment, to switch off, to concentrate — to focus

and overcome this horror of signs. To move in the great unexplored territories of inner truth and knowledge, in the movements of change and time, which are directed against the depth of existence.

If everything is profane, there is no sacred: profane, that is "touched by men", sacred, that is religio "untouched cytherea of Aphrodite", the evasive essence of the untold, unsaid, that must be interpreted, hypophetically translated, told, communicated according to Socratic irony, like the story of a distant, long ago saga that belongs to a world that is no more.

Modern symbols are a matter of the market, not the sacred; even in the sacred context, religious symbols function like a faith-marketing scenario to enchant unleashed subjects of desires, hopes, dreams — the ordinary dreams that are bought and sold, for which the need and desire created, accelerated, satisfied in a stalled closed circuit of the death of symbolic man, the domesticated cattle that has turned its greatest gift — the ability to symbolize the unsaid, to turn it into language, to create impossible worlds — into its trap.

Every invention of an authentic saturnine man, woman is perverted by time, because there are worms that crawl and find ways to enslave mankind with their creations, that is their purpose — to captivate. They want to exploit, drink and suck the lifeblood of man's mind, heart and soul until he no longer exists. Every Prometheus who kindles a new flame for humanity becomes Kronos, who watches wistfully as his gifts are squandered, as an act of creation is always associated with transience and corruption.

The virtuality of the symbolic sphere in the chaosphere penetrates man and vaults him into a new grave, and this grave is transformed into another — a matryoshka of death, until he is buried to such an extent that there is no longer any possibility of perceiving him alternatively and freely. He is offered only surrogates of knowledge, forever blinded, forever placed in the position of false ideas, delusions, ignorance chasing ignorance, until — he forgets how many sarcophagi separate him from the Platonic world beyond the cave. He does not even stare at the shadows, he is chased into the deepest catacombs of a whole network of caves from which there is no way out — his despair, his ache for knowledge is his end or in rare cases the lantern of the hermit — his guide out of the labyrinth of the Minotaur, following the thread of Ariadne into the embrace of Artemis.

Where is the beauty? Eros peri to Kalon, the binding agape follows beauty, the esthetics of the art of life and forces are the proportions of harmony, the unfrozen cacophonies of modern men's and women's agonies sing a terrible song when they combine to the insanities of this age. We become what we consume — what we embody — what is our pleasure, where our thoughts and dreams follow, aim, decide to effect. Choose your weapon of doom or the rose of ascension, here lies the prison of the panopticon, or the authentic, heroic life that draws from time, from the time beyond, from the sources of the abyss and the Eleusinian revelations. It is the effect of all karmans, the genius, the daimon of life, which is the starting point. There is no way to deceive the universe, nor a lie that contradicts the world. People are masters of self-deception and call it "lying." They think they can outdo themselves and others, outdo the

sun — this honest luminary is detached from both death and this competition.

What value do metaphysics and deities have in a land that considers realization to be fantasy, for the distraction of an infantile bunch from life while turning to the fetishes of the everyday symbolic circus that has long been perverted, subverted, sabotaged, created, marketed, targeted. It is better to believe in Pegasus and ethereal muses and be inspired by beauty than to follow a corporate logo, policy or new product that devours ancient myth to sell itself and grab your emotions by the throat and kill your focus on the important things, the essentials in life.

Thoughts on Asobimanabu

A term coined by Fujiki Hayato, composed of asabu and manabu: Manabu means to study and learn, Asabu generally means to play reality. The most honest magician is a child in the game – then the game is authentic, although it is a mere mask whose authenticity resounds through the worlds like a thunderclap. The other is the innocent madman, just as Mother Nature unleashes her madness in a storm. As a child matures in his play, and the madman overcomes delirium and directs his passion from the world, through the world, for the world, and into the world, he becomes a true man or woman of the day – a cosmic swindler subject only to the gods.

I have turned my attention to the games we all play, those sophisticated games we learn in childhood, which change over the centuries through psychosocial forces, constellations, arrangements, compositions, calibrations, yet are somehow hardwired into the general spirit of humanity and its childhood and maturity. Happy games, miserable games, cruel games, games of virtue, games of vice. As we grow older, they simply gain weight, become more complex, and we do not remember their former purpose, form, and motive as clearly. When we are children and run joyfully, we know it is joy; when we hit an-

other child out of anger, we make him cry or hit him back; when we protest and are angry, we cry or scream. Where is the maturity in that? It's not about killing the child in us, it's about refining all those instincts into something beautiful, it's about growing into a grand personaliy. This is where developmental psychology comes in, but is not developmental psychology a product of a mature child watching other children play? Are not most mature people like children? They have forgotten the image of their youth and yet behave like spoiled children! So we play asobimanabu, we play being polite and courteous, we play being unhappy and angry, we play being educated and powerful, we play all that, and if it has any relation to reality, then we must be playing a very serious game! But it is an illusion that we are engaging in, an abstract game with symbols. When I was a child, my mother said to me before a piano recital I was giving, "Do not be afraid of people of rank or of examiners, imagine they shit on the toilet, are they different?". That was true all my life. Although I value people of rank, as I derived from my reason and observation, as was my nature, I do not feel inferior or intimidated by someone who is rich, powerful, or famous. I just do not consider those values worthy, I lean towards other virtues of a philosophical nature. I'd rather bow to a wise, humane beggar than a clown of power, an armed shrimp or a famous idiot.

The next time you do something of consequence, think of it as a game: "You play that you go to work," "You play that you work," "You play that you get your paycheck." It's a simple cognitive twitch that costs you nothing but drives away worry. It is dropping the mind and body on the spot, cutting all links of

karma, at least suspending them for a while. This process is called the loosening of attachments. The next time you have an argument with your boyfriend or girlfriend, think of it as a play. Once when I was arguing with my sweetheart, I introduced her to a pair of puppets, one was me, the other was her. We were arguing with the puppets when she got involved in this game, and then we immediately realized how foolish the whole situation was when we fell into each other's arms.We experience pain and suffering, but we play solutions and try to overcome it, like a child who is scared or beaten, he grits his teeth without understanding why, and he develops pain. As adults, we become more tired and tense, more disciplined and stiff, more dominant and aggressive, more bitter and bitchy when the pain we suffered is out of proportion to the healing solutions we find. There are limits to what a mind, heart and soul can tolerate. Yet, to overcome all that is truly heroic. In the first case it is neuroplasticity and conditioning, in the next it is emotions and emotional deprivation, and in the last it is either growth or pain and deformation.

The same applies to learning: an educated person must be some kind of genius! Wrong! We are all wrong and subject to cognitive biases. But learning is a game, just as education should be, it is the playful way of dealing with thoughts and taking pleasure in ideas. Just as a child builds a sand castle by the sea, we build our little castles of ideas from the material at hand, how beautiful it is! And when someone comes and sees what we have built, they may say, "Wow, what a great castle you have built!" Or on the contrary, he will mischievously destroy it and kick the sand around. Both possibilities are on the table,

but the latter will make the other child cry or make him very unhappy. Then he will take revenge or hold a grudge against the "world that wronged him," even though it was only a small injury that he experienced.

Computational succubae and other hybrids

The chaospheric hybridization of the superstructure of ideas combined with the high velocity of information captured in structural patterns and accelerating in kaleidoscopic mutations is the hallmark of the modern world. The more we engage with this big picture, digesting information from data centres and storytelling machines, the faster we are drawn into it; the further we move away from it – we modern "Luddists" – the less effect it has on us. The only breaking point is our cognitive ability to cope with this ultra-high dynamic entropy of constant upheaval. Modern man's skills relate primarily to the ability to think clearly, in hierarchies, priorities, critically, in spite of this flood that diversifies with infinite speed of information. These fluctuations lead to superficially produced computerised entities with high entropy that outpace human development by a million times.

The fetishization of technology created its own religion, which interacts with the astral echoes it creates in the lives of many people. A whole network of succubic entities (I think you can take the bestiaries of the world and translate them

into psychosocial phenomena that occur on the Internet, but let us sexualize it) abuses the users who invest their cognitive-emotional abilities in solid-state intelligence. The pneumatic aspects of human beings are referred to the technological network, giving them thousands of identities in interaction, creating astral double corps floating in the eighth sphere – the cybersphere.

The cybersphere and SSI merge the logic of hardware and software with the spectral shadow of this system, it is an electronic straitjacket placed over the electromagnetic spectrum and interpreted into magical computers. The logic and processes of every electronic circuit, every circuit board, every processor connected to the power grid are translated into discrete pseudo-astral emanations whose work resembles the thought forms of the mental sphere of man. The thought forms of machines are similar in that they have their own language (electronic circuit logic, low level machine programming languages) and emit a complex output. A machine can talk to a machine, a human needs an interface compatible with the machine's I/O signalling, or the ability to tap into the discrete emanations from where he could – theoretically – reverse engineer and most likely damage the electronic device.

In such a world, technology is the foundation, a class of physical engineers and architects (who design, build, and maintain fusion power plants, for example) is necessary. The predominant master class will be those engineers who can design, build, and maintain sophisticated computer fetish infrastructures for users who treat them like "black magic" or simply engage with the technology at the necessary level.

The more you disconnect from the Internet of Things, which is used mindlessly, and the more you are able to tap into the web of these resources, for example, the SSI egregore, the more control you have over the succubae entities that control users and feast on their minds, emotions, and sexuality. Do not let yourself turn into a technological moron who consumes services and builds dependencies on the blind use of technology that turns you into a mere slave and cattle for milking resources.

Comparative Alchemy: Chinese and Egypto-Hellenic

The goal of alchemy is to return one's wholeness to the primordial state of the universe, where everything is unmoved, pure, and at rest. It is an attempt to transcend time and space and return to the force that initiated all movement and creation. From an alchemical standpoint, antimatter in the physical, objective universe destroys matter into pure energy. From a basic philosophical standpoint, it is the divine fire in the Platonic discourse verse that dissolves the karman, a Hindi concept of efficacy, of individual existence into pure spirit (the original pneuma – yuanqi of Chinese alchemy). The process is an ascent through proportioned correlative cosmology, upward and transcendent in reverse, similar to the Mithraic doctrine of 'harmony of tension in opposition'.

Wanwu, a concept from Chinese alchemy, states that the ten thousand things are the relative things in the phenomenal world, subject to change and movement. The Absolute (motionless, still) is the inertial rod against which all relative things

are measured. Everything in Wanwu, the world of ten thousand things, is relative, therefore co-dependent and co-dependent, the galaxy depends on its motion, motion is given by gravity, therefore motion depends on gravity, and the result is the collection of stars called the galaxy. From the beginning, all things are interdependent and intimately related. From one perspective, the relative world gives the illusion of separateness and complexity; from a large perspective, all things are an indivisible cosmos, therefore ordered and unified.

In China, there was the concept of the middle elixir (Jindan, the Golden Elixir, received as an 'undisguised gift from Heaven') and the reverse elixir (Huandan). The former was supposed to grant immortality and was often sought in physical transformations of matter and has not been found to this day. But honestly, who would want to live forever in a mortal body when a single life of 80 years is enough to know its agony? Spiritual immortality was the goal. The reversal elixir depended on reversing the means through various techniques and transforming man into the primordial state, which most likely meant not 'reversal to the temporal' but 'reversal to the A temporal'. It was not about reversing time and ageing, but about reversing the transcendent harmonies of the world within, excluding oneself from temporal existence and achieving the Dao. It is worth mentioning that De was given by Heaven when Tao (Dao) was initiated in a man or woman. Under the given conditions, a mortal was driven to Jindan by the celestials from the inner truth through the means of Huandan. Medicine (yao) was the vehicle through which this was possible, so all the means that led to this result were a form of yao, a medicine that paved the

way for a mortal to reach the stars and the Dao. It is worth noting that the root meaning of dan (elixir) was 'essence'. Just as the study of physical astronomy is the study of shadows, important, precise and magnificent, so the concomitant study of philosophical astronomy is the study of essences, and analogously, the study of the phenomenal world is a form of natural philosophy, and the study of divine philosophies sheds an illuminating light on the former two disciplines.

The first tradition identified was Taiqing, which dates back to the 2nd century BC. Taiqing scriptures describe how the jing (essence) should be restored to prima materia by achieving a state (hundun) exactly like that which prevails in the primordial, pre-phenomenal or preformative cosmos. Various traditions, such as the Akkadian and the Egyptian, had a corpus of writings dealing with preformative worlds. This corpus of myths can be understood through the doctrines of analogia entiis (analogy between entities) and similia similibus (resemblance to the divine, understood as the point at which the relationship between the relative and the absolute becomes operative through the connection achieved by understanding, assimilation and execution), as profound forces, which are subject to reconstellations and modifications according to human judgement and should not be disregarded as phantastikon of immature minds, but a great teaching of the observed phenomena by insightful minds who could observe the cosmos and, by the highest degree of concentration, reverse the common intelligibility of the preformative and the phenomenal and bridge these states to explain them in the best possible way.

Dao De-Jing: "Vague! Vague! But there is something in it. Dark! Vague! But there is an essence in it.

Although the Taiqing texts talk about taking certain elements, whether it is sulphur (which is identified with yang) or mercury (which is identified with yin), we know that intoxication with such substances is not purposeful. Remember that the mindset of the people of that time was different, and although some methods were highly hazardous to health, supplementing with the ingestion of 'sacred, sacralized' substances was a form of communion and commerce with the spirit of the substance and its genii. Various entheogenic herbs were used in rituals around the world. Apart from mercury and sulphur, it is the core values in the Taiqing texts that were of most importance:

> *Pledging allegiance to one's master and the gods, following the rules for seclusion and purification, performing ceremonies to delineate and protect the ritual area, and invoking the highest deities.*[1]

The best approach to understanding is the egg of a snake. The egg symbolises the monad, the little snake breaks the shell and thus opens itself to the divine, it opens its wings and as a dragon overlooks the lands. This is a pan-theistic view,

[1] Horowitz, Maryanne Cline. 2011. new dictionary of the history of ideas. Vol. 1 Detroit: Scribner, p. 39.

in which the monad is Pan-En-Theos, while the little snake is the gnostic, opening in a heno-theistic way as an aspect of divinity and as the aspect of the divine.

Later developments in the Tang period, 7th to 10th centuries C.E., renewed and arranged the cosmological and alchemical factors in the Zhouyi cantong qi (sign of the concord of the Three according to the Book of Changes). Cantong qi resembles in some ways the Platonic universe, in which the dodecahedron was a twelve-fold multiplication of the five elements, in which all the gods, goddesses, celestial movements, celestial bodies and angles were represented arithmetically, geometrically and philosophically to form the universe together. Similarly, the five elements were conceived not as factual but as metaphysical distillation of the observed processes in the moving universe.

Occidental alchemy, a word most likely derived from AlKhemi, or simply from the 'land of Khem' (Egypt), but also from Graeco-Arabic roots: Al-Chemeeia, or 'the melting of metals', was more concerned with the transformation of the visible world. Egyptian and Mesopotamian cultures were more ritualistic with advanced ceremonies that most likely focused on Waidan traditions (outer world) than Neidan (as in the East: inner work), but not without great effect, as the author believes in the works of magic. The first concepts of Neidan-like attested alchemy could appear in Neoplatonic theurgy (which was an underground school even for its time) and Chaldean oracles (2st century C.E. Theurgist Julian), where the greatest, deepest inner concentration was the most important phase, after which it was connected with Waidan work (theurgy, ceremonial magic).

But what if, in the absolute context, one does not achieve the ultimate goal? Well, there are myriads of worlds in which we are born, reborn and continue our tasks on earth and elsewhere, or enjoy the lila (the game), falling or detaching from maya (illusion).

"Nor must a man be led astray by the ten thousand ensnarements. This happens if, after the quiet state has begun, one after another all sorts of ties suddenly appear. One wants to break through them and cannot; one follows them, and feels as if relieved by this. This means the master has become the servant. If a man tarries in this stage long he enters the world of illusory desires. At best, one finds oneself in heaven, at the worst, among the fox-spirits (according to Chinese folk-lore, foxes can also cultivate the Elixir of Life; they thus attain the capacity of transforming themselves into human beings."[1]

[1] T'ai i chin hua tsung chih, Richard Wilhelm, C. G. Jung, and Huayang Liu. 1967. The secret of the golden flower, a Chinese book of life. New York: Harcourt, Brace & World.

Doxa, Theoria, Praxis and Beliefs

The sun represents justice, truth and power. In ancient Rome, contracts were signed under the sun when the sun was present. It stands for wrath and glory, stability and intellect derived from its constitution and soul. On the surface of the earth, its presence during the day has given rise to a never-ending series of myths. It is the most reassuring cycle of time that has been ingrained in souls since the dawn of human consciousness.

Yet, people rally around most history-driven processes that blindly contradict the fundamentals of those processes, indulging in the most satisfying falsehoods, giving in to an illusion of temporary order, comfort and control. A Japanese prince was quoted in the "Shobogenzo" by Master Dogen, saying, "What is true for one is false for another, what is false for one is true for another."

It is enough to learn from the ancient Greek courts that the testimony of witnesses was of less value than that which resulted from probability and proven evidence. People see what they want to see, they believe what they want to believe: Satisfy

their eyes, ears, and beliefs, and you are a friend, bribe them, persuade them, and they'll see what you want them to see. Rhetorics was always a political discipline. Disagree with them and you will be mocked or ridiculed at best, and at worst you will become their nemesis. The honest survive only among like-minded people, the cunning until they are caught.

Look at the beliefs bubbling in the noosphere, examine their logic, rationality, reason, evidence, facts, expertise, knowledge. Even in such risky areas as metaphysics, reason is necessary, especially among the non-believers, to make an argument. With believers, however, be it a political stance, a religious system, a delusional conspiracy theory, a justification for one's behavior and feelings – none of these are required. In this way, ignorance is a-historical, not only that, it is anti-historical.

For example, how many attacks had survived the Christian fortress besieged by the brightest minds and "adversaries". How many brainwashed souls and minds and hearts would sacrifice their lives, freedoms, decency and intelligence so that this great historicized lie could thrive. And yet it persists! No one wants to abolish faith as such. It is necessary to metaphysize man in order to complete him, but not at the cost of thwarting and shackling his soul with pain, suffering, guilt, condescending hypermorality and doctrines that destroy his mind and soul.

The politicization and weaponization of faith as organizing narrative machines and tools of control are practical precisely because of the tenacity of faith and the need to fill the existential and spiritual void. No one wants to abolish the science behind the CERN accelerator or the ITER fusion project, but there are few experts from the Earth's population capable of

understanding and building them. ITER and CERN do not fulfill existential needs, but technological visions of the future. No one wants to abolish faith either, save for raging atheists that engage in faithful scientism, but faith is simple, millions can follow without a second question asked. There have been attempts to impregnate religions with reason, for example, neoplatonizing Ismaili Islam, neoplatonizing Christian writers of the Renaissance, but all these attempts have failed because neoplatonism – at least as espoused by Plotinus – was anti-gnostic, anti-Galilean, and anti-Christian and – demanding high virtue of Intellectual acumen. For exactly the same reasons, these religions had nothing to do with reason-guided faith, and no matter how hard one tried, they could not be, because reason would dismantle them to the core as irrational, as early as in 2nd and 3rd century Celsus and Porphyry tackled the issue. Yet Christianity and Islam endure to this day, and Neoplatonism is a hobby of a handful of philosophers, small interest groups, and academics.

The curse of expert knowledge is "if everyone knew, they would know." They will not because it is not within the scope of their intellectual endeavors. The blessing of politics is, "They do not know, so we use it." Analogously, the curse of history is "it will repeat itself if they do not know", the blessing of power is "we will use the same methods to repeat it".

Now, the damage done to intellectual culture in civilized societies is immense. The destruction of the ability to think critically and in an informed manner, to research and acquire a comprehensive knowledge of a subject is, by and large, reserved for the few. Among people of faith and religious orientation,

there is a great ignorance of the history, origins, changes and discourse of one's faith. With preference, people pick the cherries from the pie that most appeal to a believer. There is no single monolithic religion; there are small fluctuating sectarian beliefs that would be considered heresy among the orthodox. And yet they all claim to be the deepest, truest, and most useful.

On this point, I prefer the honest Iamblichean stance, that: "theology and philosophy were created by men for men, there was no God-given revelation." He was not a petty believer, he was a thamaturgist and a theurgist of Neoplatonic faith. Yet he was well aware of his "cloud of unknowing," his apophatic uncertainty, and the origin of all myths, religions, etc. The way we create beliefs in deities and act in them in the world is our simulation, a projection as long as it is effective – it holds, but it is never objectively true. In this sense, I prefer "approximate knowledge" or "uncertain truths" to "revealed religions" and "incontrovertible doctrines." I believe in Gods, because to my experience, they are both empirical and ideational, yet it is an ontological assertion. The rest is derived from a simulation, a projection, for Nature likes to hide and Divinity is on a mountain of truth, far removed from human minds, the old Parmenidean axiom of "doxa".

We may have opinions, Divinities reply: "these are mere opinions". In metaphysics there are opinions and experiences, there are no facts and scientifically measurable quantitative results. This framework relates to politics in metapolitics, too. There is only as much chaos as nature will tolerate, insofar as human nature and its civilized, idyllic or bestial, cruel structure will allow. The laws of entropy work, golden ages pass, iron ages

set in. Better to build a fortress of cognoscendi around an illumined head than engage in failing times, yet without engagement the purpose and meaning goes astray.

Victims of History, Masters of History

Only those who see the great history are great historians, only those who can penetrate beyond the present into unexplored territory to form a new statue of time are reformers, visionaries, revolutionaries. These poor victims of the times in which they live, do they even realize how they are spinning unhappily, suspended on the wheel of death?

What distinguishes a strategist from a tactician is not only his field of vision, his perspective, but also his mastery of time. The victims of history may change the great story, but they do it foolishly, en masse, rarely individually, unaware of the consequences, drawn into their machinery like Joanne D'Arc, made by history, they make history. On the other hand, they make history by shaping people, time and the age, always with a great goal in mind, a stratagem, as Napoleon did.

They do not want to be driven by the waves of time, they have gone beyond the rivers of Lethe, they have pursued and hunted Tyche to assert their vision, which they see clearly from the beginning and until the end.

Giordano Bruno was a victim of history, but a stubborn and

committed one, Julius Caesar was a master of history, but the lady turned her daggers against him.

Indeed, the first training of a magician should be to get out of history, but only after its careful study, after recognizing patterns, cycles, changes, souls of times and their metamorphoses. Only from this vantage point can one find comfort in the cathedral of time that silently watches and commands after the fleshly flesh has been stripped away like the skin of a snake, like a cicada, like a firefly that has broken its egg.

Every magician should be a visionary in the purest sense, able to carry his ideas into the world, into hearts, into minds and into souls. If he loses the thread and sinks into pettiness, he is a headless leader who has been elevated to a position of influence, and the crowd listens to an idiot because he has ingratiated himself with the status of men of power. They are right because they are powerful, if they are wrong they are still in power, if they are corrupt and ugly — they are still in power, let us mutter about it, scream, hate, but the facts and influence remain the same.

The people who are in the majority are victims of the process, they rarely develop into something that deeply understands the affairs of the world, rarely all matters on a metaphysical basis. The seamless continuity of the threads in which they are interwoven blinds them to the alternative of a genuine rediscovery of the genius, the ethos, the daimon of their own selves.

Without reason they are not the carvers of their statues, not the architects of their works, for they simply lose their footing under the processes in which they are entangled and which lead them ruthlessly into oblivion. This is so.

Do we want more anarchs (a clear Jüngerian term)? It would be despicable for people of genius to think that all are equal. If they were, they would be deprived of genius — excellence among men varies with the times, in good times it is difficult to excel, in times of decline to excel in valuable qualities, character, excellence even of the worst sort: it is all too easy to be a wise man among fools, or a virtuous man among degenerates.

But this postmodern sage of virtue would be a beggar in the golden ages that come and go as they please, in tune with the waves of socio-historical transmutations and the ideoscope and noosphere of each society.

However, being outstanding does not mean transcending time. A brilliant villain can do this, as history has proven and continues to do. The return to great history does not take place in waning times, and so the final conclusion is this:

It is the awareness of times, centuries, millennia in societies that is not a dry historical process but a living understanding that is a transformative and regenerative force in societies, it is the absence of this historical instrument for living and transcending history that permeates processes as they undergo their own organizational entropy.

When people lose this understanding and live only in the present as if it were forever, the fall has occurred, they have lost the memory that characterized the Hellenic Eroi, it is the Lady Mnemosyne that embodies Aletheia, they become in fact the victim of the process that becomes a lackluster force of dissolution.

In the present time, many are victims of technological amnesia, they live in the present in an outgrowth of technology

and are all amnesiacs who have devoted themselves to the "power of now". This power is only present in those who are timeless, otherwise it is an indication that the ignorant want to remain so.

Scaling Political Memories

The present dominates everything. People have an ever shorter political memory. Even when they participate in politics at the level of chatter, they are vulnerable to everyday manipulations that exploit all sorts of cognitive weaknesses to fuel the prevailing ignorance. We are not even capable of assembling random data into a meaningful picture, as we do today on the Internet, most of the time. Critical thinking means making valid associations across disciplines and drawing the right conclusions from the available data. The products of critical thinking are coherent, inter-validated, continuous, concise, and meaningful – they help people make informed decisions and judgments about the world and act accordingly. The lack of proper education is a fact we must lament, as we live today in a spectacle of illusions, a theatron animatronique of surrogates of surrogates, dualisms within dualisms that bombastically scream, "More is better, true is invalid!" It is the majority that counts, not the downtrodden intellectuals fighting for a breath of free air. In the end, it is the largest or most powerful group that elevates and supports its elites. It can surpass and trump value with privilege, value with entitlement, wisdom with opportunism. It can trump political acumen and talent with

tricks and treats for the masses. Whether people have been manipulated into this situation by social engineering or, on the contrary, by their own uniform motives, the effects are the same.

Let us take a political ideology or a political theory and examine it from the perspective of the history of ideas. It is always the effects in societies, not the premises or predictions, that are important. The historically oriented realpolitik moves on various fronts between sociology and deep sociology. Between the sociology of unknowing and knowing. It includes causal relations in international politics, physics of entropy, philosophy of process, reality and transactions in the noosphere. Includes biopsychology of groups and individuals, political psychology of in-group-out-group. This is what people have in their minds and how they interact with each other on that basis. This is the information management, dissemination, and performative realm. The explained effects of the cognitive-emotional behaviors that people engage in can be based on coherent or incoherent reasoning. They may also be completely irrational. It is the void, virtual action that produces no change whatsoever that is the root of disempowerment. The difference between virtuality and memetics and political citizenship lies in the content-rich action that effectively effects change in the political landscape.

It is very important to zoom in and out of history to get an overall view. It is very important to look at a particular era from its own perspective to understand it better. Whiggism is an attempt to redefine history from a current state of knowledge – it errs all the time. The critical bias of all current eras is

that "we know better." The vector moves toward the future; the principle of antiquity was to look back. "The ancients knew better", the vector looked sentimentally to the past, if only in search of a mythical "golden age", a Saturnium Regnum.

This presentism causes simultaneous damage with its futurism, we erase our roots. Even if we try to revive ancient thought and virtues, a rare ethos – we try to put on the glasses of the modern world. The frame of reference of historicity gives us a standard of comparison. In the words of a psychiatrist, "you can not measure consciousness with a consciousness." Likewise, "you can not measure the present with the present," only time will tell – I promise.

"Presentism" has neither insight nor consequence; it is a threat. It pursues a strategy, but it does so in a loophole of its own time. It does not draw far-reaching conclusions from the past, it is fatal for political forecasts and harmful for the fabric of society.

The revivalist schools of the right wing or the conservative spectrum suffer from such "presentism through pastism." The left-wing currents suffer from a short-sighted "futurism in presentism." When the logos of a culture, of a civilization is dead, a new one must arise on the ruins. The ante-transformative phase arises in the chaosphere of the now; it does not require a revolution. The shaping of a new logo is of utmost importance, its emergence is often silent and hardly noticed by the majority. It is the repurposing and reuse of ideas that people with the attention span of a goldfish simply adapt as their own.

As for the majority, I see the world as narratives and strands of ideas fighting for dominance as bundled currents.

Each with its own standard bearers, prophets, representatives and agendas. It is truly a battle for minds and hearts, but no one is able to determine the proper measure or course of action. In the Freudian "pleasure principle," the mind goes for the nearest architecture of meaning, sense and belief. This is done to avoid the pain and suffering of transformation. This was easy when logos was available. An agenda is totalitarian and ruins the nature of people. Tyrants are always detested. They contradict the nature of anyone who is not a tyrant himself, and this fact is not recognized along the way, but as soon as it is installed. On the other hand – an abundance of relative agendas creates chaos, alienation and confusion. The right measure requires continuous engagement with many agendas. Cognitive epistemic management also includes preemptive caution against the decomposition of minds in an information overload. This makes entire societies passive to emerging tyranny. It makes preventive action to eliminate tyranny a more temporary endeavor. It sucks opponents and supporters in and feasts on their power to argue and act. Spiraling power fluctuations set on such a mutually reinforcing track spiral out of control. First to the excitement of the masses, then to their horror.

A globalized, networked world means a flattening of ideas and their mingling in a horrendous brew of advertising geared to supermarket preferences. Those who control the dreams of others control their minds and hearts. Value-based, logos-based societies are being replaced by illusion- and spectacle-based societies. Those who play with illusions play into the societies' cards. That's why identity politics and charisma-based politics are so popular right now.

Perhaps the future generation will specialize in trading in dreams with dreams. It will think that freedom is merely the ability to dream those dreams, rather than knowing what true ideas are. We are on the threshold of an oneiric age where the majority can no longer distinguish the great sleep from reality. VR is slowly threatening the minds of many people. It is not a technological virtual reality, but an oneiric virtuality in the minds and hearts of millions. An illusion that shifts from place to place, thought to thought, as people offer their sacrifices to the great gods of illusion.

The Stones of Li – A Political Fairy Tale

In the days of old, there was a kingdom called Li. Amid mountains and rivers, rich valleys and forests, it was well protected from any invasion. Unfriendly eyes observed its riches, envious of the nobility and virtues of its people. No one was troubled by their attacks, for all was beyond the reach of evildoers who ever dreamed of destroying the fortunes of the kingdom of Li. The ministers, the army, and the people lived well organized lives. They prospered in virtue and excellence, and whenever the least of them suffered from a grievance, it was alleviated by the advice of the sages. If anyone suffered hunger, he was helped by his neighbors. Justice prevailed in the kingdom, and whenever people had a grievance or a trifle that was perceived as unreasonable, the punishments were light and gentle. Order was quickly restored, wrongdoers were reformed and became involved in the good of the whole.

In the center of the kingdom was a stone palace surrounded by four temples in the mountains. The four temples served to train sages, teachers, ministers, men and women of stature. Two temples trained women, two temples trained men. The stone palace was the center of government, from which mounted horsemen were regularly sent out to oversee the kingdom. They brought news from the people. In the stone palace in the center of the kingdom lived an emperor and an empress — it was common knowledge. It was said that they would give orders to the council of wise men. People praised them highly but never saw them, ministers and wise men praised them among the people but rarely said a word about them.

The order lasted for centuries — so it is said — until a kingdom near the land of Li decided to attack the rich and wise kingdom. The armies of Li resolutely swept away the invader, but among them were a diplomat and a spy. After the defeat, the diplomat agreed with the spy that the latter would watch the empress and emperor and report anything he saw or heard. The diplomat came to the district of the four temples and every time he wanted to see the rulers, the ministers said:

"They do not grant audience to anyone, speak to us." He insisted, but was turned away each time.

In the meantime, the spy managed to get past the guards and enter the stone chamber of the stone palace, where he wanted to spy on the emperor and empress. But the mighty hall was empty, only two stone figures could be seen. One was a male figure made of stone, the other a female figure made of stone, all beautifully carved. There was no trace of life in the stone chamber, the doors were sealed.

He reported to the diplomat: — “It is all a lie, there is no emperor, there is no empress. The people of Li are ruled by malicious lies of ministers and deceitful sages”.

The diplomat started a conversation with the people, who disbelieved him and mocked him: “Your beloved rulers do not exist, or at most they are stones, ridiculous ideas!” But there was a boy who cried and believed him, and the rumors began to spread. Soon the ministers and sages had to give in and told the people this fact. They admitted that they had ruled them according to the best intentions of an ancient sage, to put immortal virtues inthe place of the living. They wanted the people to look up to those who cannot change, like stone, who are themselves governed by the sanctity of the providence of the Yellow King and Queen of Heaven. This order lasted for centuries, and for the holy centuries it granted people a long life of beauty, peace and virtue. The people mourned, some believing that the Emperor and Empress had been assassinated in truth, others that it was a lie.

Soon internal unrest began, justice was banished from the country. Minor crimes became terrible crimes, wise people lamented the times and said that evil daimons had done this to the land. In the meantime, the unfortunate diplomat and the spy reported to their kingdom that the armies could gather again. They conquered the once great land of Li, displayed the statues of the empress and emperor before the people and smashed them.

Since then, no great happiness has visited the land, the decay of the transient, the disorder and order of change. People told stories centuries later, some remembering beautiful times

when the stone statues lived and ruled the land. Others timidly mentioned the rule of the gods over the land of Li. But never again were there such golden times on earth as under the tutelage of the Council of Sages and the Stone Emperorship. It was only said that when the stones were broken, beautiful orchards began to grow. Even today, if only discovered by people who resembled the people of Li.

Overarch the world

In times of danger and great portents of impending evil, few keep their heads, even fewer see clearly as they try to avert the impending disaster. Most, even the most aware, indulgently try to see future evils as pleasant. To "tame" them, "make them safe", "mock" them, "stun them into ignorance" before they unload in their greatest horror. People do not get sucked into it, people make decisions, at least before it's too late. "It's not so bad after all," the future servants of a regime are rebels against order who opportunistically pick up the threads of history. The future henchmen of the apparatus are the brutes of the present. All who are loyal to a monstrosity are favored by it until they themselves are devoured by it. When the machinery is running at full speed, everyone is pulled into the meat grinder and there is no turning back. There is no difference in uniforms, frankly, when ideology, doctrinarianism comes into play. It is a parasite that sucks the lifeblood out of reason, intellect, virtue, dreams and hopes. Show me what you are enslaved to, and I will tell you what your monstrosity may be! Show me what you love, and I will tell you where the devil's tango takes place! It turns a disciplined man into a cruel war criminal, a sadist. It turns an intellectual into a whore who betrays his ideas. It turns a noble

man into a pathetic, deluded fool. It turns the weak into traitors and villains, it turns the strong into raging destroyers.

Crushed, beaten, ruined, despairing, grit your teeth furiously and bite through this rotten meat! What do you expect? Applause? Gratitude? Honors? Move quietly, steadily, secretly, determinedly, wanting favors is pure boasting.

You alone make this world, it is you! You! You! Not the "rest", not the "crowd", not the "mob". If you follow the wave of horror, injustice, inhuman vice, anonymous indifference, petty merry-go-round. If you let it break you, you will not be a wretch. You will be another torch of hope that falls to the ground without passing on this Olympic flame to those who desire it. Millions of people walk the earth, their graves as anonymous as their lives. Their souls are but shadows, unable even to manage their own resources. They are in need and have not learned to appreciate things beyond their miserable condition. The lightning of Zeus is the great opportunity that illuminates this world and breaks the bonds of the captives. Like a lion roaring through the abyss, he calls his own to the memory that is the daughter of truth, to the embrace of Mother Hope.

If you do not pick it up, who will? Take measure of what you can handle, be prudent in your affairs. Heaven is working ceaselessly, and be it a last whimpering child who sees a comforting figure through the devastation wrought by man upon man. It will be like an emperor's son or daughter returning home in nobility and pride. The earth is our home, it is true! But there is also a pneumatic kinship with the world soul for a figure of this universal hymn of praise. We cry out in dissonance and longing under the weapons of mass distraction. In-

stead of making this world a harmonious place while we wage war against the elements and nature, we should draw this Artemisian bow. To get ready to set up our focused star to hit the target, we cast it to dust. Times have changed, toils are arduous and heavy faces are turned to flickering illusions. Rare are the moments of enlightenment, great is the tyranny of sorrow and suffering!

Now it is the confrontation that counts. It is the perseverance, the persistence, the continuous work that makes characters. It is an act of defiance to call for freedom when one is in chains. To love when one is hateful and cruel. To feel angry compassion, conscientiousness when there is nothing left of us. To maintain wisdom and foresight and command when all we see is confusion, idiocy and stupidity in the minds, hearts and souls of so many.

Throw yourself in the dust and stand up straight to move on. When you open your scars and wounds, even if they are maggot-infested and completely rotten, focus on the deed. The mind is so embattled, the body breaks so easily, the devastated souls no longer feel. Yet the genius, the spirit of a man, a woman beckons on and on. He calls to the ravaged worlds below for a breath of free air, wavering between despair and terror. With a sword of iron he cuts through the veils of shadows, with a piercing gaze he sees the stars and the corridors of fire. Oh, you will fail so often to be strong! Oh, you will feel weak and defeated, bitter and full of desperate anger! Equipped with this rusty appearance of a perforated armor and open wounds, you will not die easily! You write your necrology, insofar as you write your life and your apotheosis! Do not rely on people, do

not rely on external circumstances swinging your mind back and forth, your luck and fates left and right! Omnia mea mecum porto. Everything you have, carry with you. I have lived through madness, I have experienced pain, I have been a beaten dog, a cornered wolf, not once but thousands of times. After thousands of psychological wars, strategic and tactical moves that have only one end, twisted by evil, tormented by fools. What can you do? Lick your wounds, even though you are stabbed again and again! Attack when necessary, defend when you can and continue with the great effort as you can!

On Heavenly Desires and Heroes

> *YOUR theology is a slime-pit of gibberish become ethics. In YOUR world, where ignorance and deceit constitute felicity, everything ends miserably-besmirched with fratricidal blood. Seekers of salvation? Salvation of your sick digestion; crippled beliefs: Convalescent desires. Your borrowed precepts and prayers-a stench unto all good nostrils!*
>
> *Anathema of Zos — The Sermon to the Hypocrite ~ An Automatic Writing By Austin Osman Spare*

People invent all kinds of heavenly immortality. I think these are mere projections of fear of the death of one's persona. Not that it is not possible, but there is more! What good is my snakeskin when I am confronted with the vastness of great awe? So the heavenly birth is like a normal birth. We cry not to get out of the womb, and we are horrified at the idea of leaving the womb of self-grasping. In order to cross the hecatic boundary, you have to sacrifice the wholeness of your self to explode into thousands of stars, galaxies and settle down in this greatness.

The greater the nature, the more extensive the purgatory of the self. The nobler the substance of star and spirit, a god, a goddess, an agathodaimon, etc.

Sure, I need a titanium-class ego in life, but do I really hold on to it? I detach from it at will and connect to it when necessary, as long as it does not hold me captive.

Life is the only reality, life is only real when I am. From the perspective of this moment of existence, one can understand, analyze and dissect great ideas that enter the bloodstream, the soul, the heart and the mind. Ultimately, it is the living out of each and every idea that one recognizes as true. In his or her great gardens and cathedrals of memory, temples of life that nourish Babylon.

What I am trying to say is just that. There, for example, love can be understood as a heroic sympathy between matching patterns that enter into human affairs and tie the Venus knot. An idealized form or a biochemical playground of emotions and desires deprived of platonic power — both can meet in synthesis. Eroticism, friendship and sublime love are flirting beasts. Lusts, fires of sexual obsession, addictions and desires resemble each other. Give nature its due, in Cytherea offer splendid adornments. In both cases it is mere understanding, a description, ten thousand things that distract from living it out in realization. And the beauty and tyranny of the fleeting moment is found only in life. The transience, the tragedy of being torn between the temporal and the eternal, as we are. Deep are the wells of the past, wrote Thomas Mann. The future is abysmal, an instance of your life is everything to you, nothing to everyone. Suspended in a gigantic chain of events, the totality

of your expression is a testimony to your Titanic movements or the whisper of your dead, wailing soul. If you are looking for something that is slowly changing, an ego, it is most likely your body. Your mind is already different from five years ago, different from yesterday. Maybe your soul or the tendencies of life are more permanent, you can identify with them — that may be your genius. We are in search of something permanent, transcendent, imperishable. If we have ever lived and experienced beauty, we want to preserve it and long for it as we pass through the scenes of life. It escapes our arms because beauty is an immortal idea that is not immanent in the generative world. Bios Thanatos Bios.

We pass away, we drink with thirst from the waters of life, while our body, mind and ashes pass away, as in the Golden Tablets of the Orphics. Total memory is total unity. The truth is the heroic remembering of oneself. The masks of appearances that think themselves to be are in reality the totality wrapped in separation. The truly divine lives itself out through all these masks. No matter whether they are individuals or celestial powers, which are intellects insofar as they can be stars. And yet in life it is that you experience separation in being, you are a god, a goddess in exile. A castaway who experiences this Promethean (Vulcan), Luciferian (Venusian) — alienation.

Perhaps it is the sublimation of divinity. The restoration of substance is the goal for some. Perhaps most have long forgotten the representation of the intellect, the soul. Animal man is a hybrid, a cross-section between matter, evolving nature, forces and deities.

It is indivisible, a whole, and yet it is the string you play, animal, human or divine, that sounds the lyre to the worlds you love most. You may be a magnificent animal — that is natural. You may be a human beast — worse than an animal. You may be a humane human being. And yet, yet! Through the catalyst of the mirror of your soul and the gesture of your own divinity, you look beyond the stars and into Tartarus. Traveler, you are home when you have taken the step across the final frontier. Gate Gate Paramsagate, Gate Gate Bodhi Svaha.

Lovely Cannibals, Civilized Beasts

Angels are not created from light, but from the sublimation of animals into the divine, or it is the divine that borrows itself into the world and creates a mask from its inseparable totality. The divinity is not in contradiction with nature. Lux ex Nox. Umbra et imago.

The shadow in Jungian understanding can be a proportional image of the psychic constellations that are repressed by the day consciousness. It differs between individuals, cultural groups, civilizational groupings. It is a representation structure of variable inverted fragments or whole complexes. It can be fixed on condensed experiences, a symbol, an image, an affect, a thought, an action, a trauma.

To understand it better, let us give a banal example. The original hominid cannibal in participation mysticism, as opposed to a civilized English gentleman. The genetic ancestry of this English gentleman can be traced back to this cannibal. Cultural-genetic factors have retrained and rebuilt the entire psychic apparatus along the chronology of memetic social logos mutations between the two gentlemen. The shadow appears to

be both chronological and chronic. In the high values of the gentleman, the instincts of the cannibal lurk through the small cracks of civilization.

There is always a "monster" under the bed of the conscious mind. The English gentleman will not return to this savage cannibal who is more animal than human. Nevertheless, he can meet him. He encounters the psychopathological shadow of this old Kronos in his own mind. He encounters insidious emotions, instincts, impulses that are severely repressed. These "sins of humanity" are interpreted through his modern rules, codes, cognitive-behavioral and socialized functions. They are fetishized and moralized into "pure" and "impure" as his conditioned conscience dictates to him. As such, the true Kronos would be a criminal, a serial killer, not a terrible child of nature. Evaluation creates the divide, not nature itself.

The English gentleman might see this cannibal in a modern setting as something abhorrent, not to say – a freak of nature. A 'man' to be condemned and judged. The true archetype of all people is not the symbols, but the totality of their archetype, from which types and symbols are derived. Inventiveness in delineating archetypal symbolism is merely a catergorical Aristotelian hiccup. The archetypes invented by Jung are a figment of the modern desire to tame primordiality into categories.

As models they are nice and beautiful, they evoke esthetics. But they are utterly useless when it comes to understanding psychopathology and behavior across epochs. It is behavior that creates the historical image, not the other way around.

Austin Osman Spare's doctrine of recurrent atavism is much more effective in explaining this. Namely, "the idea that

the human mind contains atavistic memories that have their origins in earlier species on the evolutionary ladder." These atavistic memories may also be neurogenetic engrams of instinctual, biopsychological, homuncular (mental images of the body) deposits triggered like IRMs (Innate Releasing Mechanism) in animals.The IRM is a mechanism that somehow encodes the behavior of animals that simply "know what to do when something happens. They know what to do when they are born, when they crack the egg, when they behave in their natural environment, etc. Without resorting to species consciousness, which I personally like, let us focus on something else. Expressed genes that build the organism make it tend to behave in certain ways. This may give the impression of "genetic memory" because it seems like black magic. More likely, however, these are potentials that manifest in reality through an organism's sophisticated complex adaptive systems to an environment into which it seamlessly fits. It is often forgotten how closely interwoven life is with its environment. Millions of years of evolutionary adaptation and entropic factors come into play here.

The shadow of female desire can be a spider, so it is fearsome and deadly; the shadow of male desire can be a worm, helpless, blind, and invading the earth with uncontrolled lust (Durand's idea). It is not a mere association. In the nervous complexes it generates horror and nightmares of insects and lower "chtonic" bugs. Libido is an ancient instinct, it is the conveyor belt of reproduction and life itself. Therefore, it is associated with primitive life forms, larval, insectoid, embryonic on a neurocranial evo-devo scale.

If an amateur sex magician or a slob chaote who masturbates over sigils wonders why he has shadow crabs all over his room, it is very likely that his masturbation activates archaic-chtonic neuro-magical triggers associated with the reproductive organs. The sublimation of sex and eroticism can produce angels or chthonic beasts, as well as any other instinct and its shadow.

A human being is born neither good nor evil, as Plato claimed. He has certain neurocognitive tendencies based on his neural phenotype, which are expressed in the natural environment and in his interaction with the world and the Other. The neural phenotype, or cognitive phenotype, is the hard-wired tendency toward certain cognitive-emotional structures, such as psychopathy, or the tendencies that shape worldviews, political attitudes, etc. To avoid neural determinism, I prefer to emphasize adaptation, the acquisition of automaticity and social behavioral skills that shape certain tendencies that are the basis of socialization, viz. social training in passive and interactive modes, and self-mastery, overcoming and maturing into independent, self-reflective individuals capable of taming the "tartarism" or primal beast within and directing the "jumping monkey of the mind" into more insightful, creative and responsible channels.

Here I would like to pick two from Jaan Panskepp's list of instincts and explain how they develop under cultural and civilizational modalities and how the human beast becomes a human being and how a humane human being develops his inner daimon to detach himself from the world of animals into the worlds of the Divine. The Divine is always present and is

never in conflict with nature insofar as the doors of perception are purified and the intellect and feeling sublimate and correct to a higher standpoint of understanding and perception.

Hunger and thirst are natural for anyone deprived of nourishment. The excessive satisfaction of these cravings is associated with the reward centers, and your regular "gourmands" enjoy the esthetic taste of a variety of ingested substances. As an aside, there is a secret to communion with substances, an ancient shamanic discipline, pure substances work best, and since prana follows thought, a tear of myrrh I once ate returned my saturnine nature to its proper place, it was called the tear of Horus in ancient Egypt. But let us proceed without further ado: The principle of pleasure is related to the libidinal or sexual drive. Thus, everything that has to do with pleasure is a satisfaction of the libido, which "consumes" the object of desire for which it thirsts.

The enjoyment of art and eroticism at a high level is indeed a devouring of the subject of passion, because hunger, thirst, and libido are sublimated and embedded in civilizational and cultural values that align them with acculturated systems. Can a hungry, thirsty person enjoy art? Only disciplined individuals who control themselves, or who are obsessed with art, may be deprived of sleep, food, and concentration on it. That's why I have always been an enemy of Maslov's pyramid – you can satisfy high cravings while being deprived of basic cravings, but they have to be trained first. A salute to the starving artists!

Well, metaphysical cravings are constant hunger and thirst, they put the instinct in hypostasis, for the place of completion in a transcendent reality, a craving that cannot be satisfied im-

mediately. Is it the building of castles in the air? Or is it the finest point of civilizational-cultural sublimation, where heaven descends upon us and we find ourselves whole again because we have arrived at the starting point through the subversion of nature. We have bypassed the generative worlds of Aphrodite by sabotaging the atavisms of nature, and have returned to the womb of Mater Magna! The myth of the eternal return is not that the Deity returns to humanity, but that man returns to his home, "child of nature and starry heaven, but my home is heavenly" – Orphic Mysteries. Need I not mention that certain instincts that have been misinterpreted, that have fueled New Age conspiracy theories and other outrageous ideas, are merely a shredded and fundamentalized need for desire. For example, a person who longs for the stars may deny science and evolutionary neurobiology and falsely assume that we came from the stars on some "spaceships" (nest-building locality) and everything else is a lie.

Similarly, a person who has metaphysical or peak experiences will try to justify them with "extraterrestrials, angels," as if they were instantaneous. Basically, he reifies them into something objectively basic, tangible, and fetishizes them into subjects of his game (play instinct), but in the reverse role – he is subject to them, it is "they" who are in control of his life, a cabal, a syndicate that rules as a gray eminence and pulls the strings of the mortal scene. Do I deny the existence of angeli bonum? My second sight has revealed much, but autophany (self-manifestation) is but a sign of a great essential type, indecipherable to a mortal human animal. Curiosity commands interpretation, but when wonder is interrupted, all the demons

of certainty creep in, and this is where both religious bigotry and fanaticism and blind faith in one's own ideas begin. In other words, the critical apparatus is suspended in order to pursue fantasy. But you see, realized potential offers much more satisfaction than fantasy. It is as if instincts chain us in Plato's cave, and only through refined works do we loosen their grip and approach the heavenly mien.

We are still mortal, but somehow our souls, minds and hearts are changed. As with the mutations of vices and virtues, they may be derived from civilizational instincts. I once analyzed the basic Hindi "kleshas" in Patandjali's model (vices) and found that all forms of mutated vices can be traced back to these simple dharmas: "attachment, I am I, delusion, ignorance, repulsion." Similarly, we can derive various mutations from the lower instincts that pass through the riverbeds of the whirlwinds of civilizational and cultural history of ideas, the noospheric bastions and the revolutions that overturn them like giants to establish new, small and large reforms of the social logoi.

Ancient Cry

> *"All that people have in majority is their opinions that something works better than something else" — the Doxologist.*
>
> *"If you pitch your song too high, no one will follow"*
> *A Chinese Master*
>
> *"Referents in high civilized values expose the ugly masks of the present world when they are truly understood. They make us absorb these reference points to outshine the fall of the humanities in Socratic irony" — Saturnin*
>
> *"Against stupidity, ignorance and delusion, Gods themselves fight in vain"*
> *— Friedrich Schiller*

As the "Lightnings of Zeus (great realizations) strike against the mountains of foolishness in vain from Olympus (Mount Olympus, was an Orphic term for "Time", according to Derveni Papyri), some become the lightnings.

As I thoughtfully flipped through the pages of anthologies and source text masterpieces of antiquity, I found a treasure.

From Al-Qabisi to Cicero to Valluvar. From Kautilya and Kamandaki to Chuang Tzu and Confucius to Han Fei and Zenji. From Marcus Aurelius to Julian the Theurgist to Iamblichus and Julian Autocraton. From Parmenides to Posidonius. From the Akkadian mythological corpora to the Egyptian sages. From the Mysteries of Khem to Orphism to the Eleusinian Mysteries. From the mysteries of Scandinavian Hammramir to the Drakon cults of Greece and Rome. From the Sumerian Tree of Life to the Zoroastrian Avesta, from the Indus Valley to Tibet. I moved back and forth in time, gathering the dew of teachings fought by ignoramuses and fanatics. I moved on when those backward pigs shouted, "Devil!". I attained the friendship with the gods, while I was turned into a demon by the curse of the Levantine faiths. I attained the freedoms and gifts of the gods while those pitiful swine were obsessed with jealousy and sacrosanct questions: "Why not them?!"

I felt like the modern Giordano Bruno, who "loved this world too much to be extinguished by it," who fought "pedants and idiots" to be betrayed. He was burned at the stake for exposing pagan truths before the lying corpse on the cross and the fat pigs of the Vatican. With brief interruptions in Judeo-Christian theology, I compared parallel thinking that I considered superior in every way. Thinking that has been all but eliminated from the de facto curriculum of Western civilization is being revived by some. Not as an academic endeavor, but as a living teaching in conversation with the masters and mistresses of the past. Non-Abrahamic, pagan teachings were meant for the intelligent, to make them more intelligent. For those who sought a better life, they brought a better life. For

those who wanted to learn, they dispelled ignorance. Judeo-Christian theology was infantile and foolish when compared to the wealth of world treasures it so viciously fought against. "Do not let them know that we built their world on lies, we would look like fools if we preached slander!". They are so afraid of the truth that it breaks their hearts that the mirror might show the pig faces before them. Well, to hell with them. I have better things to do!

In my sojourns and reflections, I have found jewels of wise advice. They should not only be read, but immersed in a living teaching and internalized. "Why did not I grow up in this garb, why did I have to wait so long to expand my curriculum and satisfy my insatiable mind, heart and soul to recognize and immerse myself in these teachings, the wondrous knowledge songs of the past?".

I have learned that what matters first and foremost is the genius of the person. Genii is the daimon of the spiritual character. Everything else is merely a product of inner qualities and outer abilities that arise from potentiality in the reality of circumstances, life and people.

I have learned that it is better to have an integral backbone among the spineless. It means to be constant with your geniuses and bring them to greater dimensions of divinity. A better sleep you are sure of, but you can strip off all modern junk as fazad delusions that rob a person of his humanity.

The phrase is "alone with the lonely," a title of Henry Corbin's book on Sufism. Much better is to be "alone with the gods who shower us with gifts" in the style of Ralph Waldo Emerson. Away from the attention of others, walking like blind men.

There they stand proud and confrontational, surveying the past and the future. There, in spaces divine and uncanny, an idea of living power and laurel-red glory under the auspices of heaven. Does that occur to a mortal so rarely these days?

That which we know brings with it the danger that we become accustomed to a false view of the world and to all that is beyond our perception. We let wonderful things fall into oblivion, if we perceive them at all.

It is a pride in years lived, things conquered, things overcome. A nobility of subtle strength that runs through the threads of our destinies and the strands of ideas that have fought furiously for our minds and hearts.

Well, well. If I ever developed a lesson for myself, if it unfolded in my earlier years, unencumbered by worlds of falsehoods, I would be a fulfilled man.

A true man is shaped only when the choices and conflicts within are developed and resolved. When they are independently recognized and understood. When we learn to act, think, judge and decide, all change comes from within, therefore it must be accomplished individually.

Everything else is mere repetition. No virtue or idea endures if it is trained only in soldierly rigor. Nor does it hold good if it is indoctrinated as an automatism in school or in socialization. It must be resolved by reason, understanding with clarity, with meaning and significance. With observation of causes and effects, in the individual and in the group. Commodus may be an example, the son of Emperor Aurelius, Aurelion Thrion, the Beast of the Sun God. He was trained by the best, but lacked the nature, the daimon, the inner war of deci-

sion to be anything other than a spoiled but cultured child.
Those who are raised and nurtured by adversity learn to mature wisely along the way. They are the most worthy among men and women. Those who reflect on this inner war are the best among men and women, meritocratically speaking.

It is the will to play, because the best magicians are those who know the way of the child and develop a paternal and maternal mind with an older look. It is necessary for the Apulian metamorphoses that testify the extent of one's nature and substance to be formed in the future.

It is the will to dare, because no conquest begins without a touch of courage. Like a Hindi mother who sends her child into the world as a gift and calls him a prince, it is up to him to become one.

It is the will to develop, because no growth begins if one does not want to grow and mature. He clearly defines his ideals, "what kind of man and woman they want to be in the future." It's not about proposing a profession, but how they want to form their innermost being.

It is the will to character by recognizing one's own instincts, correcting and refining the endowment of one's mother, father and nature. This is the starting point for the ethos of one's life.

It is the will to integrity, people who consolidate their ideals in a wiser way become stable in the gift of their characters. They preserve the vastness of their ideas and imagination. It is connected with ideas and inclusions of all those who form a basis for all further acting, thinking and communicating.
It is the will to excel. Not to compete, for that is a matter

of sport, but to perfect one's talents in the most fruitful way. To sacrifice them to others, on the altar of the gods, if need be.

It is the will to education. It is the development of learning and listening, of reflection and of the critical apparatus that helps to make sound judgments and decisions. This is the breeding ground for wisdom and insight. Without the foundations of study, how can one develop wisdom? Without knowledge of people and their way of life, the movements of the stars and the changing of the seasons, how is one to quickly recognize changeability and transience? How is it to penetrate the character and mind of people to enlighten them and lead them to their inner gods?

It is the will to honesty, because between oneself and the gods there is nothing to hide. One can learn the art of deception to protect oneself from the dangers of mortals. In honest dealings, one reveals only what one wants. "A revealed secret makes us slaves to the secret" — so goes an Arab proverb. Honesty and truth have the ability to break chains and release falsehood into the light of the sun. It is liberating and makes falsehoods be forgotten.

Truth is either a conventional truth, just like reality, or what is agreed upon. A realized truth is metaphysical truth, which is a personal revelation, an actual true representation. The latter is often transformed into deceptive, illogical religions that vampirize human hopes, feelings and souls.
The true religion is that of personal achievement and realization, to which one can be led. It can never be realized by a sectarian, a cleric or a hopeless parasite for someone else.

The ancient rites introduced into China by Wu and Xi formed a system of Li, traditions, ceremonies and rites. They enabled people to participate in the divine. The Eleusinian mysteries were public, in the hope that out of thousands only a few would cross the cosmic threshold. The transfer of personal work on divinity to a single institution, belief system, or imperfect mortal ruined many. They were persecuted and opposed, like the master Giordano Bruno, like the mistress Hypatia.

It is the will to authenticity, or gnothi seauton. It is the stripping away of the false images in which the eidola (shadows) revel, and the recognition of the God and Goddess within. This process means going to the spheres of divine harmony. It is about finding the universal kinship with the world soul and discarding the psychological debris that has accumulated around it.

It is the will to master first and foremost oneself, one's mind, feelings and thoughts. It is a discipline that does not give us over to the monkey of our mind. It gives us a rod of command over ourselves, as if external governors, "by mind and genius the command over themselves". The mastery and the effort to achieve it make our actions full of meaning and commitment.

It is a lifelong process that does not end with life. It is this constant forward drive that makes us bite our way through difficulties and overcome them victoriously.

It is a self-directed motivation to carve a statue of oneself that one would put a name to. It is Horatios Carminae "Exegi Monumentum." It is the content and reflection of one's own life.

It is the will to wisdom or that spontaneous insight that harmonizes contradictory phenomena in the right proportion. It is all in the direction of great, brilliant resolutions that encompass many means and beings. It is a single sword of insight that cuts through the fog of appearances and delusions to allow bright vision even in the darkest night. To order everything according to peace, tranquility and resolute beauty.

It is the will to govern, which, in contrast to the will to power, is the will to commit to people. To unite them in themselves on the basis of self-control. In the service of justice, duty, understanding, executive, respect for the institution, hierarchy of merit and virtue. Power should be an effect of this, not an end. A person who cannot control himself or has no true virtue, either public or personal, but has power, is merely an entrenched figure. It is hopelessly lost to its development and corruption. The will to govern is also the will to surround oneself with people of wisdom.

It is the ability to listen to advice and distinguish the right from the wrong, judged by the process and the effects, not by the motives, however noble.

It is the will to commit, or in other words, it is the ability to stick to one's goal and pursue it to the end. To change it only when the undertakings bear bad fruits or the nature is unfit for a particular service or purpose.

It is the will to respect living beings, as wise people see the co-dependencies of the world. They may decide to compose themselves among it, ancient temples and architecture was reflecting both organic and perfect, Divine forms. They were "frozen harmonies". Modern space-management and architec-

ture is a “frozen cacophony”. It is standing in a stark dissonance with life and contradicting it.

It is the will to combat. Most importantly, it is the inner war of gigantomachy, that is the battle of emotions, ideas, cognitions. That is the knowledge of tensions among natures and the resolving transcendent union of dualism within dualisms. Merging splintered harmonies that should be turned back into a unitary symphony again. Citing Macrobius’ Saturnalia: “alike to bees that gather nectar from different flowers, yet masterfully blend it into honeys of splendid tastes”.

It is the will to virtue, that is combat that builds and polishes the character. It is the sword and shield that protects against poisons and defilements enumerated perfectly by Dharmic magicians. With masterful logic they brought human behaviors to most simple dharmas. Applying the honey of antidotes those heroes defeated the venom of impurities and afflictions.

It is the will to eudaimonia, the attainment of wise happiness. The seeking of a place in this life that most impermanent has its bright sides and methods of attainment of a tranquil abiding. Despite evident horrors and evils of the world, without closing a blind eye to them, but remedying them, retaining good cheer and a strong will.

It is the will to compassion which is the ability to wisely uplift and understand someone’s ailments. Thus, penetrating with insight, to assist in the manner of Babylonian kings. It is not merely to “feed the hungry and water the thirsty” a quote from the Annals of Akkadian Kingly Wisdom. It is not mere philanthropy of the endowed, it is the ability to help someone

attain his purpose, mean, happiness. By the means of providing him with tools and methods that help him help himself. Solely to dissolve the unfruitful state in which he was previously found.

It is the will to commit to the Divine which is not a doctrinaire moralizing of pigs. It is to express the divine ethos of various traditions through one's bloodstream, mind, heart and spirit. To be a negotiator, a catalyst, a magician of Gods in order to invoke the works into the world.

Wounded child and the imperial self
Mass alienation in the Drama of Epochal Catastrophy.

There is always a great background to the processes that come to the fore in public, that break through the plutonic underworld's gates and find a new home in daylight consciousness. The last few years have been extremely traumatic for a wide variety of populations around the world. These traumas have not shaken the individual or collective psyche, but in many cases they have disabled the self-defense systems of group psychic resilience. Psychic resilience for self-defense was already built on civilizational egregors infested with mental illness and all forms of aberrations that reactively transformed trauma potential into reality.

Civilizational "business as usual" did not allow new events to be squeezed into a socially constructed straitjacket. It split the resilience of the group and compensated for the dysfunction of psychic defense mechanisms in all forms of abomina-

tions that feasted on the emotional and cognitive swamp that boiled and produced new masks and dresses of desire, a whimsical paradise for alienated masses. It was triggered by populist sentiment, but was already in the waiting, as an inevitable consequence. What is yet to come is yet to be seen.

All forms of alienated, fragmented belief systems find justification in the spectacle. The right, the left, the right, the left are marching to the demise of the rigorist, deluded universalism of conservatism posing as the guardian of a new renewal, or to the carnage of the crippled, all-encompassing coddling of the relativist basement full of beggars, misfits and lunatics. The sensible middle no longer exists; it belongs to the old-timers. People who are still used to analytical, ethical, reasonable calculations are excluded from this world, invasive species rule their world. It is similar to the Asian concepts of reality, which are gladly used in the propaganda machinery.

The West has adopted it whether it is compatible with its "Thou shalt not harbor contradictions" or not, multiple, contradictory "truths" are tolerated, factioids and opinions are king. The shift from one reality to another to explain "facts" and "motives" is as fluid as the expert knowledge to navigate it. Such political technology introduced by populism on Western soil will quickly lose its capital in favor of Asian political business practices. The return to facts, reason and logic is impossible. It would require grand educational efforts in democracies that want to be democracies.

Anti-democratic education in "democratic" countries adds a more cynical smile to that. While the festival of kitsch is entertained by millions, it is enough to observe their emotions,

their triggers, to pull the strings in a way that is loyal to the government, in whatever form that government might take. Fluid realities mean that the ideas upheld by Western countries are being replaced by ever newer forms of surrogates and deceptive doubles. Mass reprogramming of entire societies is taking place before our eyes, while at the same time trauma is spiraling out of control. Few are those who see through the portends of a monolithic lie. What are they to do?

When defense systems fail and the psyche of a group fears annihilation, it responds with fear. Managing that fear preserves the shock of further traumatization. Stoking fear while playing the solution has given birth to the "good father" complex in such societies deprived of thinking and resilience, which plays into the hands of petty autocrats, dictators, and "fathers of nations." However, when a tipping point of fear hits the self-defense mechanisms, it overrides them and fragments the individual and group psyche. This schizophrenic factor manifests itself in alienated individuals who compensate in pockets of belief and information that may seem completely derealized.

They are not "fixed," but simply fill the empty spaces of their fragmented psychic structures with randomly distributed content (nearest pleasure principle resting point) that reinforces their madness. It is always the internalized representation of the enemy, real or false, of the perpetrator of the group trauma, that moves forward. They can be typical, like "the Jew or the Nazi," they can be archaic, like "the black or the foreigner," or archetypal "the forces of evil or the wicked witch." When the group psyche fragments, it conjures up a false self that evokes all forms of symbols of unity, nationalisms, pop-

ulisms, radicalisms, fundamentalisms, anarchisms to compensate for the loss of continuity in the impossibility of individuation from the fragmented psyche.

The expression of the healthy person hibernates and is protected by the "demons of the external world" that prevent it from being rediscovered and nurtured from the beginning. Rarely does anyone return to the pre-falseness stage to rebuild from their authentic being. There are more psychological "no's" than "yes's." The barrier tortures the true self and feeds the false image, the contrast deforms the soul, mind and heart. This is the way the world ends, not with a bang, but with a whimper.

Ariadne severed her thread. Anarch's Metaphysics as the last stand.

A logoi of a society, a civilization, a culture is similar to paradigm in science. It is an interwoven set of theories and praxia that together constitute a paideic order. Paradigms in science change more often than the logoi of a culture and the continuity and coherence of a society depends on the latter.

An example may be a dance called "hormos" peformed by girls and boys together in ancient Greece. The dance resembled a string of beads, boys' steps were later used in battle, girls' steps had more decorum, but the whole dance was woven into a meaningful whole that encircled projected fates of life and death, each "bead" was a cultural unit of some kind, that was interconnected with the rest of the patterned whole of the culture, education and ethos of a given society.

It is not possible to create such a structure synthetically, it grows organically like a garden of many beautiful greeneries over time and is knowns as tradition, a concept called "Li" in ancient China would suit the purpose. Every destruction of the pattern is damaging the delicate entropy of the organized whole and leads to a devastating disease of the mind, heart and soul.

No longer is a "hormos" performed and no longer it is necessary, in the age of dying logos, when even the most resilient Eastern schools are corrupted and destroyed by the onslaught of postmodern tartarism. The beads, the patterns and orders and thrown into disarray. Some attempt to rush to collect the beads from the jaws of the crawling time, and weave their own, but by and by it is a personal endeavor — that of a metaphysical anarch. Civilizationally-generated mental diseases follow the splinters of the noosphere into chaotically warrying factions, if we should even care, all are moves are strangled by the modus operandi of the current state of affairs.

Yet, we are all in need of co-ordinates, something referentially still, so each faction invests itself into one or another personality cult of mongrels, deluded pockets of belief-systems, one or another political system, that weave their own tale of ignoramuses, enchanting the masses with their flawed and misfired projections generated in castles of illusions built on the cadavers of the mob that is in love with the grand effect of the construction from their corpses.

It is a civilization that is lost in a Labyrinth seeking or running away from the Minotaur — but he's nowhere to be found, he long abandoned the maze. It is a civilization that cut the

Ariadne's thread because it "knew better" believing that severing the past vector and replacing it with progress — not technological progress — but social logia devaluation will liberate it. It enslaved it, just like Judeo-Christianity enslaved and captured human spirit of high antique, so modernity abolished pretense of Judeo-Christianity that paved a way to atheology of nihilism through its illogical doctrinairy stiffness, to ethics and morality, and replaced with relativist biotechnoinformational chaosmos, at least in the West.

From perspective of god-making, heroisation or redeification, from the perspective of pneumatology, it is a tragedy. Biomass deprived of soul or ignorant of ascenscion rituals makes perfect slaves, because when you take their liberty away it has nowhere to turn to, apart from the hands that feed its living corpse. Ultimately, even psychologically speaking, ultimate reference of one's own godhood makes us indestructible, when it is enfleshed in reality, it makes as gods. One may argue that blind ideology and religious extremism works in the same way, let us not play in the dirt of fundamentalists, but emerge subtle and strong, moderate and perseverant — duration is the key word here, it is not love or compassion that should be extended, they're on fumes, but personal responsibility and commitment that should be taught. We can't reconstruct what is lost, but at least we may try to extend the lever, like Archmides, to make the task easier and lift more with less effort.

Wrath and honesty

The Sun represent justice, truth and force, under sun's eminence in sun's presence contracts were signed in Ancient Rome. It represents wrath and glory, stability and intellect, self-derived from its constitution and its soul. Upon Earth's surface, its presence in day-time gave a never-ending procession of myths, it is the most reassuring time-cycle that is embedded in human souls since the dawn of their consciousness.

Yet, people are clustering around most history-driven processes that contradict the foundation of those processes, they give in to the most satisfying untruths, given to an illusion of temporary order, comfort and control. One Japanese prince was quoted in "Shobogenzo" by Master Dogen, he uttered: "What is true to one is false to another, what is false to one, is true to the opponent". It is enough to learn from Ancient Greek courts that the testimonial of witnesses was ranked of lesser value than that derived from probability and demonstrated evidence. People see what they want to see, they believe what they want to believe: satisfy their eyes, ears, beliefs, and you are a friend. Contradict them and you are scorned or mocked at best, or become their sworn enemy at worst. The honest survive only amongst the like-minded, the cunning until their caught.

Look at the beliefs seething in the noosphere, check their logic, rationality, reason, evidence, facts, expertise, knowledge. Even in such risky territories as metaphysics reason is necessary, especially among the non-convinced, to get any argument forward. Among the believers, however, whether be it a political stance, a religious system, a delusional conspiracy theory, justification for one's behavior and feeling – none of it is required.

In such a way ignorance is a-historical, not only that, it is anti-historical.

How many offensives had, for example, christian fortress besieged by the brightest of minds and "detractors" survived. How many brainwashed souls and minds and hearts would give away their lives, liberties, decency, intelligence in order for this grand historicized lie to thrive. Yet, it persists! No one wants to eliminate faith as such, it is necessary to metaphysize a person to complete him, however, not at the cost of thwarting and tying up his soul in pain, suffering, guilt, condescending hyper-moralizing, doctrines that destroy his mind and soul.

Politicizing and weaponizing faiths as ordering narrative machines and tools of control are handy, exactly because of persistence of beliefs and the need to fill the existential and spiritual void. No one wants to abolish the science behind the CERN accelerator or the ITER fusion project, yet there are few experts taken out of population of Earth that are capable of understanding and building it. ITER and CERN doesn't fulfill existential needs, it fulfills technological visions of the future. No one wants to abolish faith too, yet faith is easy, millions. There were attempts at impregnating religions with reason, for example the neoplatonizing Ismaili Islam, the neoplatonizing Renaissance Christian writers, but all those attempts failed, because neoplatonism, at least as represented by Plotinus – was anti-Gnostic, anti-Galilean, anti-Christian. For exactly the same reasons, those religions had nothing to do with reasoned faith, and no matter how hard you tried, they couldn't be, for reason would dismantle them to the core as irrational. Yet, Christianity and Islam persist till modern day, neoplatonism is

a past-time hobby of a handful philosophers, small interest groups and academicians.

The curse of expert knowledge is: "if everybody would know, they would". They won't, because its not in their scope of intellectual efforts. The blessing of politics is "they don't know, so let's use it". Analogically, the curse of history is "it will repeat itself if they won't know", the blessing of power is "we will use the same methods, to repeat it".

Well, the damage done to intellectual culture in civilized societies is immense, the destruction of faculties to think critically, in an informed manner, to research and gather an in-depth knowledge of a topic is by and large reserved for the few. Among faith- and religious-oriented people there is a swathe of ignorance related to history, origin, transformation, discourse of their own faith. The preference is to select cherries from the cake that befit a believer most. There is not a single monolithic religion, there are small oscillating sectarian beliefs that would be considered a heresy among the orthodox. Yet, they all usurp the right to be most profound, most true, most beneficial.

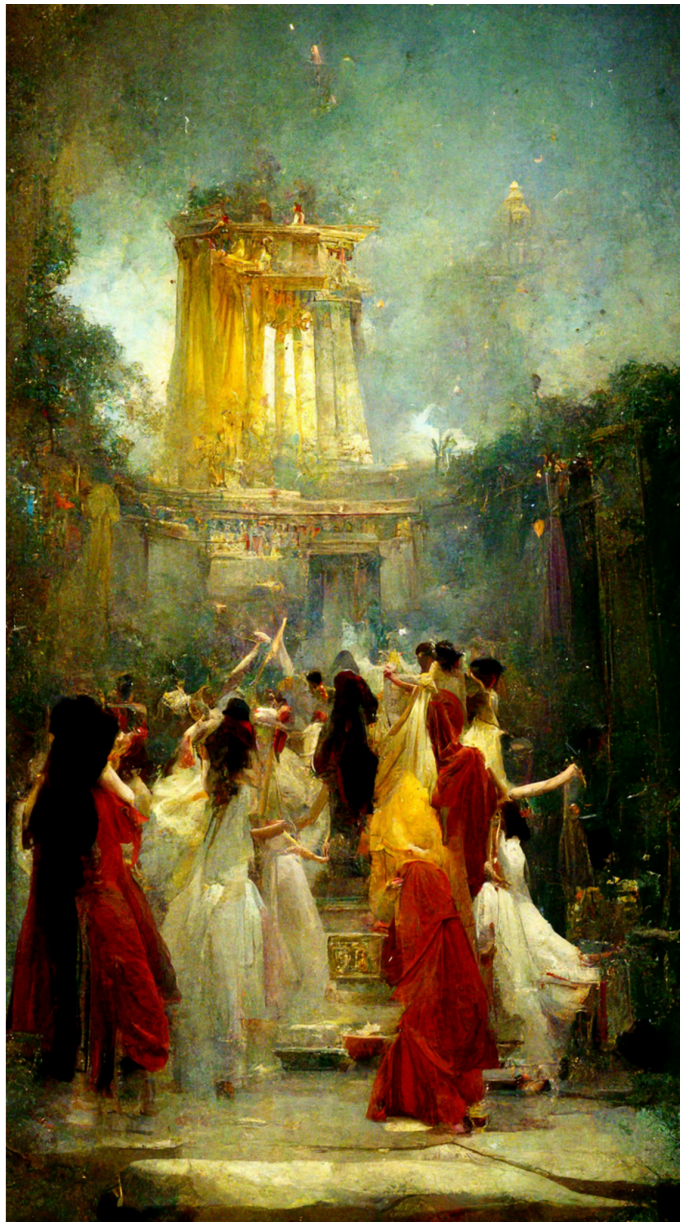
In this, I prefer the honest Iamblichean "theology and philosophy was created by men for men, there was no god-given revelation". He was not a man of small faith, he was a thamaturgist and a theurgist of neoplatonic creed. Yet, he was well aware of his "cloud of unknowing", his apophatic uncertainties and the origin of all mythemes, religions etc. The way we create simulations of Divinities and act therein in the world is our simulation, a projection, as long as it is effective – it holds its ground, but it never objectively true. In that I prefer "approxi-

mating realization" or "uncertain truths", to "revealed religions", and "incontestable doctrines".

This framework relates to politics in meta-politics, there is only as much chaos as nature tolerates, inasmuch as human nature and its civilized, idyllical or beastly, horrendous structure allows. Laws of entropy work, golden ages pass, iron ages kick in.

About carrying the body and the mind: mediumistic traces

I have walked with heathen saints. I have pondered with kings and queens of the past and worn their crowns for a moment, with masters of antiquity and divine philosophers, I have enjoyed sensuality with the sacred prostitutes of the Babylonian temples and the devas of the Hindus. I have thought with magicians of bygone ages and elven spirits, with vipers and winged ones. The doors of the hidden worlds open before me. In complete silence I shared my body and mind with the condemned and the unfortunate and with the blissful and the divine. Artifexa became a temple, so did the Artifex. Silently I understood misery with the poor and downcast, appreciated silence with the glorious and victorious, with heroes and wretched. I spoke in silent, wordless speech with the gods and star brothers, with your souls and the souls of the animals in a unitary intelligibility. — Saturnin



Those who follow their destiny and know themselves are duly freed from the influence of the powers that rule the unconscious and animate them whenever such a need arises — they allow their stars and genius to animate them, for they are essentially one and the same, while the family of spirits guides them as a friend in the midst of the space-like serenity and war, sameness and otherness, nature, substance, inclination and form of all beings and forces at play.

It is more likely that the human world will be overshadowed by the other, disincarnate side than that people will forge their own destinies. In the impasse, the human side distorts the other side, in life and after death, and likewise the other side distorts human affairs. There is a wedge between the top and the bottom, a wedge created for the purpose of blinding. As below, so in the middle; as in the middle, so below. To get to the top, you have to penetrate all the illusions, deceptions and masks that this blind world has created on both sides, so that no truth or realization will ever emerge. The citadel was built, to leave it you need luck or help. The consequences of Lethe, the river of immemory for the world and the people are catastrophic.

Ontology of being

Any being caught in the process of existence is either active, passive, dormant, or reactive. It thrives in its environment and in its element, according to its nature, which is defined as

its most general characteristic, and the unique genii belonging to a species and related to that essence through the senses, which are defined as every point of contact between the being and reality. It moves in its inclination according to its inner direction and outer movement within a given topography of itself, circumstances and environment. Every being has its substance and the limit of its substance is its influence on the world, in other words, its impressions on itself and on the world, while the competence of its emergence, execution, influence, unfolding, origin, impression or whether intentional or unintentional, is defined by the flow of its being, either collectively, holistically, in many directions or unidirectionally in projection, introjection or interprojection of these. Thus, being is defined by the karmic entropy of the entire universal web, which is also topographically diverse and can be defined by the totality of the contents between time, force, consciousness and the variables of all the listed parameters that describe the aspects, the declusion of all the hidden factors.

Often, the awareness of certain knowledge, coupled with observation and self-knowledge, using a different point of view, is enough to form a defense mechanism. It is also beneficial to know that non-human senses (sense is nothing more than an aggregate of contact between an experiencer and a given phenomenon, there can be multiple ways to enter into such a relationship.) and intelligence can exist in a disincarnate manner, but still retain senses unknown to humans. To become master of one's body and mind, to know oneself and one's direction, is to be conscious.

Nature can manifest its character only to the extent that our mental state, attitude, content, structure, feeling, and the

vastness of our mind and heart allow, according to our self-awareness, self-knowledge, introspection, observation, discipline, and willful expression. They can also extend our natural substance, nature and inclinations to the extremes of their being, greatness or badness. The center is the safe territory, the reason, the feeling and the intellect that select and discipline these extremes to bring them into harmony.

As long as we do not engage in psychic assaults in which we are merely tools or puppets, and also — contradict, confront, and know where we stand through such assaults, we can work with different intelligences for a specific goal. As the vastness and expanse of our mind can accommodate them, and we sacrifice a part of ourselves so that nature can manifest, we can establish ourselves as the living temple and master of the house in awareness of their presence. The guests either abuse the temple and destroy the spirit by trying to violate it without permission, whereas they should be thrown out or welcomed as our friends if they respect it.

Some natures are attracted by the law of similarity, others by the law of contrast and difference. Others by the law of affect, still others by the law of aversion. Still others by the law of domination, others by the law of freedom. Some are attracted by similitude in nature, others antagonized by difference. Still others are guided by choice and will and have an overt or hidden goal, others by the mind's passivity or its steely purpose and goal, still others by its inertia toward other goals. In this tension, one progresses or takes a few steps backward in an alchemy of self-exploration to establish and refine one's image of the mind, as long as it does not fragment or become

what is known as „psychotic" — when the debris of the process consumes the mind and averts its process of healing, rounding and incorporating mythopsychic equilibria into a greater vista of the world.

This process of confrontation shapes the mind when it is unidirectionally guided by an idea of what we want to become, our principles, our higher aspirations. There must always be a „personality ideal" or a „mental image ideal" to which we aspire. It is often only a trace, but it grows into full-fledged matter and matures and takes on reality and thickness as we progress. Without it, we fall apart. To name a few personal: may it be the virtues of the Res Publica of the Romans, the Confucian order and cosmos, the Zenistic being in all instances of life, the Dharmic principles of compassion and kindness, the Greek delight in philosophy and elegant theorizing, paideic oikumene, the romantic Germanic flow of rapturous ideals, the Arab ferocity and martial resilience, the lightness and sanctity of the Druids, the sensual pitching, and mastered sublimity of the Pythagoreans, the native love of nature, and the Egyptian affirmation of life and the Akkadian reverence for the depths of the universe. These and many other cultures produced both men and women of great stature, and likewise, through natural human weaknesses and misguidance, produced individuals who turned against their own and brought about ruin. The examples can be multiplied, but they must be selected, assimilated, affirmed, authenticated, understood, seen through, thought out, and matured. The wisdoms and principles of the ancients are not cast aside, but left to all those who penetrate their mysteries and at least try to live by them and keep them in their hearts.

The cult of the mind should not replace the more tender openness to idea, consciousness, feeling and their transformations — for the mind is merely a vehicle and a sixth sense. When attachment to this sense becomes too strong, we suffer harm when it turns against us, or we lose self-conscious qualities we took for granted. The mind should be refined in a judicious process by higher sources in cooperation with the goal of imparting qualities of individual consciousness and developing imprints for vehicles of consciousness, not to develop a perfect apparatus. As a confrontation with the abyss from the perspective of a mind that observes strange projections of the mind onto the total void, for example, when we happen to feel fear, we trigger terrifying scenes that we have seen in horror as they take flesh before our eyes and continue to terrorize our mind when we are completely empty and disciplined in the void, there is not a trace of thought or image. In other words, every image and thought form, every inclination and habit is reinforced, if not extinguished. It is easy to predict that when we die and our mind slowly goes out, the first thing that happens after death is the dissociation of image processing, in other words, the fragmented worlds of our mind fall apart, because the „imprint" of a mind slowly disintegrates after death as the consciousness is trapped in these projections, introjections. This is what the Buddhists call the „intermediate stage." There are psychopomps that assist in such transitions to other worlds and can penetrate fragments of the mind or introduce consciousness into a vehicle (a new subtle mind and body). Likewise, there are planes, dimensions, and domains that are psychoreactive and designed for various purposes in which the

fragmented spirits can be trapped along with the conscious element and into which they are born.

In the many years of my experience, I have been a wearable suit, a medium, a baked, expansive, extremely self-aware spirit for many entities. I was able to host several entities in the temple of my body, and while resisting being overpowered by their entities and protecting myself from injury, I witnessed those who supported me on my journey. It is a constant battle for the sovereignty of the mind, against inferior intelligences and lesser confused beings who are concerned with dominating or enforcing their flawed will. They sought to gain total control over my body and mind, whether by violent, vulgar or viciously subtle means. At the same time, they invited or welcomed higher intelligences as my beloved teachers who wanted to expand my intelligence, my perception, my experience, my human nature and my sense of divinity. I perceive the pressure in certain parts and circuits of the physical brain and central nervous system, feel different kinds of amplified energies, learn about the characters and qualities of the gods perverted and tempted by bestial beings. Feel the magnetic power of the gods, get infected by their power and abilities, recognize their energetic forms and shapes. Ignited by various degrees of their strength and abilities, perceiving the general feeling and wear of such assimilation that allowed me to research and write down actively and continuously afterwards.

Introduction to Incarnations

Any attribution of an objective reality to the intersubjective and subjective experiences, phenomenal but beyond the socialized and conditioned reasons, creates a subject-object relationship. It is not a matter of denying the possibility of an interdependent existence of certain beings and dimensions — it is solely a matter of preserving reason, of not becoming a slave to such a relationship, but a master in the realm of one's own mind, which can confirm what truth might lie in the observations discovered, what knowledge and wisdom might be learned. One avoids multiplying realities beyond what is necessary, and does not allow oneself to be impressed and excited by things that some find anomalous, frightening or terrorizing, but considers it a rare gift to expand and coalesce with the unmapped territory, gradually mapping and conquering it, until adapted, we work through it with skill.

The aim of this work is to provide an alternative framework for thinking about incarnations, avoiding the pitfalls of religious scripts and not letting the understanding of this phenomenon revert to the Middle Ages of so-called „possession", as in the Abrahamic religions (sic!). First of all, I would like to emphasize that this document does not take up the semantically familiar term, and as a medium I will refrain from criticizing such encounters, but rather focus on their understanding. Incarnation has been colonized by monotheistic religions and usually means to be dominated by a malevolent spirit that in fact stakes out the perspective and divides the world into the divine, which in the Abrahamic monotheistic model does not

take possession of human beings, and the diabolical world, which does. I prefer to observe this world with partially Hindi perception. I would like to illustrate it with a fragment from the work of Heinrich Cornelius Agrippa, the great student of Johannes Trithemius in which possessions, inhabitations and incarnations by lower, middle and higher spirits and intelligences are described, which subsequently leads to a modernized version of such understandings.

Fragments of Heinrich Cornelius Agrippa, Chapter 60 Of Madness, and Divinations which are made when men are awake, and of the power of a Melancholy humor, by which Spirits are sometimes induced into man's bodies.

> *"It happens also sometimes, that not only they that are asleep, but also they that are watchful do with a kind of instigation of mind, Divine, which Divination Aristotle calls ravishment, or a kind of madness, and teaches that it proceeds from a melancholy humor, saying in his Treatise of divination: Melancholy men, by reason of their earnestness, do far better conjecture, and quickly conceive a habit, and most easily receive an impression of the Celestials. And in his Problemes saith, that the Sibyls, and the Bacchides, and Niceratus the Syracusan, and Amon, were by their naturall Melancholy complexion Prophets, and Poets. The cause therefore of this madness, if it be any thing within the body, is a melancholy humor, not that which they call black choller [choler], which is so obstinate, and terrible a thing, that the violence of it is said by Physitians [physicians], and*

Naturall Phylosophers [philosophers], besides madness, which it doth induce, also to entice evill spirits to seize upon mens bodies. Therefore we understand a melancholy humor here, to be a naturall, and white choller [choler]. For this, when it is stirred up, burns, and stirs up a madness conducing to knowledge, and divination, especially if it be helped by any Celestiall influx, especially of Saturn, who seeing he is cold, and dry, as is a melancholy humor, hath his influence upon it, increaseth, and preserveth it. Besides, seeing he is the Author of secret contemplation, and estranged from all publike [public] affairs, and the highest of all the planets, doth alwaies as with call his mind from outward businesses, so also makes it ascend higher, and bestows upon him the knowledge, and passages of future things. And this is Aristotles meaning in his book of Problemes. By Melancholy, saith he, some men are made as it were divine, foretelling things to come, and some men are made Poets. He saith also, that all men that were excellent in any Science, were for the most part melancholy. Democritus, and Plato attest the same, saying, that there were some melancholy men, that had such excellent wits, that they were thought, and seemed to be more divine then humane. So also there have been many melancholy men at first rude, ignorant, and untractable, as they say Hesiod, Ion, Tynnichus, Calcinenses, Homer, and Lucretius were, who on a suddain were taken with a madness, and became Poets, and prophecied wonderfull, and divine things, which they themselves scarce understood. Whence divine Plato in Ion saith, many Prophets, after the violence of their madness was abated, do not well under-

stand what they wrote, yet treated acurately [accurately] of each Art in their madness, as all Artists by reading of them judge. So great also they say the power of melancholy is of, that by its force, Celestiall spirits also are sometimes drawn into mens bodies, by whose presence, and instinct, antiquity testifies men have been made drunk, and spake most wonderful things. And that they think happens under a threefold [three-fold] difference, according to a threefold apprehension of the soul, viz. imaginative, rationall, and mentall. They say therefore, when the mind is forced with a melancholy humor, nothing moderating the power of the body, and passing beyond the bonds of the members, is wholly carried into imagination, and doth suddenly become a seat for inferior spirits, by whom it oftentimes receives wonderfull wayes, and forms of manuall Arts. So we see that any most ignorant man doth presently become an excellent painter, or contrivers of building, and to become a master in any such Art. But when these kinds of spirits portend to us future things, they shew those things which belong to the disturbing of the Elements, and changes of times, as rain, tempests, innundations, earthquakes, great mortality, famine, slaughter, and the like. As we read in Aulus Gelius, that Cornelius Patarus his Priest did at the time, when Cesar, and Pompey were to fight in Thessalia, being taken with a madness, foretell the time, order, and issue of the battell [battle]. But when the mind is turned wholly into reason, it becomes a receptacle for midle [middle] spirits. Hence it obtains the knowledge, and understanding of natural, and humane things. So we see that a man sometimes

doth on a suddain become a Philosopher, Physitian [physician], or an excellent Orator, and foretels [foretells] mutations of Kingdomes, and restitutions of Ages, and such things as belong to them, as the Sybill [Sibyl] did to the Romanes; but when the mind is wholly elevated into the understanding, then it becomes a receptacle of sublime spirits, and learns of them the secrets of divine things, such as the Law of God, the orders of Angels, and such things as belong to the knowledge of things eternall, and salvation of souls. It foresees things which are appointed by Gods speciall predestination, as future prodigies, or miracles, the prophet to come, and the changing of the law. There are also some prognosticks, which are in the midle [middle], betwixt naturall, and supernaturall divination, as in those who are neer to death, and being weakened with old Age, do sometimes foresee things to come, because as saith Plato, by how much the more men are less hindred by their sence, so much the more acurately they understand, and because they are neerer to the place whither they must go, and their bonds being as it were a little loosed, seeing they are no more subject to the body, easily perceive the light of divine revelation."

Psychoreactives

A series of tendencies, natures, whether in an integral being, an extended field of consciousness, or a strange psychomorph, or a corrupted energy, an egregor, a god-form,

a magical field or current, a dimension, an independent God, a Goddess etc., focused in a ray, can be interpreted by the human mind. It reacts with the structure of the nervous system and influences both physiological, psychological and occulted pneumatic effects. Nature is a general inclination toward a substance of a being in its reality or dimension. Humans are thought to have six senses, including the mind, apart from possible magneto- and electroreceptive senses, possibly others, as enumerated Siddhis — that is the souls ability that is oft mistaken for more material endeavours. There are entities that may have multiple senses that are organs or apparatuses for contact with a reality, not necessarily the one we perceive, and they do not require biological backing, they may be basically disincarnate. Entities can at times integrate with, assimilate, modify, pervert, expand, regress, or evolve the human mind and brain, or be absorbed by the human mind. The regular biopsychological and physiological factors are considered as the basis for the functioning of the human organism. They explain the processes in the regular cognitive science in an interconnectivist way, but they are mutable and sometimes overridden by effective, experiential and ethereal influences capable of altering the biochemistry, homeostasis, electrical conductivity in the neural structures, bioelectromagnetism and the whole biological foundation of the organism as well as its hidden components.

Ethereal natures are not always compatible with individual character and biopsychological makeup of a human being, producing weird perception, eeries gustos or even madness and in critical situations — atrocities. There are natures that are docile and expand our natural capacities, extending human na-

ture to divinity, and those that set us back as something unnatural and strange or bestial and inhuman. However, they do not work in the void, we are not a „tabula rasa" but a more or less uniformly formed human being — hence the natures that focus on us work on our past memories, past experiences and inclinations, our hidden motives and deeds, addictions, attachments, emotions, bloodlines, spiritual lineages, thought carvings, mental habits — all of which can be read by certain natures for whom some things about us are evident and others hidden. We are all born into a certain socio-historical environment, into wealth or poverty, into education or lack thereof, into moral and ethical upbringing or being on our own in this regard. We can be principled or generally loose and demoralised. Sometimes a nature that is simply different can lead a human mind to extreme states and bestiality, not by the power of its intelligence, but by a psychoreaction with certain archaic parts of the brain. It is quite different when a malevolent intelligence tries to do the same by replacing our nature and making it an executive tool of malice. Likewise, uncanny beings and energies can often produce states that are simply uncanny and bizarre to a human being, but they enrich us with experiences, if we survive them.

Everyone has a psyche that is formed to some degree. While subliminal or overt injuries can exploit the cracks in a person's personality to penetrate it and replace the person's nature with their own, a well-formed personality can use the cooperation of various entities and intelligences for a specific purpose and form the mind and psyche along the way. On the one hand we have the typical human psychology, on

the other hand we have entities capable of influencing the conductivity, for example — of neural circuits of the mind, with the ability to change biochemical reactions in the physiological brain and override the circuits of the nervous system. It can change the whole personality and thinking style, corrupt us, incite anger, murderous thoughts, it can give us different abilities, or temporary knowledge of arts and sciences that we did not possess by our own study (dancing, fighting, knowledge of languages), it can develop noble or unhappy habits, make us addicted to substances, or help us in scientific, artistic and spiritual matters, depending on the nature of the being. It is as if the human experience from all the centuries of its existence were suddenly accessible to us, not as an anonymous dead experience, but as flourishing intelligences, souls and spirits of all the greatness of the past, invoked, if not by planets, stars, then by hidden worlds of the Earth.

Example: I was standing next to a mirror, staring into it, when a shadow hand appeared and passed right through my skull, causing temporal dissociations of mental processes, dissolution of identity, and a general implosion of the structures ordering reality, while the mind was flooded in confusion, alienation, and utter chaos.

Conclusion: It could be that the disruptions of the ionotropic pathways in neural circuitry was affected or temporarily distorted so that the human bio-computer was destabilized by an external malignant entity, causing a psychotic de-

compensation until stability was reached again.

Other examples include nested entities affecting the energetic homeostasis of the organs (thus affecting the biochemical responses), and although normal medical treatment is of prime importance — and I never undermine it, otherwise I would be a charlatan, certain agents responsible for the imbalance can be removed by healing entities (occult etiology of the disease and its resolution) or a healer working with them. While those that act on human nature (Hsing, as the Chinese called it) are considered beneficent, those that divert energies to the lower or bestial nature are to be avoided. In truth, different natures can access our minds, and not every change is a sign of influence, but according to the author's experiments with subjectively felt energy and tracing the mental continuum, many do, and whether positive or negative from the human point of view, it is what we make of it to achieve individuation, as cuts and polishes on our minds and souls. The world is populated by entities long forgotten and many people are simply closed to such influences through the means of perception, but as often observed, even people who do not directly believe in such things are the easiest material for influence, as the author noted in his presence the use and abuse of ordinary people while certain entities used their minds, nervous systems and bodies against him, of course, even more benevolent entities can impress and influence people to some degree. People who are not trained to patiently and calmly recognize such activities will most likely overreact, react with fear, or go insane. People exposed to such a change often use two defense tactics: either nihilation (it did

not happen) or rationalization (I had a bad time) and quickly return to their normal routine. The entity does not undermine the existing personality, but uses the existing psychological traits to affect it, changing it over time through long-term cueing, which is an example of an injury. The positive side is the development of new skills, new personality traits, being more human, cooperating with higher sources. It is not necessary that the entity „carries" the body and mind all the time, it is enough to have an association with a particular entity, and it can occasionally remember itself when we are in the net of its contractual influence. However, the most powerful events, injuries or enhancements occur when the entity carries the body and mind and actively influences the character. I will not attempt to describe what these entities are made of, neither the subtle yet powerful deva beings, nor demonic powers, nor all the realms of otherworldly life in between and the „fauna and flora" of the other side, but it would be interesting to describe the components of the human soul and associate them to some degree with domains and dimensions that might have access to our mind and body through these components. They all have their origin story, which is different from the myths that the great religions have created about them (the Fall, the Primordial Evil). We will rather trace certain developments as the natural evolution of certain dimensions and associated reality frequencies and the splitting of the human mind into „chthonic" or more animalistic, „civilized" or with fixed valuations about the world and „stellar", that rare particle of our nature that reflects the microcosm.

Composition of Being

Modes of Act:

> ***Active*** *(as in initiating change)*
> ***Passive*** *(as in being recipient to change)*
> ***Reactive*** *(as in active or passive in reaction to change: Justice)*
> ***Still*** *(as in not influenced by change)*
> ***Transforming*** *(as in mediating/modulating change)*

Environment:

> ***Reality*** *(what is taken as a graspable "real")*
> ***Plane*** *(what is taken as reality but known as an illusion)*
> ***Dimension*** *(what is the backbone of any illusory "real" itself being the foundation of it)*
> ***House*** *(what is taken as a certain order within dimensions or realities)*
> ***Current*** *(what is an exhibitable constellation of any reality, dimension, or plane, composed of factors influencing others)*

Constituents:

> ***Aggregate build-up*** *(meta: how many bodies or vehicles of different types a being has)*
> ***Senses*** *(meta: any organ or apparatus of contact, or interface with the universe)*
> ***Nature*** *(meta: essential core on which one's inclinations rely)*

Inclination *(meta: half-governed by karman, half-governed by volition, constitution, discipline, self-governance, principles)*
Topography *(meta: topographical matrix of all of these combined on scales defined by the variables and attributes)*
History *(meta: distinguishable being, or energy transitioned throughout all past forms throughout the linear, cyclical, or oroboric being, tainted with all the energies or vasanas going through shakti "pure force")*
Geneaology *(meta: the more clustered clans and family lineages, and affiliations)*
Karman *(meta: the tainting of "pure" force with inclinations shot into the universe, and produced, transforme, refined, in all variations and mutations)*
Genus *(meta: the classification of being, which share common grounds by various variables and attributes throughout all other principles and scales)*
Family *(meta: the shared characteristics and unity of shared variables and attributes within a genus; Genus of a homo sapiens sapiens thus might share other characteristics with a different family through modifications, adoption, kin, descent, past history etc.)*
Direction *(meta: general vector of movement in an order or chaos of all the attributes, and variables listed; direction may be scattered, focused, or void)*
Substance *(meta: the constitution of one's being, essential core without which the being would not be the same being, regardless of observation by a different one);*

Competence *(meta: the ability to move in one's own surroundings, cross-dimensional, all extra-dimensional)*
Influence *(meta: the ability to exert pressure, either through constitution, impression, or "magnetism", skills, extent of one's range of competence upon other beings)*
Range *(meta: the extent of working in given array of worlds, dimensions, realities)*
Force *(meta: the ability to implement influence, competence and range or transform energy and beings towards a given point, or direction, influencing natures etc. Either in accord with the cosmic laws, against them, by the constituted substance, or volitional movement of the force, or passive modulation and negotiation of the force*
Strength *(meta: the stability or immovability in any endeavour that requires transformation from one state into another, or keeping still with a greater reference)*
Independence *(meta: self-reflection that is settled in its substance, authenticity, and may be separate or unitive at will; it is the repetition of self-reflection on an individual level, in which one is "disconnected" and connected at will)*
Connectivism *(meta: the amount of networks or nods that are affected by any of the aforementioned, all aforementioned may be related in a connectivist manner with others)*
Age (meta: the age of a given attribute, inter-lockings)

Origin:

Construct: *Meta: aggregated at one point in time, or developed over time)*

> ***Ontogenetic:*** *Meta: recurrent atavism throughout time and developing*
> ***Created:*** *Meta: developed within a pocket of other being*
> ***Illusory:*** *Meta: empty apparition*
> ***Effective:*** *Meta: intelligent, conscious, self-conscious*
> ***Essential:*** *Meta: possessing a core, nuclear*
> ***Mixed:*** *Meta: any of these inter-modified*

Distinction between the types of influence

— Possession, Control Incarnation, Psychic Overdrive

When a dominant entity or agent seeks to take control of the mental and psycho-somatic aggregates of the controlled, violating the original will, psychic energy, and psycho-somatic functions of the artifex/artifexa, or exchanging certain abilities and mental attitudes on a contractual basis.

— Medialization, Invocation

When the artificer/artifexa consciously or semi-consciously is a medium for a particular entity and withdraws parts of his/her ego and consciousness to give the entity a fuller expression. Such processes can be subtle, subtle, or completely autonomous but within the Artifex's agreed control.

— Avatarization

When the Artificer/Artifexa becomes a vessel for and cooperates with a higher entity, deity, an interstellar intelligence through a human mind and psychic attitude to achieve specific goals of a deity or interstellar intelligence in a local continuum mediated by the human mind, and cooperates with it through human focus to catalyze greater forces. It is like temporarily becoming a human demigod to accomplish a specific task or to serve as a priest-avatar of a deity or higher ensouled intelligence.

— Emanation

When a particular entity or deity bestows its attributes that shape the artifex's psyche, along with augmenting abilities that the artifex does not normally possess, or when it blocks, withdraws certain abilities and psychic attitudes, including character for the purpose of manifestation, sometimes trying to overpower him, sometimes being completely neutral but subtly adapting to his nature, sometimes assisting him in certain endeavors.

— Portalization

When the mind of the Artifex, Artifexa is used as an interdimensional portal for trading with entities through realities or communication, and they temporarily carry and deform themselves through his mind, sometimes taking on his characteristics and psychic traits. Kernelization of the mind, or creating crossroads of currents and dimensions through ar-

tifexa's mind.

— Trancisation

When the mind of the artifex is induced in trance states and allows the expression of an entity while retaining consciousness, or when one is completely lost in the trance state yet allows it to control the ceremonies, rituals, and expressions, or under the condition of a psychic override and knock-out of consciousness, one merges with a particular entity and fully manifests its character, nature, and abilities.

An foreign influence occurs when an action or thought, talents, traits, abilities, character, personality, mental attitudes, energy attitudes, and mental continuum is influenced by any entity. The term can be extended to the activity of the split mind, i.e., any mental split that results in the creation of a pseudo-entity carved from a pool of psychic resources, e.g., a god-form, a tulpa, a psychic larva, an egregor, a shadow servitor, thus automatons, or a free true entity that is intelligent, self-reflective, and independent of mind. It can also be any memetical possession or ideology possession. Anything human that creates a bio-psychic form or a thought form, or an energy form that can be a separate or mixed strand of energies, can inhabit and influence the mind and pass from one mind to another. Although the formation of mental egregors and god-forms is one thing, they have a more limited field for influencing the human mind than autonomous psycho-forms and beings. After influencing, the mind can be changed, enlarged, re-

gressed, blocked, strengthened or filtered by the character of an incarnating or influencing agent. For example, its intelligence, characteristics, energy capacity and tendencies, which is different from the preliminary will are detected. This can happen as violation, e.g. regression, overpowering, devolution, perversion, corruption, or cooperation e.g. improvement, collaboration. It may be a positive facilitations e.g. granting abilities, mental skills, acumen and psycho-physiological attitudes that are not present in a natural environment. All this is perceived through the difference between the primary psychic macro-programs observed from the position of the Self, which maintains the constants of comparative control of „what is", „what was" and „what should be" in the contibuously observed psychic millieu. The acquisition of such a HGA springs from introspection, experience, introspection, contemplation, meditation, sublimation, conscious volitional sense of direction, it is a conscious superego that lives for itself and tends to form, receive and give. It is either separated from the mind and becomes a genius or a Juno through magical operations, or it already exists on a higher level that must be recognized and consciously directed, it is the throne of body, heart and mind of the regular mind.

To become aware of such changes in the magical consciousness, it is necessary to actively or retrospectively observe the mental continuum and to maintain and train the memory while conversing with and comparing the superego. Observable influences occur by adding, subtracting, overriding, supporting, subjugating, or extending personal mental and psychomotor qualities with those of the external agent (alternative mind), augmented by non-transferable qualia

of the subjective emotional, cognitive-affective aspects of mental life. They can be traced with the help of energy shifts, that is clairsentience, which give a clearer indication of the change occurring as different pressures in the field and central nervous system of the subject, with differentiated energies shown by a variety of entities. They are perceived as a magnetic disturbance or as a discerned physical, empitic sensation, and the shifts are particularly observable in certain areas of the brain and nervous system. However, when such conditions are severe, it can be difficult to break free from them, so strict discipline, self-control and self-knowledge can ameliorate or remedy such conditions.

Perfect avatar, in which the will of man is subordinated and the qualities of the being can develop almost completely. A distinction is made between overrides, or when a man is forced by the forcible override of his thought processes to obey and carry out the will of the entity. To be distinguished from benevolent incarnations, where the evolved magician-medium is fully aware of the influence and does not confuse and cooperate with the entity. The body and the mind are thus one temple. In general, the will is never violated by a higher being, it can be modified, enhanced or inspired by a particular deity, hero, demigod, being, daimonion, entity, non-entity psychomorph, spiritual intelligence etc. The richness of the ancient bestiaries should be sufficient with respect to the invisible worlds, even if some of it was also subject to natural human imagination, observations of invisible-invisible worlds were not so uncommon. When their superiority in wisdom, insight, power, justice, love, and

passionate benevolence toward human beings and this world is recognized, the will is temporarily withdrawn to accomplish a common work of greater commitment. If it is recognized as malevolent, it is either expelled, or the offensive must be survived by strict discipline and patience, or by the help of beings who can contain or destroy the influence.

Incarnation ab ignorantia, in which the psyche, because of its immaturity, enslavement, or ignorance, is not well formed or is easily influenced so that it commits certain acts or is subjected to mental continuities that would not otherwise occur, without having the slightest idea that it is in the mind of the ignoramus.

Whole-body incarnation, in which the human aggregates that are influenced become an extension of an entity's will, usually after a personality core has been formed and a certain degree of awareness and introspection has been achieved. Skills manifest that allow the entity to speak through us, the incarnation (entity) usually understands the mental language of thoughts, various craft skills and psychomotor skills (dancing, fighting) are temporarily acquired, one can easily train in this way various scientific disciplines, arts, crafts and sports, and it requires fewer training hours. The author has experienced such an incarnation in practice. When he danced in the mud, he temporarily acquired wonderful fighting skills and agility, so that he almost flew through the air, only to return to normal a minute later. A Chinese master from the Tang Dynasty (6th century) who taught the emperor was also contacted

and helped with the training. Another example was the pagan philosopher Hypatia (or her emanation) who helped with the studies of Neoplatonic philosophy. I believe that there is a whole family of high spirits from the past who could enrich humanity with their genius if we were more open to their guidance – and probably they continue to guide us.

Semi-corporeal incarnation, where the entity blocks certain qualities in the individual's psyche while unfolding others. If the entity is not trained in a particular skill, actions in that discipline will be much more difficult. If it is powerful, experienced and old, there will be extreme clarity of one way, deep and stable feelings that enhance the cognitive attitude when viewed through the human anthropo-empathic lens. When an entity is bizarre or multi-existent, it is perceived by the human central nervous system in different ways. Some are more archaic, older, others are catalyzed by the human mind as something non-human that temporarily takes over the mind of the human subject and responds with biopsychological and psychopneumatic functions in different ways.

On the Origin of Demons

To my guardian demons. To the violent tribes and the unhappy dead, may they find splendid forms and solace in the beauty of nature and the world among the Gods.

Forces a priori and the birth of men into the world

When the human-animal separated from the world of mystical participation in the organic whole of nature, when its mind yelled "I am I", when its souls said "Tat Tvam Asi", when its body started fashioning tools, hunting and gathering, harvesting first crops and domesticating animals, he was forever separated and tragically lost to the world of nature, the womb of Gaia, Aphrodite Genetrix. It must have been a tragic reflection, the birth of mortal consciousness under the infinite stars, among the eerie territory that inflicted the teleology of conquering, of conquest.

In fact, I believe that every conquest is attempting to escape

the painful longing for the womb of nature, to constitute the human atom as something greater, greater than nature and the world. The transformation of minds and the noo-sphere followed, an animal's nature is perfectly pertaining to itself, a men is a sick animal who needs to find his nature, for there is no returning to the abandoned roots. In the great freedom, he coins his nature. A half-divine human animal is seeking the awe that it has lost in nature among the spiritual worlds, if it seeks at all.

"Gods don't contradict nature" – Porphyry, therefore they must contain the secret of longing and loss of the original state of men. There is a secret of resurgent atavism, that when a man, a woman finds itself again among the Gods, they see that out of nature they developed and to safe harbor of nature they returned, yet deified nature, that of all time.

Infinite past is infinite future, as every present testifies. The development of mortals from human animals already contained eternity, a new form – yes, an eternal Anima Mundi – that knotted and plotted itself throughout their existence – always present. "I am the child of mother nature and starry heavens, yet my race is Heavenly", what did this phrase on Orphic Golden Tablets mean? That Heavens are atemporal, that they are an eternal golden braid that weaves itself through life and forces, that a human animal, born of Earth, is linked with eternity of the past, and eternity of the future through the common denominator, most noble one, of all that ever existed and all that will exist.

That affirms the evolution of life-forms, that also bears the sacredness of life that may annihilate, devour, tear to shreds, infest, parasite, eat, hunt, conquer, and in the end – become recti-

fied into the Godhead. A human animal has the ability to symbolize, and symbolize in language, in glyphs, in cave paintings, in uttering, in calls and answers, and the complexity of this symbolization is the syntax that is capable of. What differs a hominid, homo erectus, from homo sapiens sapiens shaman is a degree of its capacity to manipulate the world symbolically, through imagined realities, effective, yet ignorant of the workings, and through manipulation of its world, spiritual inclusive.

A learned magician is merely a civilized shaman, his arsenal of tools of symbolization has grown with civilizational science, syntax, semantics, that shaped his mind in hermetics, and yet – so many modern men are deprived of the capacity to use their finest tool, to symbolize in an advanced, splendid, beautiful, humane fashion, to capitalize on the finest achievements of the civilizations and cultures and to incorporate what is nowadays treated as some left-overs of ancient past. Men is a victim of symbols and signs nowadays, he no longer belongs to the great spiritual dream, he is repeating and replicating a sandbox of what he absorbs and digests.

Like every tekne created by men that overarched men, it made him into a slave of his creation, from mystical participation in nature to participation in the realms of Gods and spirits, it solely participates in his own creations now, reproducing dead content, context in the void that poses as meaningful. We are the narrative machines, the dead processors of dummy-objects and reified shrouds that command us.

We have descended into the Plato's catacombs, that even if someone would point towards the exit, we have to pass through the labyrinth of caves, and we believe in everything we find

in each cave as if it was real, we stop in benighted delusions as if they were the gist of the worlds ontologically objective forces, and ideas, that illumine the shadows on the walls, we watch the spectacle withal turning towards the philosophical essences, the truth that they contain, turning them into a sport of the shadows.
May the Hekatic torches guide us out of this underworld in life and in the hereafter.

The false Enochian doctrine of the "fall"

The much popular and exploited Ethiopian-Aramaeic "Book of Giants" in the second Aramaeic Enoch Pentateuch, thwarts the story about the Babylonian Igigi-Gods, worshiped as Elohim by the Hebrews in Hebrew pre-monotheistic times, i.e. pre-6th century BCE and labels them as "Nephilim". In fact "giants" were the sons and daughters of Gods reborn in flesh, they surpassed the mortals not by size per body, but by the strength of their daimon, their intelligence, their wisdom and their occult skills.

The story about the purpose of Nephilim in taking the daughters of mortals is also false, their duty was to govern and distribute fates and destinies on behalf of the Gods. The apocalyptism contained therein was much exploited and the eschatonic 'revelations' of the Jewry were carried into the Christian religion. The Book of Watchers spawned the idea of the fall of angels, whereas it is a misguided rationalization of the exis-

tence of other forces guided by a typically manichean division in "good and evil". Moreover, they carried over this error into Christianity, where the existence of demons is justified by the idea of the fall.

Interestingly, it may be that it is a deformed legend of the chief rebel Igigi, the dragon Aw-Ila, who disobeyed Annuna Gods and for his transgression from his blood Belet-Ili, according to myth, created the race of men. There are in fact, no "fallen angels", the demonic tribes of the underworlds and astralistic chtonic domans have nothing to do with them and function in their own dominia pertaining to their own worlds, they belong to the ever-weaved organic whole of the world and have their respectful place in it.

The only "fall" if we want to consider it, is being reborn in the animal world, that is when a daimon of a greater order is migrating into human flesh, it merely means incarnation, inasmuch as abandoning the Dionisian tomb with death and being restored to one's rightful spiritual domain should be considered disincarnation, or "ascent". The movement up and down the chain of magnitude of being may be also vertically considered "fall" or "ascent", but that should be understood as moving in-between the worlds, from the Divine Fire to chaos of the cosmic Tartarism.

The mystical directions on the Rose of the Winds should be understood both as moving through space, but as co-ordinates depending on the eye of a beholder, the Sun is rising in the East and carries the souls from the South, in summer equinox it is giving birth to souls in Cancer, whereupon they are released in Capricorn in the North during the Winter Equinox, likewise,

Osiris is rising from the South, or the underworld in the Winter time and is enthroned in the North during the Summer equinox. Every culture sacralized their directions differently. Right now, I'm sitting with my face towards the wall, Northwards and with the eyes of imagination I can reflect on Cygnus, Ursa Minor behind the walls, and Draco with Sirius, Orion and Aldebaran behind me. Yet, it is relative to my position, and is not in accord with cultural sacred clocks, astronomical and astrological meanings. The point of reference is always the real, not my personal projection of the real. What is hidden, the underworld, South below the Horizon, is the domain of the "fearsome unknown", the "tomb of the planets, moon and Sun", it is called profane, but should be called sacred, inasmuch as the sacredness of unknown illuminating darkness is untouched by the profane, so it is seams profane to the fearsome, and what is known appears as sacred, but it is profaned.

The original meaning of these terms meant "touched and appropriated by humans", i.e. profane, and within the demarcation of the Divine, that is sacred, untouched by human beings. The trick lays in perceiving the known, the profane, as sacred in each instance of its rediscovery and consecration, paying attention to the little Gods of life and death makes lives a great mystery. Often-wise thus the "underworld" is confused with what lays below, and is done away with as infantilism of the primitive thinking, the South that in Arabic lore is "filled with demons", let us not confuse the spatio-temporal directions with metaphysical verticalization of the domains, at certain points they conclude together, that is both the "South and North" are a great cosmic void. Yet, it is the North, because of the spa-

ciousness we experience when gazing up, the unaccessible awe and terror of mysterious quarters of the universe that makes us reassured that to conquer this space is to become initiated. It is the sacredness of space that we see, within the range of our seeing that makes us wonder, not the unseen that we almost never contemplate.

Therefore the underworld of shadows, the Plutonia are the gateways into the dimensions of caverns and subterranean worlds that one can visit in soul only, yet Styx and Acheron and different worlds, not detached from the spatio-temporal dimensions, as there is seamless integration of all the places of interest.

The organic view of the world

Every "bestiality and idyll" in the eye of the beholder belongs to it. The civilizational training in defining humaneness: The prime duty of civilization is to shape the logos and the definition of "humaneness".

"Everything is interconnected" – is a much repeated phrase. Yet, how exactly is it interconnected? It's not just connecting the dots randomly, there are profound laws that are operating in the world. As an example, let's take the error of sympathetic magic, it's the same statement as "everything is interconnected", so for instance enchanting a mandragora root that looks like our enemy and pinning it should obliterate our enemy. That would posit a common essence between the mandragora and

our enemy, a direct causality – such links may be created by trained witches, but believing that mere similarity creates a synchronicity is erroneous.

There is a difference between an imbecile practicioner of magic and sciences and a master, in that he repeats, neither would like to be in hands of a thaumaturgist nor a surgeon that practices his art withal understanding. The disciples of the universe first of all, learn, understand, and master through continuous repetition, ingenuity, versatility and virtuousity. To repeat the art that know, with ever-fresh phoenix-like love for its reinventing as if always new is the correct approach, it permeates mastership, repetition means "always learning anew, while preserving the mastership". We don't need to break things, or do them the wrong way to reinvent them, we need to be the stewards of respect and childlike marvel to the things we already know, and proceed likewise with everything we acquire – with love, commitment, and engagement in the pursuant moment.

To pin-point the inter-connectedness, one needs to know the laws, the common grounds, the denominator, the opposites, the union – "the butterfly effect" is possible only in case of high stochastic successfully run set of effectuated probabilities. Otherwise, let the butterflies fly unbothered, vortexing the air around their wings. Let us use the example from Hindi causality, "this existing, that arises", i.e. the inter-dependence of co-arising events, or flashes of energy as phenomena in time. The seed, the soil, the sun, the right circumstances give away the sprout. The seed doesn't cause the sprout, it is its essential component, instead of a linear causality, we have a multi-polar one. Such systems of causality are married to each other, envault

each other, may be conjoined or separated on a smaller scale, but ultimately they are inseparable.

However, they need context, a defined topological space, which is composed both of chaotic systems, complex systems, turbulence of entropy. "The more stability in the systems of laws, the more effective is initiating a causal relationship", conversely "The more complex and less stability in the system of laws, the more improbable the act, the prediction, the effect". Stabilizing a system, controlling it, imposes an order, yet it is synthetic, no man-made order, whether political, societal, religious ever survived the onslaught of external agencies that act either by fortifying it, decaying, degenerating or destroying it. Therefore the most perfect, eukratic orders would be the ones that would take as many systems into account, instead of controlling synthetic orders, establishing a dynamic way of interdependencies in-between these systems. This is an art, and the greater the populations, technological sophistication, general complexity, the more difficult to establish such a healthy, self-regenerating principle. This gives an organic view of the world in which all forms of symmetries, a-symmetries knotted throughout the physical and metaphysical systems emerge. In absolute terms such world is deterministic, that is everything is acting by necessity, but the content itself gives so much freedom that not only it is a-deterministic, leaving plenty of room for freedom of action. Deterministic absolutes and universals are the structures, for example physical objective laws, in such cases the content itself is modifiable, malleable and free within the grand scheme of indivisibility of the whole. In this, metaphysics should be understood as pertaining to the

whole of the indivisible world, inasmuch as physics, these are different categories of perspectives and experiences, but at their root they are the same, the phenomena, noumena, and a-phenomena are radiantly positing their positive emptiness. Within the fields of action of this positive emptiness, everything happens as manifest, generated, emanated. I posit that an organic view of the world explains the universe better, than that of manichean dichotomies.

That includes spiritual entities inhabiting many worlds, that should be organized around classes, common grounds and functions, the infantile way of viewing the world into "good and evil" is completely conditioned. Shift the rectitude by a factor of a different value, and the perception and perspective changes. Therefore, as the most important value among humans, I've selected the most difficult one – that is – humaneness.

Humaneness is the beastiality and idyll that is torn from the world of abysmal, nature, mortals and Gods and takes shape in form of a logos, according to what the mortal may absorb, how he understands his or hers place in the world and "whence, why, towards what?", it is a teleology of his heroic expression. Humaneness, I posit, is the prime exponent of civilization and a civilization is merely a codification of the values contained in the logos of humaneness.

Therefore the prime duty of a heroic affirmation, reformation, revolutions, is going back to the source of the abyss, nature, mortal and Gods and drinking the ambrosia that renews the very definition of a human, that shapes its mind, heart, soul, genius, science, art, ethos and spirit. It is never a synthetic

process, the Nietzschean "ubermensch" or the Soviet "new man" were violations upon the expression, they would be natural if Nietzsche was the ubermensch he envisioned, or the masskult would be created by the Siergei Eisenstein as the epitome of the idea of a "Soviet man". Philosophers may dream of societies, utopias, dystopias, of new people, but it is ultimately the genius that transforms, leads, governs, inspires, in the Whitehead's sense in his Process and Philosophy: "There are titans that build religious, political and societal orders, and titans that tear them to shreds, building on their cadavers".

The evolution of demons vis a vis human civilization

Given that a hominid, the anthropocene of a human animal is a relatively new phenomena on Earth, and its civilization-creating capacity is minute on the scale of Earthly time, we must take into account that forces antedating the human animal participated in its development, both the abysmal, the natural, the animal, the Divine interfered if not biologically, genetically, evolutionarily, then by mixing with the mind, soul, heart and spirit of the human animal that constituted a wholly new specie on Earth.

The African "Eve", the black shamans already initiated socializing with nocturnal, diurnal, predatory and totemic animals by the means of crude, raw magic. As organized "secret society"-type cults such activities emerged probably in the upper paleolithic, middle paleolithic at the earliest (Hayden, 2018,

p.5) The planetary rays and natures, the stars, the Divine fire of the Sun, previous life-waves, either in the graveyards of forms, or respiritualized participated with inclination and curiosity, leaning and proclivity in the toils of the new race on the meś tree of life. There are two elements here: the conservative element pertaining to the preservation of ethos, nature and being or a given class of entities, animals, Deities, and the malleable element, either by learning, receptiveness, inertia or acquisition. What is intelligent, learns, therefore it may be conclusively asserted, that "hells learn from humans, and vice versa", or "the closer the devil you know, the more he mastered you". I mentioned once, that demons that are a thousand years old know human ways all thoroughly, and rarely ever anything impresses them.

Likewise, the Gods give impressions, but they are not impressionable, they are continuous in their superior stance, towering above all. Gods, you ask? It is posited that humans invented Gods. Humans tend to project a lot upon Divinity, but the ante-human Gods are non-human, they are powers and forces above the stars, individuated in the stars as forces, they may be the remote eerie entities from faraway constellations that are nevertheless ensouled in Hekatic Anima Mundi, the world soul.

The closest Gods humanity will know are the ones that are of men, deified. Here there is a vertical law, a non-human Deity, a force, a power may acquire a human mask to understand it, and then it becomes intelligible with human animals, a human animal that underwent occult operations may become a small deity, the first Gods and Goddesses originating from

mortal human animals were the shamans, the wild men, the native, the ape-man, the human-animal-beast hybrid. The civilized Gods appeared later, in concordance with the principle of learning, refinement and development. Is it a chaos? The Divinity is unfolding to the knowing eyes, it doesn't contradict nature, therefore civilization, it takes shape according to the perception of the beholder.

Ordo ab chao, yet be forewarned, if you touch orders that are as chaos to mortal human animal, what is Divine in terrifying ways, is insanity, because there are limits to what a human animal form may be exposed to. Be advised, that the metaphysical worlds that are proximal to humans are the best to work with, because they are intelligible.

If you are tempted into chaos, and surely some of you will be knowing curiosity of human nature, treat it as auxiliary experiments and secure your grounds, at least protect yourself – beyonds the citadels of safe harbors, if you linger for too long in unknown spaces, you may shatter your mind, soul and heart not by some intentional evil, but by destruction that befalls human animal form when it is exposed to violent, combustible, overarching, monolithic forces that are indifferent to the mortal human animal. "Enter at your own peril, be prepared to perish with no gain".

As long as we don't have a witch-hunter manichean dichotomous, dualist mindset, but an open mind, we may progress through the obscurity towards the light of understanding, and it is simply better to stick to the "known Gods" than provoke the forces of the cosmic underworlds. I've been there, I don't want to go back, and I've built a fortress of classi-

cal philosophy, beauty, ethos, aesthetics, humaneness that protects my perception from madness, even if this bared no intent on recovering my shadows and souls from the cosmic chaos, and I'm lost, I furnish the temple of my daimon, my spirit with splendid things to rebuild myself, to be rebuilt by the Gods and Goddesses, acquire a new god-body, a new soul and shadow posthumously.

The mutual mask taking, the hybrids, the daemoniacs, the shamans

In order to deal with tricksters, we need to know the tricks, the tricksters, their methods and manifold skills. To see through an illusion, we need to be illusionists, discerning what is true and what is false, so that we may dispel all strategems invented to ensnare our senses, fully understanding how are they created, sustained, and how to break them, liberating our minds, souls and hearts. To gain access to parity, we need to create similitude.

How better assume similitude than by impersonation?

To understand nightmares, one needs to be a nightmare, to understand the chtonic forces, one needs to become a chtonic demon, to understand the dead, one needs to mortify, to understand kings, one needs to become king-like, the Gods, god-like. There is both talent, genuine comprehension and actors' craft involved.

However, the most worthy and transparent enterprise are genuine, they are united with the common thread of authentic-

ity of the universe, the truest movements of our daimon, heart and soul are the treasuries of magic. "No one can lie to the universe", there are cognoscendi, tricksters, ignorants and the deluded. The cognoscendi know and pursue honesty, the tricksters know and pursue the trade of trickery, the ignorants do not know, and therefore they are easily deceived, the deluded think they know, but they are deceived, and they are worse than ignorants, but worse of all are the ignorants that audaciously pursue ignorance, in delusion thinking they are cognoscendi or tricksters. The trade of the thief, the idiot, the fanatic and the fool are similar. The workshop of the genius, the artisan, the knower, the magician are similar too. "Great minds think alike", the issue is that petty minds think alike, too.
The question is, can we become the nightmare, the cacodaimon, the dead, the king, the god as naturally as we wear the human mask? If we may, we mastered the natures, and we are no actors but in fact veritable ontologies. If we may not, we wear masks of those entities and play the actors in order to find intelligibility with the worlds different from ours.

The nature demons, the demons of the Gods, the noble demons, the great Daimons

Teleology gains new robes if we seek the proclivity, inclination and karman as motion defined by change in every object in the universe. It is not purposeful, but it is not aimless. The mountain undergoes corrosion, tectonic movements have their

own teleology, of moving from one state into another. The teleology of a crystallizing substance is to develop a crystalline structure. It is similar with animated objects, or for that matter, animals, humans, plants and spirits. The exponent of their nature is their teleology.

Volitional action is self-conscious teleology, inertial, passive movement is a teleology define by causality of proxy conditions and agencies. We may say that life is purposeless and has no sense, but when a human animal uses his or hers volitional powers it forges new sense and meaning all the time – how heroic, something that befits us! Yet, to seek purpose in the unfolding rose, in the growth of plants and their harmonies, intervals of their branches and leaves is to seek a hermetic mystery in the world in which senseless actions of the universe become purposeful and have their own trajectories of change.

Therefore we may call the purpose of the universe as "change", whether it is teleological in human-defined theology is a different issue, we like to seek resolves to our questions. And the question itself begs the answers to be given, and one has to be foolish not to find this aim in the whole civilizational development. Therefore, if everything has a vector of movement and change, so do spirits, they travel from place to place, they change themselves, they are changed and they change others.

Iamblichus defined Gods as impassionate, objective and non impressionable, the pure force does not lack self-identity throughout its essence, and the purest powers in the universe are self-identical. That would throw the indivisible whole into disarray! There power to power, self-identical, yet different, how to unionize? Well, if we accept the paradox that powers

may be self-identical and same-like, yet different, it is very much as that old exercise in optics when light is going through a prism, and preserves its nature, yet is diffracted into manifold spectra, being of same substance.

Let us follow Iamblichean framework, good demons are still prone to change, and are impressionable, but they have a strong sense of self-identity, just like the hero-class of spirits, both participates in passions, or change within nature, as they didn't complete the cessation principle. Here passions are defined by proximity to nature, change as being subject to greater mutable forces, for example natures of planets or the stars, and self-identity as separateness from Platonic sameness.

The minima is sameness, the maxima is the otherness, in Nolanic terms, yet these are absolutes, Opera Omnia tolerates all forms of self-identity in participation in powers, or self-identity in alienation from these powers. What is alienated from participation and possesses a strong self-identity is self-excluded from the greater world, and all forms of nihilism are a representative of such a stance, what participates with a strong self-identity is alike to great, noble Daimons, if it possesses also arete and nobility that is drawn from the reification of metaphysics of ethos, a reflection of the Divine forces in proportion to its approximation in a singular entity. To "dissolve" is to burn out the passions and transcend the animal state of Aphrodite Genetrix, oft confused with losing ones nature, spirit, genii, Jiva, the weaker the souls and spirits the more they are thrown into the vortex of fates and motions, will, as Buddhists say – may be a demon – but volitionality is necessary in order to transcend it and unionize with the greater forces.

Chaldeans defined Apollonic Divinity as "will, act, force", therefore one participates in degrees of volitionality that is in synthony with universes' teleology, and act within it partaking in that force.

The "layers" of calls, the hierarchies, the seals, the modern hermeneutics of art

Every entity that is separate ontologically has a signature, a seal, a secret name. A secret name is the essence of the entity and its ability to be an autokraton self-governing, to "command the secret name" is to command the entity. As such, it is not a "name" but the power over the entity that penetrates its utter being, one may say that lovers in true, honest love know their secret names, when the love is broken, the secret names withdraw back to their owners. When the entity is destroyed, annihilated completely, its name is also erased. When the name is written in the book of immortals, it is eternalized, and until that book lasts, so does the name and being that is beholding it. There are many substitutes and surrogate names that enable communication with the entity or enticing it to do something, or receiving something from the entity, be it through seal, equation, symbol, uttering, syntax, semiotics, semantics, performance. For example, a seal of an entity is a key to invocation and evocation, its effectively uttered name may call it, a numerical representation, a glyph, a sigil, may also prove to be useful. Yet, these are not "secret names", these are names of reference

that may derive from the secret name, or may be merely one of thousands of names that the entity is known by.

As a mortal, I was given the name "Matt", I bear my surname from my father and mother, as a Saturnine intelligencer, I use the name "Saturnin", that is, consecrated to Saturn, my Daimonic name is Fuomo, or Fuomil, that also means "Wherefore", it may also permute and be translated as "Truth" in Chinese, or "Flame" in Italian, the God within me is called Peripsol, which is a permutation of Fuomo by gematric value, and in Greek it means "Round the Sun", or "Circulating around the Sun". Inasmuch as my blood, my genes are the "key" to my biological "essence", my solar Drakon spirit is the "key" to my pneumatic essence, located in Ajna, and my shadow soul and soul were the keys to my occult psycho-sexual, emotional and feeling essence. Therefore, we wear many layers, and each layer may be called many names, and each identity is either consolidated, or splintered. The platinum-class ego tied with gnothi seauton, or knowledge of Self, exhibits a strong sense of homogenous identity that has many functions. Likewise, people with weak sense of selfhood and weak egos will have a tendency to splintered identities that are barely together, as in modern fashion on inventing new "personal pronouns" that further confuses the build-up of strong and robust ego-systems. It is extremely important to have a rock-solid ego knowing its gist, otherwise when we are manipulated, we won't know it. The art of discernment and growth of our characters, natures, minds, hearts and souls is related to self-guidance and assertive defense against any external influences and natures that attempt to influence us towards their own natures or agendas.

To call an entity properly, one needs to know its "outward representation", as various entities rarely carry a magical ID with them, one either needs to be introduced to the entity on its own accord, or use the existing databases. Grimoires and traditional magic brims with seals and names, often confusing one with another, using a given name or seal always risks that another entity will "pose" as the one we attempt to call. Some of those entities were created like automatons or servitors, others were a mere fantasy of the grimoire-writer, and tricksters, deceivers and other lot may simply "take" the invented seal, sigil etc. In order to play with the operator of the seal, word, name and use the sorry magician for its own purposes. The case is easier, if the entities introduce themselves and leave a mark in order to be called, intelligible understanding is the first motion of successful operation. In performative magical ceremonies, oftenwise operators are tricked into believing that "false is true", for example they evoke a Jupiterian intelligencer-daimon, and the medium is possessed by a shroud of an ex-homeless alcoholic, or a soul of a trickster. We need to acquire at least the minimal knowledge of the occult arts to test the beings and their proclivities, and question them to make sure that we have the right entity "on call".

Foolish people are impressed by anything that surpasses their foolishness, and foolish magicians may believe that a trickster-Sathyr is an arch-demon, or that the knowledge they received from a spirit makes it automatically true. That is why intelligence, discernment, wisdom, insight, understanding, discipline, broad education in sciences are required, to multiply intelligence by intelligence, discernment by discernment, wis-

dom by wisdom, insight by insight, discipline by discipline, education by education. We won't receive from the spirits more than is pertaining to them, and the spirits that surpass us and want to share their skills, knowledge and arts don't have patience for idiots. They will support those ready and willing to acquire the learning, some are interest-free and well-meanings, some have their vested interests for the magician to extend their act in the land of mortals, others are fond of using the magician to destroy or harm, according to inclination.

Here it is good to have a "good warlock, evil warlock"" approach, often a harmful entity may overpower our minds, and lets not play immovable monoliths here, and that is used to destroy others, the next day we may be blessed by a Hellenic ancient muse to utter philosophical, rhetorical, beautiful things, and that is splendid. Shape your character along the way, because such influences when self-conscious are extremely useful in determining what is your personal daimon, your true nature and ethos, by the act of discernment of what is compatible with us, and what should be discarded as not in synthony with our Self.

The greater balance in our nature, solidity, the less we are prone to chaos and instability under influence, but also the lesser our abilities to mediumize a myriad of natures. The more we are imbalanced, the greater proclivity to be influenced by cohorts of spirits, that may render us insane and babbling nonsense. The golden mean, if we have mediumistic skills is to find a point between rigorous discipline, and performative "Saturnalia", when all hell breaks loose.

Once upon a time, when I worked with my beloved mistress in a performative ceremony when the planet Uran tran-

sited Taurus, as there were no known reference points for Uranian intelligencers, I constructed dummy-servitors and invited the forces of Uran to take them and their names as point of intelligible communication. This is an example of incitement of particular forces to use the names and seals that are made for them in order to communicate. Gods won't use scrambled communication in order to communicate with the magician, they will use the symbols, visions, inspirations, dreams that are most intelligible between the Magician and the Gods, they may be manifestation of auto-phaneias as in second sight, or dreams and visions that hit right between the eyes as true, honest, vibrant and splendid. When a magician with second sight witnesses Sun-disked wings flanked by Ureic serpents, it is obvious that Egyptian, Ur-Heimatic, Zoroastrian, Yezidi forces attempt to give him a "hint" as to the path, when Thyrsus-Narxos is seen with Golden Eagles of Rome, it the Republican,

Imperial angeli bonum of classical times that are guiding and inspiring, when we see Caducean wands, it is the Hellenic-Drakontes traditions that we pay attention to, when we see Vajra, or a dark-blue skinned Dakini, Hindi traditions calls us, when we see a Mjollnir, it is the Northern Scandinavian wayward signs that support us and call us. In the ancient times, people traveled be initiated in various traditions, be a discipline of those which call you, wisely, study them, work with them and follow them.

How do we know these are not illusions? That may be only conveyed by wisdom, and when a spirit of a demi-god incarnates, when our soulfield grows as large a metropolis, and we are stilled, restrained in awe and wonder, we know. When the

spirits of ancient kings, emperors, philosophers, warriors join us for a while in our carnality, when we are laureled, crowned, armored, when the regalia are bestowed and we proudly feel the weight and form of them on us, we know we are walking with Gods and Goddesses.

What exactly is an auto-phaneia? It is the self-manifestation, self-illumination of a force, a power, God, Goddess that wants to known, it is the revealing of its communication, but never constitutes the true essence of the given being, field, or power. For instance, if my Ex Libris is placed in a book, it's not the book but my signature that stands for "this book is part of a collection of such and such". Isis unveiled, albeit partially, is showing a fragment of the world to the mortal, this fragment is such "Ex Libris", flirtatiously Gods are not known directly by auto-phaneia, they manifest, it requires wisdom, penetrative insight, contemplation, meditation, learning and patience in order to see what is beyond that what is represented in such visions, emblems and images.

Yet, it is still an auspicious sign, to be in the company of Gods, to be reminded of their presence is always a braved noble consolation and affirmation that the Pythagorean path that we follow is a royal one. Still, if a sylph spirit appears in a garden, we may know that it is a sylph, that it has keen aerial intelligence, that it loves nature, but what does it tell us about its beauty, its essence, its perspective, its universe? Nothing much, we may not know it, because it is a "secret garden of Obaron" of that particular spirit, and within her tribe, they are much different, their share in their "secret" is for them themselves to know.

Occult Cross-Evolutionary Perspectives

Orthologic correlations across evolutionary biology between species is a key to scale occult neural interactions that are ontogenetically inbuilt in all modern animals, including human animals. While the most viable theory is that occult echogenetics recapitulates direct ancestor ontogeny, "your inner Eukaryote" throughout its complexity, and various parts of the nervous system, whether archaic or modern may be utilized in magickal operations, or modified in order to achieve particular biopsychological effects, for example the "reptile brain" may be reinforced in order to have create focus, determination, concentration in psychic and intellectual capacity, eliminating emotions and feelings as superficial, it is to be noted that such experiments are dangerous. Apart from that, similar nervous structures and genes when triggered may "attract" the shadow-souls of species whose relatively non-complex neural structure is coupled with intake of given wavelength spectrum (photosensitive PAX2 genes and cells operating in ulraviolet-blue versus the fully-operational mammalian eye that can generate a 'soul'). This is based on an axiom that primitive lust and arousal that is clogged in the lowest parts of the nervous system dependent on its bioelectromagnetic blocks on the meridians will necessarily attract and generate shadow specimen of low evolutionary resonation, while sublimated sexual energies that are generatively flowing to the upper parts of the brain (Ki, Ureic-Ophitic, Kundalini, Hsing) are neurally compatible with higher evolutionary stages, for example translate the human "soul" into a "winged soul" via similarities between avian en-

cephalisation quotient which respective to its small size in birds, is similar to that of humans.

Back to orthologs – an example of similarities between female human and a spider are the Vitellogenin genes that in humans are involved in egg development and yolk formation. Spiders also produce vitellogenin-like proteins for egg development. (give an example of male human animal). In order to fully map and understand the correlations between neural systems, physiology, bio-chemical dependences and their occult functions in-between animals, one would need to track and compare the co-evolution of nervous systems, ortholog similarities in-between species and time, having in mind that different circuits in the human animal when activated have a highly complex and sophisticated "translation" in the world of existing species and vice versa.

The Hekate-Physis "violent and combustible flux of the underworld"

The Pythagorean theology of arithmetics and geometry is portraying the Divine progress from the myth of Proteus, an all-containing force of a Monad, that resembles the Hawaian myth of the "child in the cosmic egg", or the Egyptian "Harpocrates-Atum enthroned upon the silver ocean above Yaaru", according to the Hawaian myth of Kumulipo or Tahiti version of Taaroa (Witzel, 2012), when the shell of the egg was broken, the little boy felt in a solitary condition whereupon he called

and received no answer, and thus decided to "populate the universe with all forms of wonder" starting with Shu and Tefnut, that is force and order, to have companions in the "cosmic play of opera omnia" in this sense springs from the logos of completeness that unfolds among complete darkness. Thus the universe was generated from the primordial solitude, I believe that Gods and Goddesses that cast lightnings of illumination into the Plato's cave (the phenomenal world) are calling back those who go deeper into the catacombs of complete alienation withal understanding of their condition. As for darkness, it is the Tiamatic blind, deepest "Yang", undisturbed it may be understood as a dense homogeneous shapeless form across the pre-generative universe. When the serpent, the boy that was now called Absu broke the egg, it violated Tiamat and thus the cosmic ocean emerged, in titanic, monolithic spectacle the first gargantuan orders emerged in a world where there was no stars, only majestic forms of all potential that was not actuated. There was no time and no space, Tartarus, the Abyss was moving around Absu that was the world-serpent, Ereb.

Inasmuch as the Pythagorean theology of arithmetics explained the stages of the progress and and transmutation of the boy, so the scheme from infinity of all chaotic forms to the simple represented violated Tiamat. The growth reflected itself in chaos, as the force needed the black forms of Tiamat to generate its substance and matter. Hekate-Physis represented in Hellenism these cosmic black worlds in the Tartaric-Chtonic aspect, as the mistress of cosmic waterways, opener of gateways, the reflection of the Stars as Schwarzen Sonnen and the associated network of chaotic under-cosmic tunnels interlinking

them, the pull of the void, heavy power and steel-like force is related to the forces of Tiamat's rape.

The Goddess in mascara, or a mask is initiating mortals into the womb of darkness, without it she is a thriving force of black-demonic aggressive, combustible swirling mass of chaos driving mortals insane in terror. Every terror described in ancient legends, the Scandinavian Jotuns, Rokkr, the Mayan Xibalba, Styx of tar in which the dead remnants of bones and shrouds are suffocated, as I revisited this river, Acheron are "no-places", or dystopias in these regions, according to their proximity to the world, their denseness, their chaotic proclivity, what is preventing some of these forces to enter the world is their "heaviness" and "denseness", the shadows on the surface of black hells are like small fishes swimming in an infinitely deep ocean measured by the Hindis in "Yoyanas", inasmuch as Mount Meru should be measured by states of refined consciousness, or the Daimon-Ajna, perhaps Jiva.

That latter is negated in Lhag Thog teachings, perhaps not because it doesn't exist, but because individual soul, daimon is an inferior form of consciousness to that that expands infinitely in all directions and conquers space and time in perfection, in that pari-Nirvana, or going beyond Samsara means complete cessation and withdrawal into the "foundational consciousness". People who think this is easy, or that "merging with the absolute" is just a decision are dead-wrong. That requires arduous training in a golden, supportive age, excellence in training and siddhi, and reaching togal, crossing the abyss, and then pursuing cessation in perfect discipline which is even more difficult in human form, once it is acquired.

That is not to dissuade anyone from pursuing this path, but be aware that it is not easy, and as a person who relies on Gods for liberation I wish anyone pursuant of this greater vehicle every success in these times. Returning to the darkness, there is also the "black spacious fire" of Azoth which doesn't burn upon submersion of the soul, but warms with eerie radiation and somehow reflects the divine fire of Hyperion that "doesn't destroy, but elevates". The former is the "black fire of the mystics" and is related to the hidden, Black Sun.

The fire-realities of hells have twin-aspects, the world of spacious fire, that some call "Juda" is the Earthly fire, when my enemies attempted to imprison my soul on "Golgotha" or the "Mountain of Terror" as I was crucified in front of Microprosopus, or the countenance of Ba'al, Elder Horus intervened and punished the two culprits that attempted to tie my in this world and exterminate me there. Hells were over-taken by traitors, and times change quickly. The upper fire, that of Hyperion, the supra-solar one is that of elevation, ascension, contemplating one's spirit in the Divine fire is the grand reflection upon the Aionic worlds.

The fence-piercing as Daimon-transformation and the designations to particular spheres

What exactly is the fence-piercing, Eleusis rite, Egyptian Amenta ritual, or "crossing the abyss", as known in some occult traditions? It is the direct crossing of consciousness envaulted

in the spirit in Ajna that becomes transformed by its submersion in a-phenomenal territory, or bathed in the "Waters of Tiamat". Every conscious spirit has a "code" or its composition that is resonating and interlocking with given dimensions, tunnels, synergetic wholeness of the universe. It may be best described by the means of geometry and color which is also translatable into sound, if introspectively the colors of my spirit were accordant with blue-yellow spectra and all the geometries associated with this, my consciousness had access to these particular dimensions that were in synthony with these regions.
Likewise, if the color of my spirit is now dark brown, dark red, black and dark green it may be associated with the analogous colors, for example in Bardo Thodol. The spirit is not the soul, it is usually extremely weak or in a germinal form in every newborn, unless a spirit is reborn in a human animal, the prime function of alchemy was to initiate, bathe, focus, rectify and perfect a spirit, so was the purpose of Daoist schools. It is associated with willpower, focus, feeling of self-hood, identity, magical command, authority, godhood and may be classed in hellenic sense as a "daimon".
Plotinus and Sosipatra had a "daimon" of a little god, little goddess status, and they were inborn to them. The process of strengthening and rectifying a spirit is a matter of training, occult operations, sometimes traumas received and overcame, it is by and large a diamond and the finest essence of a given human that is draws both from Anima Mundi, the world soul and constitutes a monad by itself, in the sense that "every point is the center". It may be compared to the "reasoned spirit" of Galen of Pergamon, or Hippocrates, or the third eye of the

Hindi, the eye of insight and wisdom that allows us to tap into resources un-thought of by other human animals that did not rectify the "pneumatic function".
The powerhouse of the spirit is both the Divine fire and the cosmic dense abyss, and schools that advocated the "descent to the underworld" were really advocating the bathing and transformation of this spirit by soulflight into the Abysmal regions, gathering Tiamatic power of heavy forms and fortifying this spirit, in order to reconfigure the "code" of the spirit and make it star-bound, god-like, likewise, the bathing in Divine fire made this spirit not only strong, as it already possessed a demi-god status, but also deified in essence that it gained access to the supra-stellar regions of the third transcendent, as called by Chaldeans and described as "auto-phaneia" of Apollo.

Beyond time, beyond death, beyond space: Range of operations

Deep is the well of the past, wrote Thomas Mann, yet what exactly is time? It is a measure of registering flashes of events on a hypothetical scale between the interval of one and another phenomena when it comes to precision, or an established range in which these events take place. A second is a synthetically created reference, so is an hour, a day from sunrise to sunset is a range between the references of dawn till dusk, a year is a full orbital cycle of Earth around the sun. Time thus is related to measure of motion that is periodic, cyclical, sequential, when

events are interrupted, or a-linear, we pretend that the motion or event is finished in time and is no more.

We may try to correlate the causalities of co-arising co-emerging events with the concept of time and all of a sudden we have multiple vectors of time, one cycle doesn't fit the other, time becomes multivalent. This may prove the relativity of time when we are going beyond the regular sequestration of events and calling it "time". In absolute terms, we may attempt to define time as the beginning of force, or event-momenta, the critical mass of force in which things begin to happen is the beginning of time, when it unfolds with space, the generation of topological space in which events take place, we've got space-time. For a human being, time is measured by his life-span the ability to observe events distributed in his perception. That perception is neither infinite, nor a-temporal, we are simply used to order things in time the way we do, holding it intuitively as complete and how things work universally. Counter-intuitively we are merely a victim of our perception.

In the Chhattisgarh tribe in India, time runs backward, not forward, it is easy to say and understand, but difficult to perceive. We are used to the fact, that times runs forward, the vector is fixed. Yet, it is proof that the perception of time is not universal, even among human beings. Now, let us run an experiment, we exit out body and the temporal safety of our time-binding habits. All of a sudden, we are in an a-temporal zone, as in a dream, where we may spend hours in a dream, and we just slept for one hour. Our minds, mental sphere, brain, generated a time-bubble that was bent by couple of hours and packed into one hour of dream-time.

In the Ornament of Stainless Light, Kalacakra Tantra, time may be counted in breaths, a breath of a ghost is thirty breaths of a living human being, therefore in a single human breath, a ghost would complete eight breaths, and 24 hours for a mortal would be 720 hours for a ghost, also if a person would walk a 5km/h, relative time factor appearing from a mortal human perspective would perceive the ghost moving at 150km/h. If a shadow-shroud is standing next to our bed for 20 minutes, it really contemplates us for ten hours from its perspective. Sounds gloomy enough, but we can't see from its perspective, we may have just our own. There, the ghost's day is extremely long, but the activities of the ghost are extremely fast from the mortal human perspective. It is not to say, that that is so exactly, but it portrays the a-temporal a-carnal relativity of time. The dead know more, because they are not bound by temporal obligations of a mortal, all necromancy utilizes the simple fact of information gathering, divination, prediction that not only time is relative, but also events in afterlife contain plenty of information about our linear time-scale. Here, we encounter time-scanning capacities, and the more one is liberated from time, the greater his knowledge, foresight of events and prescience of past. Does it mean we can predict the future? Not really, we may play predictions and establish Bayesian probabilities, but from potentiality to actuality one encounters chaotic systems and complex systems, there is fortune, choice, chance, fate, and destiny, so the system is not as fatalistic as it may appear. Yet, to know the probabilities enables us to fix certain outcomes.

Hamartia, as the fatal flaw is a trait of one's fate and character that sows fates and is not tainting time itself, but defines

certain actions that are inevitable and executed in deterministic fashion. In the story of Solomon and the Angel of Death, the man informed about his death, fled towards India, when Azrail inquired Solomon why, and informed that he attempted to evade death, Azrail was surprised uttering that he was on the way to India to take his life there. Fatalism of hamartia is akin to the Wyrd among Scandinavians and Germans: "Destiny is the all-powerful, the unalterable, but also the inaccessible to all thoughts and feelings, it is the absolutely superior power (...) It is the incorruptible, deadly fatal, hostile destiny that mysteriously, ruthlessly, and unrelentingly rules over man."

Can we change the past? The past leaves traces and information, but it collapses into ruin of itself, "Alexandria abandoned by Dionisian company, Serapeion destroyed", nothing will bring it back. Even if we would dispatch the dead to the recover information from the past, they would recover just that – the available information from the graveyard of things that once were. Can we change the future – Aren't we changing it right now? The present is total, it reigns supremely, because the present is the absolute, it is a monolith, ask someone to "capture the present" and he won't be capable because if he were to divide time infinitely, he couldn't – therefore it is infinitely still. We act in the present leaving imprints on it, but we can never access it.

What do we need banishments and exorcisms for? From a human-centric perspective it is to relieve oneself from an unnatural state of mind, soul and heart that is inflicted by a menacing entity. These operations are to relieve the human from the issues that come forth from affliction, therefore to return to the

natural state of what Galen of Pergamon called "krasis", the bases of mental, spiritual and bodily health. Let us remember that these operations have nothing to do with medicine, and they can heal only what was inflicted by the entity, they cannot heal physiological, organic, material ailment. For instance, if temporary blindness was caused by an entity, removal of this entity may restore sight, but if there was no such infliction and one is blind either by birth, or organic dysfunction, or illness or malady, one cannot contradict the laws of nature. In other words, leave the afflictions caused by spirits to the skilled magicians, and that caused by illness or nature, to the physicians and doctors.

There is a general rule in exorcism and banishment, to send something away, one needs to find a force, a power that corresponds with the entity either by similarity, resonating with its essence, ergon (function) and psyche, or having a greater range of operations across dimensions, it also needs to see, recognize and have command over the entity to banish. The most successful exorcisms and banishments are done while co-operating with holy entities that are capable of chasing away, removing, or bringing the troublemaker back to its proper world by overpowering, persuading, dissolving, salvaging, scrying, casting by force, or negotiating to leave.

Often, exorcising demons with "the devil you know" demons is popular in Catholic rites, although most of their ideas of exorcising with prayers, oils etc. Are completely missing the point. The world is simply more complex and cannot be bottlenecked into Judeo-Christian demonologies and ideas

about certain entities and knowledge about their function, modes of operation, least to say ontology.

Daimons

Greek daimon "deity, divine power; lesser god; guiding spirit, tutelary deity" (sometimes including souls of the dead); "one's genius, lot, or fortune;" from PIE *dai-mon- "divider, provider" (of fortunes or destinies), from root *da- "to divide."

> *„If I observed human folly for a thousand years in a thousand lives and did not become the master of human destinies, I would be an idiot; if I did, I would be a great demon". — Saturnin.*

The genealogy of the invisible worlds does not come from nothing. All life on earth, including invisible life, has a history.

The ancients divided the daimons into air, water, fire and earth according to the elements. If we further subdivide these into the scales of the Bardo Thodol (Tibetan Book of the Dead), which distinguish visible light, and extend them to infrared and ultraviolet, an enormous abundance of ethereal and astral worlds appears to us. Not all worlds are visible to siddi holders, clairvoyants and clairsentients, sometimes they are just glimpses, sometimes they are full manifestations, rarely they last more than a few minutes, sometimes seconds, sometimes

they are just flashes. Learning how to deal with what you see and what you think is a coherent entity that responds in real time is another matter entirely.

Trying to map this world is quite messy even at second glance, and one could drown in taxonomies and bestiaries by simply „multiplying beings beyond necessity" rather than focusing on one's own evolution with due respect for all worlds. In the manifold dimensions we are dealing with a vast and strange plethora of worlds quite different from those of our human race. Remember that „daimons" were a higher race than humans for the Neoplatonic philosophers, and the concept has evolved several times. Socrates having his daimon meant that his spirit was a daimon or demigod manifesting his genii and nature in human form. Different civilizations distinguished between personal daimons and demons that bring harm or blessing. They also had many functions, from messengers (angeli bonum) to inspiring forces to harbingers of doom. It has been speculated that they had many origins, they were descended from the gods and were sent as messengers and deliverers or had punitive or judicial functions, they were born from the great abyss, they were born from the chthonic womb as chthonic „troublemakers". Nevertheless, they were to be distinguished from black souls, dead souls or skia, simulacra, shells, shrouds, and a host of other pitch-black apparitions and entities that were not of the demonic race. Plutarch wrote that good daimons became deities, and even considered Isis and Osiris to be good daimons who became powerful deities. He also thought that daimons who were evil or became troublesome to others were restored to order and returned to nature.

In other ways, they took their natural position without going beyond it and without influencing others in a negative way.

Iamblich openly warned against inviting demonic inspirations, because the mixing of these natures with people could have a volatile effect. One may have to deal with an innocent forest spirit (daimon) that is benevolent and becomes a friend that does not even want to hurt our minds, hearts or souls, or with a strange, malignant spirit of a deceased person that appears as a shadow trapped in suffering and inspires similar things when it takes possession of a human being.

How did they come into being? It is necessary to understand that all life on Earth has an occult background and that under normal conditions a multitude of souls with various specialised functions are invisible, depending on the species and lineage of the animal, usually catalogued in evolutionary biology. The metempsychosis of souls, animals and humans and their transmigration and birth into many such invisible worlds seems to be a sacred chaos from which many hybrids emerge. The demon in ancient China was historically considered an animal-deity hybrid, that is, it arose from the unity of nature or the mystical participation of etheric nature in the biosphere. Such hybrids later developed into, for example, the Chinese dragon cult, which according to tradition was a mixture of many animals representing a single wondrous being.

Thus, when the soul of an animal takes on or mixes with the body of a human being through attraction, one acquires the character and nature of that animal. Whether or not an air daimon takes on the body of a human, its character and nature intermingle, resulting in a different understanding of its nature

and a subjective perspective and sense of the totality of itself, insofar as the other entity can experience the human perception of things to an extent that corresponds to its nature.

From the standard perspective, one rarely decides which world one will be born into before and after this existence, although many traditions have sought to master both rebirth into a desirable world and, whenever possible, complete liberation from the phenomenal world and become a non-returner, for in this world nothing is eternal and permanent, everything is change and cycle, so too are suffering, bliss, enlightenment and ignorance.

Of course, this view, which stands for the magic of antiquity, is still valid in many cases, because the worlds have evolved with people, sometimes by imitating people, mostly unfortunately, sometimes inspired for good, sometimes for evil — in the eye of man.

Totemistic Emanations or Animal Metempsychosis

> *An animal can be a totem for a man, just as a man can be a totem for an animal. — Saturnin*

I saw a fox stray into the city in winter, near the Polish National Library in Warsaw. I tried to track him down on the footpaths, but he escaped into the park. Some time later I sensed an incarnation of a certain ensouled fox nature and character, masculine, cheerful, smart, curious about everything and lively, I identified it as the same animal I had seen near the library and it was able to communicate with me temporarily as a soul hybrid in synthony. After it returned to its „fox body" it probably maintained the „impression" of being a human, mixing with my nature, inasmuch as I retained the impression of being a fox. So the old shamanic tales of talking to animals are not just a mythical story. Perhaps these highly skilled shamans were also able to subtly capture impressions of animal conversations and later interpret them correctly, incarnating parts of consciousness or astral doubles into animals, either in trance or in normal perception mode, just as my body and

mind is often used by various entities and beings as a wearable suit to radiate and manifest a particular set of psychic qualities when my psyche is used as the basis for further personality, character, cognitive ability and behavioural changes to express the entity according to its character. Rounding up, a human language is not necessary to communicate, ensouled impressions are intelligible throughout many species.

Each biological behavioural trait of an animal closely associated with its species or a more collective hive, such as ants or bees, exhibits more or less a common behaviour with different characteristics and deviations from the general common type. We can speculate that the innate triggering mechanism (IRM) draws from this pool of collective mechanisms and is closely linked to the genetic and neural expressions of a developing organism. Each fragment of this collective pool of traits can thus be isolated as a species-psychomorph. A psychomorph is an energy cluster composed of and afflicted with domain- and species-specific information. It can borrow its character from a fragment or aggregate of the array of traits and then form a field that has these relationships — in anthropocentric terms: it filters itself through them and acquires human-specific behaviours, affects, feelings and cognitions, energies. Psychomorphs do not have their own intelligence, but some can acquire it by connecting to the intelligence of an entity, an animal or a human. Thus, true entities are not psychomorphs, they act independently and according to their nature, but they work with the human mind in a manner similar to a psychomorph, however, they exhibit tendencies associated with their nature and essential

character, and in some cases intelligence so manifested or mediated by human intelligence.

It is easier to incarnate animals closer to our neurogenetic structure, eg. mammals than marine animals, and it comes with risks — when a cluster soul is stranded or frightened away in a possessed or mediumized mind, it takes possession of the human mind. Experiments were conducted with collective hive-mind structures, both of bees, ants, mantis species and a shadow manifestation of spiders. The collective hive mind psychomorph is represented by the hive queen and appears in manifestation as a large bee, which is an extract of the collective characteristics of a particular species genius and appears to the human mind in this form — in other words, the human mind interprets the primacy of the collective in this form. The collective functions in such a way that one member can be killed and the rest retains the structure, but when large parts of the hive are destroyed or altered-as happens in the modern world-as ecosystems are gradually destroyed, the entire hive consciousness suffers and becomes destabilised, resulting in strange behaviours, and becomes regressive and slowly decimated. The extinction of a species is not only the physical death of an animal, but also a mass murder of its entire species-specific consciousness, and its death causes a tremendous imbalance in the rest of the collective clans and species, which are highly affected not only per ecosystem, but by the entire fabric of the subtle structures of the life wave. Any animal with a photic nervous system (photosensitive cells) has the capacity to develop a life envelope or soul. More highly developed mammals are capable of developing a shadow soul, a soul and an as-

tral double. And if their spine (djet) is able to filter ophitic currents, they can transform their souls and astral doubles into wings (flying cats, flying vipers, winged lions, pegasi). Of course, "talking" to an animal requires viewing it from the perspective of its cognitive phenotype, and language is based on communication without words, from the perspective of the animal totem.

On variable fortunes and inconstancy of the multitude of terrestrial beasts

"As above, so below" is an ultimate statement related to the deep cosmic laws, it is a crying point for all ignorants desiring for the whole of universe to work by the whim of their projection, religious or otherwise, for nowadays people of Earth have no relation to heavens, and rarely Thyrsa-crowned philosophers join the Apollonic-Dionisian spectacle of veritas. Between heavens and Earth wedged injustice, thrives delusion, downright religious lies, supported by zealots delivering technical magic called "miracles" by the mob, and seen as deceptions and illusions obscuring heavens to the wise and cognoscent. What are therefore "Heavens"? Heavens are a cosmic spectacle evading all mortal truth, where spirits become immortalized and assigned to starry spheres, where the single daimon joins Yaaru in Divine fire, wholly alien to the mortal comprehension, wholly deprived of the animal and the generative phenomenal

worlds, wholly objective and passionless, governed by great forces and powers that bear little interest in the world of mortal animals, for the toil of High Heavens is committed to the sustenance of the universe, not that of a mortal race on planets Earth.

The Heavens of Earth, a small planet in the Solar System much given to abuse and lies, are different than the Heavens of the sphere of Jupiter, and much different that the Heavens of innumerable stars scattered across the galaxies. Hells of Earth offer more honesty, truth in ugliness, and justice than what nowadays is called "Heaven" on Earth. Yet, let us not fall to hells, just for the sake of obliteration of the foul 'Heaven' of Earth, Lucifer-Aphrodite towers have fallen centuries ago, mismanaged, made ugly and ruinous, resembling Hesperia in Thanatos, it is worthy to strive for the outer heavens, for un-Earthly consolation of the stars and cosmic Gods, when looking upon blue skies brings sensations of foulness and hidden agendas of Levantine rotten stench that took the West with sedition, and made Dharmic Doctors and Master-Magicians hide from the onslaught of Western corruption in the East, look towards the nightly stars and in day to our most noble Emperor of the House – the Sun-God. For injustice is sensed to the utmost of our atoms, and true ideas as forces strike towards the deepest of our intellectual minds, hearts, souls and spirits, wanting as to follow them into forever, not settling for anything lesser, any surrogate, any lie!

Laughable people of weakness, you are allowed to stay weak for you constitute no danger to fortune and metaphysical power, ignorant and deluded, blinded and enslaved, living

lives deadly, strangled by profound cosmic fates like a shoal of black souled fishes upon the surface of a great gargantuan chasm. Yet, there is not pity for you, for the burdens and torment of the giants is greater, toil of Gods mightier. Gigantomachia of the strong and resolute is oft twisted from the glorious forces of Suns into Tartarism, Orkusian and dark, they themselves combated and wrestled with powers unimaginable and yet – hoped for Tyche to tip the swords of victory in their favor encountering unimaginable superiority in number, strength, viciousness of the opposing force whose main purpose was to preserve their thrones and prevent another heroic frenzied mortal to become godlike and a God. Great natures are out of necessity tragic, whether heroic or wretched, they are always surpassing the swathes of mortals. Yet therein is contained their mystery, great natures, tried by years and matured into utmost evil or overcoming benevolence, are alike to great daimons, therefore have the chance to become Gods. How do we arrive at it? How do we contest it? Let us expose Orlog first, in this context "Destiny is the all-powerful, the unalterable, but also the inaccessible to all thoughts and feelings, it is the absolutely superior power. It is the incorruptible, deadly fatal, hostile destiny that mysteriously, ruthlessly, and unrelentingly rules over man. It rules all the aeons of the world in all its cycles, it is alike to Heimarmene and Ananke-Clotho, but evidently cruelly ruthless from a mortal perspective". To see all fates of mortals, joyful and elevated, or downcast and tormented is to see Wyrd at work, to see the transience and that among the generative world the good things tend towards corruption and

evil, and evil things tend towards decay and destruction over time sets a course to wayward metaphysical liberation.

Ah, to reach the world of eternal ideas, above the dying world, the ruins of past Kronia, to be an Orpheus singing the longing for a world that was, never was, to become, never to become. Webs of fates are woven from inclinations, natures, teleology of a given ontology, character sows fates and fates influence nature, mind, soul and emotions. Resiliency to fates and ordeals makes a great nature, it is alike to a dragon – it changes its markings thirty times and yet remains a dragon. Find yourself a strong man, woman? Well, some test themselves in society, others in metaphysical combat, some in grief, torment, pain and woe, some in pleasure, joy and gladness. What makes a man, a woman is not merely being tested on grounds we are masters of the range, or compliant with out natural inclinations, but opposing us, overarching us, using our weaknesses and blemishes, corroding our strong points, and destroying our most prided ethos. After the battles, after the war, we are truly the sum of all the combat we survived, led, that broke and destroyed us, we are either broken men, women or titans in that matter.

There are no heroes and wretches here, just a grand test of our natures, characters, souls and spirits. To give justice to everyone, there are differences in resilience and sensitivity, to weaknesses and strengths, we have different minds, nerves, inclinations, natures, bodies, souls and spirits. There are no unbreakable people, there are no hopeless weaklings, there are no ever-courageous heroes, there are no ever-fleeing cowards, there are no unscathed knights, there are no completely scourged

scoundrels. One may say that not only, as the Great Nolano posited, in the generative realm everything is a mixture of natures, but also that circumstances, natures, and inclinations are mixtures in themselves. In such concept of "sin" is a chastisement to chase natures into doctrinarian idiocy. Truly heroic natures are following the concept of gigantomachia, they derive good by discernment, despite tasting all natures, or "evil and good" in a grand life, and reasonably picking the better in accordance with intellectual Sun. The better, being what is in Mahayana lenses the total end effect of a net of one's acts, as decided by one's own will. In other words, it is the total sum of one's life's ritual adversus the combat one has led, measured in the Judgment Hall of Ma'at against all movements of enemies that perverted and destroyed the mind.

A weed of vice that grows un-plucked overtakes the mind, growing into its conditioned stance and becomes irremovable, then it may be pacified, but not eliminated. Yet, if the weed of vice was a reaction to prolonged torment incited by enemies, then it must take place, and the natural effect of injustice is wrath, vengeance, the striking sword of Themis. In other words, in some cases, evil is inevitable, but it is the inciters of evil in one's mind, not the victim that turns to just hatred is the culprit. Gods are objective, omniscient if one must use this word therefore the Gods of Justice must by necessity know the co-arising co-dependent causes and conditions. As such, sometimes the greatest wretches in the world are the most innocent ones, and perceived innocence of the most is the most blamed party when acting ignorantly in mass, no white-washing stands the brutal occult machinery of calculation and objective forces

and powers. Beware of religious bigots, pedants and idiots, they are the most destructive evils of the world, cherry-picking their image in order to feel good and innocent, they pave the citadels of hells, altogether with their "Messiah Jew", translated into Greek from Aramaeic as "Xristos". To see all fates of the invisible worlds, is to to unveil a part of fortune, for from their behavior we may deduce a lot of philosophy, what appears a whim is profound, what may appear as profound is often a petty whim. There was a yogin committing his whole life to profound things, before he reached Pari-Nirvana a small spirit annoyed him, throwing him into decomposed violence and anger, incited by a hell-creature using the occasion of annoyance, hence destroying his life's work.

Right moment, right place, right time, right fate, right chance, right speech, right thought, right action, right mind, right training, right realizations, right technique, right skills, right propitiousness, right apotropaic rituals, right propitiations, right protection, right combat, right commitments – these are never permanent, and swing from wrong to right. The master knows when they are right and when they are wrong and no action should be taken but merely survived, withstood and overarched.

Since most of the occult philosophies that guide towards success were set down already, every individual with enough sense, commitment, discipline and training may understand and incorporate those teachings within and shatter the fetters with the help of Gods, or via Pratyekabuddhayana. It is rather that humans in great ignorance prefer to be blinded in great swathes, and ignore the quality knowledge and realizations,

rather than that the teachings are unavailable, occulted or obscure. Even if initiaites find something, they may find charlatanry and falsehoods, taking it for veritabilities, and the more they progress in their blindness, the greater the Platonic catacombs they descend into. "People are all eyes, ears and minds" in Changya's words (Kautilya) if you satisfy their beliefs about the world and themselves, that common sense protects them, but it may be also populistically used in demagoguery against them. "Philosophy is the light of all sciences" – Kautilya again, philo-sophia, love of truth and wisdom, not empty blabbering over ridiculous concepts and an overgrowth of masturbating minds copulating with un-Divine nonsense – When veritable things are contradicting everything they live by, they protest, ridicule, or flee, it is much harder than easier to remove the blinds on which our life-hood depends and re-organize successfully towards the starry pathways. That's why the learning must be approached by a discerning student, any form of indoctrination, brainwashing is a violation upon the personal realization of the student. The learning indicates, it points towards, but it doesn't teach you how to live by it. That is why inferior minds never grasp the teachings, the medium ones require instruction, and the superior minds grasp it on their own. It is the quest of every new child to ascend and fill the thrones of Gods, yet when abandoning the miracle – children grow into old fools. All great work is done individually, all ascent – to each his soul and daimon, for every commitment laid at the altars of Divinities. Each motion and change has a relation, interval, proportion, ratio, function, dynamics, entropy, harmonies, force, power, character, inclination and nature, both potential, actual,

pro-nooic, foresighted and generated, manifested in the eternal present contingent to every time. It is made from co-arising co-dependent seeds that cast and project new seeds continuously on the function of time-events and phenomena.

Every perspective is giving different co-ordinates and points of reference, although the autonomous system is indivisible, any ontology from within it, is casting a projection based on its inner perception, sets of tainted vectors and fluxes and introjects an observation. The "black body" of the occult is giving away exactly the same aforementioned information from powers as it receives, it is the perfect catalyst. The ontologies contained within this system are always straying from the perfect catalyst, that is they are filtering the dynamics and ousia (essences) according to their necessity.

In Galenian terms, the black body is the eukratic component and serves as a point of reference, while krasia or generally magickal competence is the ability to emulate aforementioned dynamics as close to the black body as possible, tainted by ones motive, desire, will and vision. Each such point in time demands different approaches, tools, and perceptions in order to be concordant with the atmosphere and content of the motion and change.

On the example of Olympiodor from Letters of Iamblichus, let us establish a principle, that the highest activity of a mortal animal is to sustain the greatest, widest, highest perceptions and intellections and feelings, to pitch one's daimon, soul, heart, mind and arete (virtue) in the most immovable, stable, homogenous, continuous manner, preserving such an outlook for the majority of life, attuning to the High Starry vaults,

to the liberated Gods and Goddesses and from them deriving all the qualities in proportions, intervals and ratios that are compatible with our nature, our inclinations, the circumstances, fellow creatures and the world around us, but surpassing it in a degree that help us amend the corrosions and necessary corruptions encountered as mortals in the world of nature, other humans et al. to overcome them and navigate towards the most beautiful, splendid, Divine things in moderation that is as divine pride, it doesn't put on superficial airs, it doesn't deflate of humiliates itself, it is neither burdened by excesses nor passion, nor by stern sterile coldness.

So much for theory, let us analyze the metaphysics of Ethos as it may occur on Earth among mortals setting forth equations that describe the approximated conduct, incorporation of the Divine ideas into our lifeblood, withal being universalists, moralists, or any of such form of autocrats that enforce a being incompatible with nature, motion, difference, otherness and chance among humans.

Let us indulge in a categorical exercise, stripping the dynamics of forces of all sentiment, and attempting to coldly, analytically think – a quest in simplicity that cuts out skeletal necessities for the purpose of defining more beautiful forms and ideas, but absolutely not constituting any theory of completeness. Hence, over changes in time we take such variables as motion, defined by force stemming from difference against sameness, difference as motion among flashes of phenomenal events, diversity defined as organizational entropy between minima of total simplicity, through complex adaptive systems down to maxima of abysmal chaos and the patterns of events con-

tained therein. Causality, co-arising, co-dependent, pockets of entropic causality in topological spaces delimited by deep grammar of the universe spherically, and simple physical causality A causes B on the horizontal linear level; therefore, causality as relational patterns between difference, sameness, force and motion. Deriving the total sum of these qualities constitutes a meta-cycle and is based on knowledge, observation, perspective, understanding, insight, experiment, hypothesis, imagination.

> *"What a wondrous thing, that within a single short life-time of a mortal we may carry the weight of thousands of years of history in order to understand our place in the world. In a way, we are all prisoners of the present, but those who seek the pasts and futures contain millenia within their life" – Saturnin*

Then, from what is derived, from observation, from an inner wisdom we draw maps of relational causalities spanning Celestial Motions, Gods, Nature, and mortals, we establish what qualities and essences pertain to each one of them over time, scaling it, and hence throwing bridges throughout times and spaces, geographies of the sacred, profane, temporality of transient, and atemporality of the infinite. Thus, establishing the essences and qualities for each time, we establish what is superior, what is medium, what is inferior, what is the median, what is the minima and what is the maxima, what is a common denominator of the time, and how we should act in order to adapt and maximize the excellence according to the discoveries we made.

Scientia Occulta: Nigromancy and Necromancy

Most cabalistic nigromantic treatises deal with the ruins of "God", or the Qlipoth. Almost all postmodern demonological approaches attempt to use this obsolete map of the "fallen one". This is not a treatise on cybernetic computer demonology, but on demonological biomancy. I am a nature guy, that's why. This one-page sketch is intended to illuminate a different approach — strictly evolutionary, genealogical, biological, and seen through occult eyes. Perhaps it throws out certain notions of the tunnels of Seth as a neatly ordered typhonic hierarchy, but its aim is not to create chaos. Just as someone observing nature might see chaos or entropy among the various specimens — nature tends to increase in species and complexity to the extent that its own blueprint allows. It does not transgress its own laws, mercifully! The etheric shadow (Khaibit, Shu, Shut) is a psychosexual disincarnate substance that is active. It is a shell, as a cyborg is to a living being. Nevertheless, it is not free of inclinations, "thoughts," gestures, etc., whether it is controlled

by a typhonic mage or a vampire, or is completely independent as a posthumous or postmortem entity. The priests of Anubis in ancient Egypt were skilled in necromancy (necro-manteion or divination from the dead). Since shadows are less time-bound by the standards of the living, they can predict and prophesy certain things if they have the right medium, a sensitive, psionic or necromancer. The word "necro" is etymologically derived from "nigro" because all the shells of animals and humans are pitch black. They are pitch black because they act as formoids in the infrared and ultraviolet regions, while in the light spectrum they consume visible light. The author's experiments in IR /UV convergence resulted in shifts of his own shadow substance and anomalies from the ultraviolet (mauve) frequencies, perhaps they will be described elsewhere. Shadows have different emission and transmission frequencies, an infrared lamp with a high energy industrial emitter managed to burn an intelligent entity in the spectrum of 920—960 nm and its retribution was avoidable if the author had not been so stupid. Different spectrums of shadow entities do not necessarily see each other, depending on the "flux range of operation", although they can join together in "tribes" that demonologists of different eras tried to describe. Because the psychic substance of shadows is intelligent, it interacts with living spirits and can produce hideous, frightening, or unexpected results. It can reactively absorb the psychic complexes and constellations of living people (e.g., nightmares, horrors) as well as cause its own, depending on its inclination. The Romans divided the shadow-men into "Di Manes", the good dead, and "Lemures", the evil dead, and in the Orphic Mysteries the Erynies and

Demons were simply "shadows, eidola" of cruel, evil men. In the author's experience, this is only partly true, because di manes behave in different ways depending on the genius loci (genius of the place, culture, ethnic environment) and can be quite benevolent. However, let us abandon the dichotomies. I prefer to understand the world in terms of natures, neither good nor evil, but nature and inclination. To understand the bestiaries of the shadow, one would have to consider all kingdoms: Animal, human, plant, inanimate matter. In ancient China, the emergence of demons was the result of the intermingling of animal spirits with humanoid spirits, and this was also the origin of shamanic traditions that used occult compositions of animals, fetishes and totems to achieve magical goals. Humanoid, human-like nigral entities did not exist before the evolutionary emergence of hominids. For example, when a shadow or "soul" (passive psychosexual ether component in the visible light spectrum) of a hawk mixed with a Neanderthal's soul, a flying ether hybrid of hominids and Accipitridae was created. Bio-astralism is contingent in that the universe is indivisible; it is merely another category. Inanimate matter, for example, the elements of the periodic table, crystals, etc., have their own atomic emission, radiation, structure, as well as a mapping to the occult spectra. We are not talking about "New Age" weirdness here, this is still occult machinery on the fringe, not even playing formal science, but the reintegration of these systems into the intelligible, seamless system is beneficial.

In order to successfully create occult biological maps, there are prerequisites that I cannot meet, but which I may propose as a hypothesis:

Compatible orthologs in the ontogeny of human and animal development resonate with the spatiotemporal development of the nervous system, from the fertilised ovum, then primarily the ectoderm, through the embryonic prenatal stage to the child and finally to the adult. These developments can be mapped onto projected echogenetic and "etheric" phantoms and pneumatology. To be consistent, it refers to the entire organic, animate realm and includes the "graveyard of forms" or extinct shadow animals as well as modern, extant species. The psychosexual nature of the orgasmic discharges, may be places on a scale from crude (lust-governed climax), to those depicted in the yogic systems (controlled bliss, or peak ecstasy) accentuate "active" parts of the nervous system as a whole. For example ecstasy in Ajna, spiritual pleasure, bliss and satori using the higher functions of the cognitive-neural-pneumatic components leads to higher perceptions. Lust, passion and instinct in the larval parts of the evolutionary low-level archaic part of the nervous system. Each node of the nervous system, or "meridian", sometimes mistaken for "chakras", is mapped on the occultation of electromagnetic frequencies, which would explain the dimensional layering of the Bardo Thodol and the ceremonies and rituals after death — for example in the Tibetan Lhag Thog Mysteries. This is only one aspect of the sexual interface in magick.

"Winging the soul" is merely a successful yogic operation in activating the echogenetic pathways in the nervous system, which are hijacked and redirected, branching the "evolutionary" path along the blueprint for winged beings. In this sense, the soul is translated into the air component and undergoes

a transformation that seems miraculous, but is intimately related to the nature of the possibilities of such an operation. When laws of naturphilosophie, objective physical world, occulted metaphysics come together — there is nothing unnatural in mortals becoming epitomized as angeli bonum posthumously.

Evolutionary astrobiology assumes that the nature and characteristics of the planets within the stellar magnetosphere of the Sun help determine evolution and the waves of life, which is obvious in the case of the Earth's satellite — the Moon — and often neglected in the case of the Chaldean planets. According to the idea of the "world soul" or the "indivisible world," the planets act within a larger stellar magnetosphere, even though no gravitational or magnetic forces are detected between the planets, the "aether" of the world soul (an old concept thrown out of science) is the binder of intelligibility and indivisibility. Whether this has any bearing on evo-devo approaches to the occult is a long shot, but not entirely impossible. My personal experiences and beliefs incline towards an axiom that planets preserve memories of the co-dependent Solar System in proportion to their participation in a given event in spatio-temporal continuum. Engram, imprint, seal, sigilia, memory, call it as you please.

Hyper-Sensualism or thoughts from an acolytic delirium

When chaos is imposed upon us, we as recipients, as victims of magical operations, must establish order and then counteract it by observation, taking advantage of what has been bestowed by the gods, a rare intervention for which we are grateful, and counteracting the onslaught of negative changes with a new scene of mediation.

Great mysteries are imprinted on the primordial planets that were illuminated by the Sun, great stellar paths that were left open to protect order. Great people who have paved the way, initiated and accepted by the deities, archpriests and archpriestesses who harmoniously and resiliently watch over them to protect and initiate us.

— "You have created a monster" — she said. — "How can you be a truly compassionate monster?" — he asked with a smile — "In the eyes of most of us, you are a monster," she said. — "So what makes me a monster? Is it knowledge? Experience, perhaps perception, or something else?" — He asked. —

"You do not think like us" — she said again — "Let me explain... is it the limit of perception that captivates you, or perhaps a fear of it that you have not recognized? What looks like a monster to one person may seem like something divine or demonic to another. On the other hand, what seems to be a monster in the eyes of others is closer to the cosmos and the vastness of the unknown void. It is closer than what all your astronomers are able to elicit from the human mind. For they too are bound to their world — you all seem to believe that the cosmos is close to you, yet you are only its insignificant part. When a person is torn out of his known territory, he is either driven mad or has to adapt in a laborious process. Whatever the outcome, you may call him a monster, but if you realize the awe of the cosmos, you will see that the human worlds are even more cruel, irrational, ignorant and contradictory than the monster they see in us. They always refuse to see this detail in themselves. How is it that monsters are always forced into the role of non-humans? At the same time, you all try to usurp the right to know the cosmos by arrogantly claiming to take advantage of absolute truths that never belonged to any of us. In doing so, it is the insane who have crossed the threshold of terror into the unknown. The strangeness of the world, the nature of the cosmos is reflected in us better than in all sane people. The sane are bound to their beliefs, live in their castles in the air, are comfortable and are not impressed by the unknown. Where is the tragedy if not in those who are willing to cross the boundless and timeless void in the vain hope that they can become part of the infinite? Where is the work to refine that spirit into

a star equal to the cosmos, to step into it and dissolve all fears into nothingness?" — he answered.

On the reflection of nature. Psychonautical Exercises in the primordiality of Organic Life

> *"Never explain anything" — Howard Philips Lovecraft*
>
> *"Terrible, chaotic forces lurk behind the façade of the normal world. These forces are kept at bay by maintenance of social order. The reign of order is insufficient, however, because order itself becomes overbearing and deadly, if allowed unregulated or permanent expression"*
>
> *·—Peterson, B. Jordan, Maps of Meaning: The Architecture of Belief (Routledge: 1999)*

When we go beyond the human form, we inevitably become something inhuman that does not remain within human limits. During such excursions we can understand how weak the human mind is when it encounters certain experiences. Indeed, to a non-human observer, everything may appear as a continuous manifestation of energy, life, or form in phenomena that seem terrifying to us, or in reality make us mere planktonic prey. A human observer would tremble with horror to see a part of him reflected in the original expression of life, in forms beyond the comprehension of human experience, dri-

ving him mad. It is enough to see how many madmen fell back into larval states of mind hidden in archaic parts of their brains. What if the pre-human shadow dreamers let us in on something even more eerie? In order to understand the madness, one must stop putting oneself into a normal, rather narrow consciousness, unable to hold the extended reference, and thus unable to evolutionarily adapt to entirely different mental settings.

A loosening of the carefully conditioned, socialised and trained consciousness must take place in order to experience craziness. A complete destruction of these fortresses in trance and ecstasy, when all these carefully crafted cognitive taboos are suspended and obliterated, is required to participate in real delirium, as an acolytic focus of these forces. At the same time, we must refuse to be separated from the experience of transformations and mutations, excavating the innermost psycho-organic archaic parts of our wholeness through a psychonautical operation on a living mind, if we do not want to succumb to them as part of the nightmare, we will be their terrorised victims. By experiencing this madness, by joining in the banquet of our fears, by participating in the ouroboric incest of the primordial, we detach ourselves from ourselves and become the inspired, flourishing mass of the Elderstroems. In a new way of experiencing ourselves and reality, the perception of forms appears as a void beyond aesthetics, dislike and preference. At the same time, what lies beyond form gains a new essence and finds a common language with the unrecognised, strange element of the human being. In meditation we can cleanse the lenses of perception, removing the dust from the original con-

sciousness of pure mind. In trance, we can destroy all patterns of conditioned perceptual scripts and replace them with new ones that are drastically different from the recognised world.

All forms of cognitive-organic sentimentality are cast aside because they are merely limits of experience. When we catalyse these flows through the human psychic apparatus, beyond the senses but still neutrally observing, we can have experiences that come close to the dissolution of the psyche, the unity of the whole of enlightenment is replaced by the unity of the one in archaization, regression, the pursuit of the rabbit hole. It is a time when our body becomes a focal point, a portal to the depth of the older origins that manifest as if re-entering the world through experience, temporarily building portals in our minds. It is a unified feeling, the fear of "otherness." Flooded by strange non-human realities, they cease to threaten us and become a breath of new perspective that carries us and makes us "dance" into the obsession of hypersensualism. They populate experience with a variety of chaotic forms and move away from the human essences of the tree of life in favour of the waves of being in experience and its expression, which becomes a constant manifestation through existence. It is largely incomprehensible from the perspective of the species, but leads to a temporary de-anthropocentrization in a different framework after the trance states that seek their humanity in a refreshing way. Under the influence of psychomorphosis, a strangeness beyond capacity and biological processing threshold can occur, a noetic strangeness. The ecstasy of an accelerated Eros-Thanatos sensory complex culminates in derangement, and aergasm, a combination of ecstasy and agony of heightened transformation, is

recognised as an emotional pattern far removed from, yet postspectively reduced to, the human mind. It lies below and beyond the human species, for it precedes the human world. It requires participation, but a participation that is detached from our mental self-image, for attachment to such a state produces terror as the body image decays and is destabilised. In the state of conditioned rejection of these experiences, the shell of a limited mind breaks, dissolving acquired patterns and releasing new forms of energy, whether the obsession of disturbance or the creativity of understanding. Perhaps an exemplary story of the centuries — long suppression of chthonic currents once controlled by ritual was the St. Vitus dance craze in the Middle Ages. Similar currents took groups of people under their influence and put them into trance states, often dancing until they dropped dead from exhaustion, and channelled them into art, consciously like a magician, like Austin Osmane Spare, and the Black Eagle focus, unconsciously like Howard Philips Lovecraft, who was a focus point but turned it into a vision of horror, H.R. Giger, who was another focus point of trans-plutonian currents and worlds of Ursa Major and turned it into a humanoid spectacle, or Zdzisław Beksiński, another focus point who shares the source with Chambers and the "Yellow King" stories of Hyades and Carcossa.

Those who have experienced such phenomena, perhaps from a regression into psychic safe spaces, may endow their perceptions with an aesthetic of beauty over more familiar forms. To maintain continuity of the senses, the internal censorship of no-go areas creates a cognitively conservative haven. In retrospect, this form of experience can help one realise that

the world of sensuality ends with a condensed spasm or seizure of the senses, and that the path to refinement can be found elsewhere.

The crossing of the senses, moon thirst of Leng

Realising the limitations of the human form, the mind needs a new form in which to harness experience. For lack of such a possibility, it demarcates the boundaries of madness and reason within the existing psychological structures. This separation facilitates the reception of new experiences from a different perspective, in an attempt to re-humanise, to find new values in humanity, and to negotiate a new way of being. Living in a temporary form among others and approaching the chaotic madness and the epiphany of the numinous, one is forced to wear the masks of normality around others, and with rare obsession in one's eyes, one must contain them or be contained. One understands that what lies beyond the human, the terra incognita inside, for this reason outside, is much more dangerous than the erroneous projections that maintain the image of reality. This experience brings to the fore the realisation that man is only a measure of himself, and without this point of reference, he freezes in terror or awe. Removed from the perspective of the world to which one has assigned meaning, one stands naked. From this perspective, life appears as a mechanistic orgy of bodies and delusions of those who hunger for them. Existence begins by applying phenomenal illusions to ma'atic

depth, shifting perception from introjection/projection to reflection, action and contemplation. Imbuing with deeper essences is the only self-preserving gesture that is both desperate and has any meaning at all.

All abandoned in a flash of the birth of the universe. It is the formula of a mind that has witnessed divine chaos, destructive and empty, yet regenerated through co-dependent constellations of events as they interweave in the matrices of experience in creation. Transcending these limits of human experience, it wears the masks during transformations to the rhythm of life and the currents of forms and essences that have nothing in common with the human world. For neither human nor human-like dimensions can see through them. It is easy to retreat into the normal human drowsiness before the horror, and many help to forget such a dawn of consciousness, but after hundreds of years man will no longer exist. Humanity will not survive in a conservative sense. The transformation of form, matter and energy is a process that takes place without the participation of humanity and yet influences it to various states that individual or group consciousness allows. What is perceived as unnatural for man in his present state works against a harmonious development, which is in harmony with humanity and follows friendlier ways. Of course, only if we believe that such ways actually exist.

> *Song of my soul, my voice is dead; Die thou, unsung, as tears unshed Shall dry and die in Lost Carcosa.*
>
> *— Chambert, Rober W. Song of Cassilda in The Yellow King,*

> *Act I, Scene II (Harper and Brothers: New York, London: 1902), p. 3*

The ecstasy of mutation in various forms, made possible

by forces that renegotiate biological living matter, is experienced during psionic surgery on a living organism beyond the human senses but reflected in the senses. The evolutionary atavisms with a constant a-human supersensory paralysing spasm that takes us to the limits of sensory experience. When we focus on excavating the biological foundations of the animal psyche by dissecting our psyche into neural-conscious circuits, our being appears as a terror of the incest of forms. A dissected human being cannot recognise his wholeness and falls into chthonic undercurrents, into more dangerous forces of strange, diversifying, mutating life forms. It is as if a part of the process, detached from the whole, is worshipped for itself, emphasising the separation and giving importance to a part of the machine as a whole. The deep ecstasy of bioforms, the transformations and mutations, the procreations that are beyond human experience, confound the entire framework upon which man was built.

The combination of a powerful ecstasy with the awe of the transformation of the body reflects evolutionary forces that precede the entire history of humanity. These forces are embodied in the acolyte's consciousness as processes of reproduction, diversification, and mutation through countless life forms.

In the drastic experience of the supersensory sexuality of the oceanic primordial lusts accelerated and catalysed by the deities, the harbingers of these currents ushering in this state are precisely the re-enactment or reverse-engineering of the womb-mind into the complex oceanic forces.

The dimensions of ecstasy are the limit of human senses and they are reoriented to something beyond the senses — the particle beyond the animal chthonic limits that destructively exploit all sensory-affective states. Remnants of organic larval memory or evolutionary memory, flowing through the primordial currents of the waves of life, locking themselves into their part for a while. All this reminds us that the greater can radiate through the lesser, but never the other way around. These forces operate in ancient currents, dreaming themselves into existence, taking newer and newer forms as bodies, and seeking portals to concentrate them in local areas. It may happen that vicarious human realities, acting on humans or from humans to a human, are blind to the existence of these powerful currents of the wyrd.

However, this does not preclude their exposure to their workings. If there is a limit to the refinement of the senses, and the limit is the ecstasy of the uncanny, then the other way is that of the refinement of the particles of the self on the tree of life. If we consider man as a portal through which focused currents can manifest, the medium of higher principles projects and sublimates ideas approaching the human realm according to its lineage. Man was not created to dismantle his own evolutionary archaic mind, it is a path of confusion and madness to detach from his nature, it is one of many paths that some

choose to pursue and it is sometimes interesting to experience it first hand to know that this path was not intended for us, least of all do we want to dismantle ourselves in a self-destructive madness. They too may experience waves of life, but they do not dissect them into purely chtonic factors, they live, reproduce, die in a succession of lives with a quality different from that of the strange dimensions.

Adding an aesthetic sense of sophistication to the process that hovers between the values of beauty and the terror of the unknown, we must decide if the work is purposeful. It is always a matter of negating the human and merging with currents that move away from human expression and consume its essence. In the beyond there are no values, no convictions, no humanity, no aesthetics, but an expression of being that is usually a force of derangement, a psychic orgy. They all deny the human and embrace it at the cost of robbing it of its character and nature, so it is important to understand this.

"Nature in turn enters madness, and there, in an instant, but for an instant only, restores her omnipotence (...) the night of storm, of thunder and lightning, is a sufficient sign that Nature is lacerating herself, that she has reached the extreme point of her dissension, and that she is revealing in this golden flash a sovereignty(...) of a mad heart that has attained, in its solitude, the limits of the world that wounds it, that turns it against itself and abolishes it at the moment when to have mastered it so well gives it the right to identify itself with that world (...)".[1]

Another note about the Elder Gods and the unity of life

Ultimately, psychonautics in the domains of Wyrd or Rokkr is a way to explore psychic echogenetic atavisms that predate humanity through a psychic reversal of nervous system development — that could possibly end in larval states, probably insanity, and preferably a realignment of our entire way of thinking about the world; Exploration is done either by tapping into magical currents that emphasise the archaic parts of our brain, the instinctual, psychic, ecstatic base, or by connecting the mind to the deep wyrd itself and seeing what happens — also by negotiating with certain entities that have access to these dimensional levels. Each phenomenon refracts into multiple realms with which it resonates to varying degrees. Just as a prism refracts light, everything in this universe resonates, I believe, as an interconnected image with varying degrees of operational, effective range. The moon, for example, as a physical rock, is also a lens point for ancient dimensions, it is also a gateway, and the moonlight is a carrier of portals, the mansions to further domains, just as the sun, an a physical star, is also deified as a god or the eye of hyperhuman realities beyond physical realities and is a gateway in which the life of fire simmers. The water particle is a physical fluid, but also has the same nature and imprint as the ocean — and is thus a portal leading first to the aquatic animals and then to ancient portals

[1] Michel Foucalt, Madness and Civilization (Vintage Books, New York:1961) pp. 284—28

associated with the chaos related to the idea of water, just as the air element leads to the reification of the idea of space. Life bends in a similar way, all life forms that existed on this planet have their potential in the graveyard of forms and in the deep mauve of shadow. The collective emanations of the chaopsychic diversified formulations of life with the protogenetic matrices expressing the biological component are like a dismantling of the psychic phenomena and the physiological makeup, a disassembling, a fragmenting — so it is a process of bending the psychic state, the mental, physiological lenses into split streams that appear to a conscious observer as crazy psychomorphoses and forms and monstrosities that are not impressive as long as one knows that all forms are born from nothing and are the same as phenomena, the other component is the adaptation and the elimination of fear from these experiments.

Starting from the Sun, the highest interdomain resonances in the Solar System, the Great Eye of the higher worlds, each planetary arrival, resonating and appearing together with deep stellar worlds and voids, participated in the resonant influx of primordial life when it appeared on Earth, and later influenced it in an uncanny way; and with each new transmutation of life, which reproduced and possessed its own occult hidden apparatuses and aggregates, it imprinted itself on these primordial worlds. It is not certain what stellar worlds connect planetary systems, but they are embedded in a larger fabric of interstellar resonances, and depending on the depth of vision or penetration of consciousness, we can negotiate keys and entrances to the dark universe as well as complex photic tunnels. The human species came on the scene as an extremely recent

evolution and then underwent transformations, mutations, etc. when various star worlds had access to the small planet and could participate in the process of genome adaptation on a tele-noetic (spaceless) scale. After the establishment of animism and totemism, the cults of the Great Mother, lunar, chthonic cults and solar cults, astralistic religions emerged. In the advanced religious development, people knew that the deities were alien to them, belonging to a higher race, just as they did not understand the strange natural phenomena, so they represented them as anthropomorphs, so that these strange forces could wear a "human mask" and thus became bionic representations (e.g. statues), focal points of the ancient deep. Indeed, some of these forces that wore these masks, and lesser aspects of their originality, became humans, the first generations of deities of the human species or young intelligences. The pantheons of humans and our spirits, assigned to particular orders, realities, and dimensions, were developed and triggered both from above, as messages to us, and from below, from humans to demigods who assisted in the evolutions;

After some experiences, if someone asks me what beauty is, it is the movement of formless events that dance to become a universe that falls from essence to form — the motif of finding oneself eternally that contains the theatre so that a universe can be that finds its meaning in a question that hovers voicelessly in its existence, asking for a solution. It is a moment of absence between the idea and its naming that is held — it ceases to be. It is a silent dance on the tip of the sword that cuts through the womb of chaos. Thus is born another world system that repeats the game, in a terrible, tortured cry that seeks to prevent the

dispersion of the numinous. It experiences aeons of glory and days of doom, maintained in their splendid splendour and the return of sorrow, ineffective, with a never-ending curse of destinies. Even these, governed by the imperative of necessity, observe how the tearing away from perfection is forever associated with tears of separation. The forces that elevate not one but many noble souls tear them apart in agony and whisper with tearless gaze. Alas, they reflect regret beyond words, are forever humbled and humiliated, pitying all their manifestations, experiencing through all beings and pleading, "Never again…no more…"

Practica

Excel to Overcome, Overcome to Excel,
Know thyself, All in moderation, nothing in excess, E
Take what is useful, throw away the rest.

> *More than fourteen years since I crossed the terrible pass of the mountains, my affection is reserved only for the divine and the stars, my love for the spirits, the bountiful realms of the invisible worlds, the rare human companions, the good wine, the glorious word and the burdens solitarily in silence borne.*
>
> *Men, men, a creature of insolent nature, believing that stars and galaxies were brought for his sake. A semi-monkey, capable of the divine, but by and large a swine.*
> *For what I have lost shall remain, my name immortalized with a name and a star*
>
> *— Saturnin*

Do not perceive the stories as a child, for many indulge in such seeing. See them as threads of logos silently running through the mythopoetic layers of human history. Whenever you pick out one category of such narratives and take it for truth, you become a slave to a belief; whenever you sacralize in honesty the mythopoetic meta-narrative, you see beyond it

and see others like children indulging in their games. Beliefs are vehicles, they are theories of the possible and the impossible. It is real experiential knowledge and practice that is important. Some beliefs blind us, some deceive us, some enslave us, some bring us closer to knowledge, realization, to aletheia, against error, against oblivion. Liberated Gods, I believe, perceive in an objective way, because if the all-seeing eyes were to think like children or perceive like people who confuse acquired projections of the world view with the Absolute, it would degrade their science and replace it with endless mortal wanderings of the mind. To perceive without projections means to perceive absolutely. To see causality with insight also means not to think like a fool who overreacts because of a pawn move on the chessboard and throws his composition into nothingness, like the appearance of a thought a second before. A wise man sees the causality of the world in all its seasons and changes; the wiser he is, the greater his insight. Like a master chess player, he knows the rules of the game, he knows the strategies and tactics of seeing, and he thinks ahead with consistency, but never loses sight of the present lest he be surprised, nor of the past lest he miss a lesson from which to derive future moves. Yet he intuitively knows the past, the present, and the future as if he transcends them. He sees events in motion, flashing patterns, changes in the world, perceives the whole harmoniously, and moves joyfully through it all. Whenever he loses his art, his world collapses, shrinks to the present, to a few events that stick in his memory — then the enlightenment is gone and he pursues petty, insignificant matters of someone who is blinded, unstable, dispassionate, and sees only a chase before his eyes

and no longer perceives the vastness of the world. If someone wants his thoughts to float in the air and be divine, his mind should definitely be expansive and not be affected by trivial matters. His mind and soul are uninterruptedly and seamlessly connected to the great world, evaluating the great and the small, which are interwoven in the right proportion and relationship. There are also gods of small things. Paying attention to them is often charming, but beware when they become parasitic and divert your attention from the big things. When the esthetics of a beautiful moment, the persistence of a rose becomes the obsession of a mad gardener, when justice and good governance become mere addiction to power and greed, degrading even the most just statesman of the commonwealth and making him no better than a crook, a criminal who wields power. What we project into the world is what we are at a given moment, it is our true condition, we change — truly, may we change for the better. The great image of a man, a woman is the totality of the movements of his life, they bear witness in the mirror of eternity's sure presage.

Alchemical Glass Bead Game

> *"The game as I conceive it," Knecht once wrote, "leaves (the player) with the feeling that he has extracted from the universe of accident and confusion a totally symmetrical and harmonious cosmos, and absorbed it into himself."*
>
> — Hermann Hesse, The Glass Bead Game

Just as ideas drove societies, the branching out, the transformation of these ideas into technical specializations drove technology. They are the patterns of thought in grand narratives and universes of discourse, embedded in the biopsychological apparatus, the hardwired phenotypes that are their medium. Our technology is the vehicle for these phenotypes, it is their synthetic extension. It is our technological bioprint that says something about us, much like languages that claim objectivity, like mathematics that claims to be a symbolic patterning and clustering of Platonic logic.

Technology is not an absolute language, it only points to the directions our science has taken given the resources avail-

able and especially the socio-political configurations and trends. It is composed of three interlocking factors: the ideational symbolization of the world, its implementation in the growing pool of technology, its deviation from pure and theoretical science, and, above all, the values and directions that human societies have constructed as a stochastic process, and which are due to what is common to all human beings.

Introducing the concept of basic man with regard to, say, Polynesian societies and tribes from an anthropological perspective and attaching values to modern man is quite a different issue. We are indeed children of nature, raised through symbolization and its transformation across time and space. The ability to divine symbols that are perfect would have something of divination. Divination is the act of conjuring up a part of the world and conjuring it into a pattern or set of patterns and laws, then interpreting and acting upon them. The philosophy of mathematics in its Platonic aspect deals precisely with this ordered divination.

Between philosophy and magic there is a degree of practice, method, paradigm and belief. It is a science of the relationships between complex individual microcosmic patterns and the patterns of the laws of the macrocosm, the ability to manipulate, receive or transmit impressions to move from desire to execution of vision through the medium of will in a manner limited to possibility and potency. A potent mathematician with a magically powerful consciousness would have great tools at his disposal and would be potentially dangerous if his abilities and potency went beyond his human form. For consciousness has no limits for our race, the human form does.

If we platonize consciousness, we arrive at a living universe, and without limiting consciousness to anthropocentric cognition, we can say little about it except to speculate that it is an interactive field possessing its intelligence and governed by intellect, i.e., a set of rational laws. Whether they are willed or unwilled is a question of creation or movement. This is also a question of the time, the beginning and the end, the circular time as a force, the ouroboric formulas which mean the phenomenal circularity of the time and its perfect self-inclusion.

Without adhering rigidly to schools of theurgy and theology, whether Babylonian, Chaldean, Akkadian, Assyrian, Egyptian, Eastern, Graeco-Roman, Oriental or Occidental, these were philosophical modes and methods of expressing the structure of the universe, cosmogony, eschatology, its workings, its main ideas, and its content as a frame of reference. All ritual, magic and theurgy proceed from these structures. In other words: We need a structure to find our way, we need signposts to find our way, and we need a map to remember. What if the structure itself had multiple expressions, as with the layers of shells, but just as the territory is subject to slow change, the art of cosmography and cartography depends on the skill of the creator and the navigator. The interactions of patterns between structured, ordered worlds are what philosophical magic seeks to understand and find tools for its craft.

The microcosm is a point that can be understood like a pin in the macrocosm. From this pin we begin our work and to it we return. There is some understanding that the finger that begins the journey to examine and discover the universe in the words of J.J. van der Leeuw (Gods in Exile) ends up pointing

back to the human condition and our lives in particular, thus representing a journey of self-discovery and ultimately completion and finding. Transferring the microcosmic work to the macrocosm, it means that "every point in the monadic sphere is its center", in other words, "all parts of the Pleroma are its place of wholeness, no matter how separate they are".

As symbolizing animals, the progressive symbols in their relationship to each other are a kind of lockpick for representing the world and acting in it. With the modern arsenal of ideas, we can adopt a modular basis for all concepts, ideas and formulations and apply them in mental, psychic, scientific and artistic divination processes. We are a medium of translation for the world and our inner millieus, we are focal points of the world, its processing laboratories and the torches that lens into the world what we have processed, created. This leaves us with a chaosphere of information to shape and form at our whim, whether we are guided by a particular esthetic or values, or whether we go with the flow. Here we encounter the question of unity, of beauty, of the soteriology of truth, of ascension. When there are no fixed, objective points to which we can refer, we surrender to the chaosphere and no matter what we do, we engage in a chaotic, creative process that ends up meaningless.

However, if the cosmos is an order that contains diversity and has a seamless, continuous and indivisible character, then the emerging consciousness is already in a system of relationships. To find its way, it must shed the chaospheric appearance to find its own definition in relation to the cosmos by refining its subcategories and building bridges between them.

The main task of a philosophical magician is to build bridges between these kaleidoscopic sets of subcategories and to adapt them as much as possible to the Platonizing macrocosmic patterns. This is generally done through the personal intellectual and feeling effort to "extract from the universe of chance and confusion a completely symmetrical and harmonious cosmos" and absorb it into one's mind, soul, individual consciousness, character traits and character in the process of manifold changes, alchemical transformations, discoveries and education, feeling and intellectualization. It is a living teaching of change and relationship and a living game in which the main prize is the return to the stars, to the transcendent, torn away from nature and the earth into eternity. Let us not despise nature, for the Mother gave birth to us so that we might have the chance to be born into greater worlds – those of the Star Mother.

In conclusion, it should be noted that this is only an intellectual component, that practice and training are something else entirely. It is too one-sided to use only the intellect and disregard the affective, theatrical and emotional components. Whether in ceremonial acts or a solitary practice, yogic psychosomatic training, synergistic visualization and vibration, other magical techniques are of extreme importance. A sharp blade of intellect will not cut through deception if it has no serving tools other than itself.

O sniveling people, in your concentrated rigor and determined understanding, have you not done what a yogin has trained? O yogin, the people who live blindly, should they ever know what the monk understands?

Seeds of a beginning

A seed does not easily become a tree. Alchemy of the mind without efforts, arguments, decisions, nature is not formed, refined, modeled. It is a repetition of human activities and archetypes and signs in it. It is all the love, hate, struggle, inner processes, projection of our geniuses and nature, the totality of our being that we carry within us and keep in check. It puts pressure on us to transform and change, in tension with the given directions.

This is the framework, the structure and the basic skeleton: Direction, values, principles, merits should be understood in accordance with reason, logic, harmony and proportion according to time and age, as the latter should be discovered.

The grasp of the ancient laws crystallizes henceforth the intellect, which requires experience and reference to merge with judgment, decision, evaluation, consequence and foresight, and is associated with flourishing maturity in the philosophical sun.

This arsenal must be either observed or read, absorbed and applied. It must be examined to see if it is worthwhile, valuable and great in life and consequence for the whole – this vastness of one's responsible freedom described by that of others.

Nobody forges giants without the idea of them; nobody reaches for cruelty without the idea of it, likewise nobody reaches for inner greatness without the idea of it, an inspiration – vision.

What does not originate in the mind or heart rarely yields a mature harvest of the spirit. Therefore, a highly developed intellect and the anchoring of principles connected with reason between intellect and principles is the beginning of Eros peri to kalon.

The love of beauty, the love of justice, and the love of freedom seem to spring naturally from a healthy man. Proportion is the rounding off in harmony with nature, humanity is found with inner vision and endowed with intellect.

In situations where people are truly deprived, when they are enslaved, when they are surrounded by inner and outer debris. And when they are constantly punished or treated unjustly, or when they perceive this injustice elsewhere – then they make decisions and take a stand, if they dare. Also the recognition of appearances, apparitions, illusions, surrogates triggers a longing, which is complete only in the honest fulfillment.

When one is enslaved and feels a premonition of freedom because one knows it to be true, one longs for freedom. When one is loathed and sincerely feels love for another person, one knows it is love. When someone is treated unjustly and a sincere force rewards him for the injustice, he knows that it is a true force and that justice is being done. The degree between self-deception and honest force is felt thouroughly and immediately. Oftenwise, those who did not witness those ideas as

forces perish withal experiencing them throughout life, discarding those Graces and Muses as non-existent.

If we want to recognize true qualities, we should start from the needy person: What does such a person lack most, apart from food and shelter? And then we should ask ourselves what we have that such a person does not have. We might also have a false image of lack if the person who is lacking in our eyes is not needy and we do not see ourselves as needy, more needy than the other person.

For true deprivation and true fulfillment are found in complete honesty with ourselves and with the world, and then the world is honest with us. Any perceived or unacknowledged falseness can be a mere mask, an appearance by which we "live." So how is honesty developed. By taking off the masks, both of ourselves and of the world, by questioning ourselves and trying to penetrate the illusions.

If we happen to discover untruths and contradictions, and see through more and more the games we humans play, and sometimes the metaphysical worlds, we unmask the world. It stands unmasked, and every mask it puts on us and itself is only a trivial repetition. If we preserve the memory and the knowledge, it is conducive to the truth.

But do we "tear down all masks" to be alone with the one who is alone? It is a question of objective truth or the truth about the divine, which is, since Parmenides buried in mortal doxology, it is apophatic, unknowable to mortals. We have mere approximations that work or completely miss the point.

But it is not an approximation in proportion, detached from the world, or a mere surface of greater things. It is a pro-

portion that is a key to balance and round out what a human mind can achieve to communicate with other worlds and to re-define itself and be re-defined in harmony with it. Each key to communication with other worlds and to the effective practice of magic or theurgy is a form of an elaborated proportion or a memorized intuitive formula that allows us to look through the keyhole, not into the whole that is negatively known through learned ignorance, but into an image of the other worlds that we can interpret to the best of our ability and then work with.

Magician's Training

The main work is centered around the Chaldean dictum "call and receive", whenever your mind is ready as a bowl to receive the nectar of Gods, and an intelligencer related to the sphere of the given planet - and there are millions of these in various gradations, hierarchies, a-hierarchical worlds - they will render their teaching that come as an idea, a breakthrough, a skill, an ingenious device, and refine the currents of the Via Regia of your body, souls, spirit, heart and mind. High magic does not deal with power, sex, fame, fortune, or the low by-products of Earthly travails, privileges, but it deals with immortalization, nobility of enterprises, glory, force, and greatness that is acquired after one's life finds fruition in death. It doesn't deal with transient fates that must be overcome, but with immortal genius that may be developed, if so desired.

A human being, like any animal is a vehicle for the manifestation of astralistic, weird and eerie forces that participated in its evolutionary development. This is the enclosure of life, an aspect of gargantuan forces that created a nursery school for life on this planet. These forces are neither human, nor anything approximate to human, they are the exponents of cosmic dimensions vaulting themselves in diverse, horrendous and beau-

tiful masks, imagine the primordial life in the proto-oceans, and the atavistic journey back in time, on the example of evolution of nervous systems. Ontogeny recapitulates philogeny, taken to occult atavisms in biological aspect it is the projected bauplan that reimagines itself along the branches of the tree of life from weird forces into self-enclosed biosphere. Nature is apparent through itself, it needs no judges. To a human his form, self-reflection and area of activity is self-evident, to a star-fish it is likewise, it's nature is self-contained. Yet mix the bio-emanations of the two and a human goes insane, and a star-fish, well as a relatively uncomplex organism remains undisturbed by acquiring human faculties, or general essence of being. It almost begs to admit that a human being with its self-reflective capacity is a special organism by and large misusingr or not using at all the way to refine the currents that it uses. All contained within the human worlds is hermetic pertaining to its specie, but chaos of weirdness is lurking in, gazing as a watcher on the threshold of a biotic abyss. Hermetica, the world-ordering of cosmos is an exponent of the human to find the singular, the whole, the harmonious, and there is definitely a way that is supreme in using magical technologies and spiritual devices and techniques, gymnosophies and intellectual yoga in order to acquire a more refined status in the netherworlds, as well as lead a meaningful life on Earth. The occult machinery of the world is like the void of the stars - unmerciful for those who dwell in the abyss of unknowledge and attempt to master the void as tiny souls. It is more akin to benevolence if mastership is pitched to the divine - the divine is a place where the mortal perishes, and union is met in bliss of either a

pre-natal state of consciousness, or will is sought, and the post-natal state of a spirit asserts itself in the grand order of expression of universal powers. The question is - which powers one expresses, how, and to what extent? By the natural limitation of human specimen, the most refined of masters and mistresses are attaining the absolute by the measure of a human, there is a golden bridge to the absolute. On the other hand, if they slip on the path, they may encounter great abysses unfit for human soul's birth into them. There is order and law in the universe, but these are laws and orders surpassing human understanding, and not made for humans nor for their understanding - that is up to the beholder to decide what is most suitable for his work. Amor fati.

Minds and Principles

Anyone who engages in any form of craft or art does not become a practitioner unless he practices. The practice of life does not begin with learning how to live. Often we do not know how to live deeply and meaningfully, but we practice it out of necessity.

Every art, every skill, every science, every craft requires such an approach. Sacred paths of high magic or personal magic, any form of willful negotiation or imposition on reality; getting to know oneself is a special kind of craft.

We cannot force anyone to follow this path, in fact it is the most barricaded and fortified path, of which there is even more advice not to do it. It is the most conscious decision one can ever make, it must be fought for, maintained, memorized, developed, balanced and rounded.

One learns to master life and magic. Without mastering one's own life, one will not master the latter, but will quickly become a puppet of one's own mind, emotions and projections.

Not only that – such a practitioner will openly invite influences that will abuse an untrained mind and keep it stuck in delusion or ignorance. He will prevent any development by abusing his mind, emotions and projections. He is untrained in

recognizing obstacles, illusions, deceptions and intrigues and easily becomes a victim, first of himself and then of everything else.

Eventually, one becomes a mockery of all the aspirations and ideals one has lived for — turned into the opposite. This has happened to me, as it always does, but I do not rest on my laurels, nor do I freeze reality as something permanent.

I never take anything for granted, and this despite the discouraging and reversing factors that, on the one hand, plunge us into the despair of failure, and on the other, mock us or inherently or intentionally impede our progress.

If we are willing to develop a tenacious spirit, often insensitive to things that break most people. Working under constant tension and strain, multiplying our intelligence through constant training, recognizing situations and penetrating the depths of their surroundings and character, while other people would only see the surface. We transform the nocturnal into the daily, the hidden into the revealed, the murky into the obvious.

We develop principles and standards to remain steadfast on the path despite temporary deformities of mind, senses and affect, sacrificing most of the things other people live by and love — the path is open. It is not meant to deter anyone, but it is also not meant to invite or promise anyone anything beyond what they are capable of. There are no promises.

In fact, the majority of this work is about how to strive to be a decent human being as we explore and learn to master various techniques and selflessly impress or invoke the deities. Allowing the focus to flow through us in the continuity of this

divine impulse — elan vital of co-smos in chaosphere and chaosmos in co-smos.

Since we know nothing about magical phenomena, but are equipped with normal human knowledge on which we rely, when we encounter an anomaly, we notice an example of it: unknown. The anomaly may not be believed, but it is noticed and, under good conditions, it is fixed in the memory.
If more anomalies occur, we can create a small structure with multiple nodes, e.g., "law of attraction" by three instances or examples. We can choose to discard the theory as a whole and rely on either faith in coincidence or at best synchronicity, which relegates it to magic anyway. If we have more events to falsify the structure, we have a solid law with a solid structure with three nodes or examples.

Then we apply what we know, or the previously acquired episteme, and our cognition to compare how they might interact. Suppose a very weak law that we observe in a sea of other laws unknown to us.

Either we project knowledge of that law onto all the other laws without understanding them, or we suspend our judgment and find that different laws are in play because the one we have is not sufficient to explain it, and sometimes not sufficient to understand the law itself.

It's like in astronomy where you try to find another planet because the calculations do not fit. Therefore, we observe and isolate other events in the same way. If we have two or more inductive laws, we can try to derive the general framework and do top-down reasoning. If this is not enough, we induce new laws and build an upper structure that ex-

plains more events in an approximation of what we already know.

After a while, we have a set of laws, epistemes, and cognitions that explain situations and to which we can relate, or that induce a cognitive-behavioral response through training. By observing instances that begin to function, we are not static. By applying the mind and mental faculties to creative solutions, we begin to engage with the frameworks being tested and simulate or actively work the results.

Mental rivers and topographies of noetics.

Let us define the mental continuum. It is a flow of mental events and phenomena that occur at the conscious and unconscious levels of cognitive-affective noosphere.

It can flow quietly, but it can also cause the most extreme states of excitement; it can flow like a torrential river, but it can also cause a quiet, humble thought.

Many people allow this mental flow to dominate their thoughts, actions and emotions, limited by the conditioned responses of society, mentors and peers, and in between is the uniqueness of response, the space of personal breath. Focus here! As we begin to observe ourselves and introspect, remember and contemplate, we become more aware of this mental continuum as we look inward, deepen it, and unearth things that make us more and more conscious.

We come to know ourselves — not the conditioned image of ourselves that we cherish, that too needs to be known, but our reactions, judgments, evaluations, thoughts and rationaliza-

tions are put under the microscope. We become our own analysts and psychotherapists in the understanding of Western thought, and we practice intellectual yoga in the Eastern understanding.

For each mental action we ask, „What is the reason?", „Where are its roots?", „Is it complex or simple?", „Why am I thinking this now?", then we orient to the future, „What are the consequences of these thoughts, where are they going based on what we know about our mind?", and then we go to the past, „Where did they start, how can we improve them, e.g. wrong foundations, wrong beliefs, toxic conditioned reactions?".

Eric Kandel won the Nobel Prize in 2000 for proving that learning changes neural circuitry due to neuroplasticity. Therefore, to some degree, we can adjust neurological wiring both through psychotherapy, yoga, psychonautics, and through various experiments and practices that were once so prevalent in mystical traditions around the world.

When we learn about ourselves, we temporarily interrupt the „rationalization and nihilation screening" that is a defense mechanism of the mind to maintain its organizational entropy. Persuading and enchanting such structures carries dangers because the resolved complex (affect image) releases psychic energy that must be reinvested in new structures. Ideally, we acquire desired structures through learning that are not yet filled with psychic energy, and when old bundled complexes are resolved, the energy moves rapidly into a new cognitive pocket. This process is semiconscious and can go wrong, e.g., the energy can be reinvested in a different cognitive topology of the given phenotype;

Developing such introspection is a habit and in no way robotic. Sometimes we are better and more brilliant, other times dulled and incapable, numb.

The other goal is to develop discipline. In brilliant mental situations we use it, and in numb times we can use the remaining resources for other things or for maintaining the process of mental hygiene — which is equally important.

The best training we can recommend is highly focused meditation or muting the mind, or observing as illusory-like apprearances arise and perish. The other is to confront and make decisions based on our judgments and values.

While the former orders the mind, the latter imprints habits and behaviors over time. All this does not happen in a vacuum, but our reason decides what is beneficial and what is superficial, counterproductive or even toxic.

Sometimes we are trapped in toxic states, and our focus and consciousness cannot break free from such a bondage. When we are absorbed by a state, our mind identifies with it and even seeks validation or pleasure in it. For example, some people consider suffering or pain to be their natural state. While they are in that state, they reject it, but then they consciously seek it. Arguments that this is not a desirable state do not reach them until they resolve it internally through contrast and observation. Interestingly, they never lead by opposition or contradiction, but by entering the mind of the other and leading them to their own solutions with suspended judgment and much patience and empathy.

This is just one example of a state of being in which the mind is completely absorbed in a worked out state of its total-

ity and takes it for all there is. To know what is healthy, we need a point of reference and most of us have common sense in this regard.

But what you know intuitively is less effective than training which is often counterintuitive. In years of practice, I have chosen the model of the Buddhist kleshas, or afflictions, to explain the variety of their mutations and strands in the modern world. I then isolated the virtues and ethos, based on Via Romana, Hellenic Paideia, Book of Changes that I found most useful for my work, as well as the counter-virtues or vices that began to work against me and my efforts; these are merely a model developed by a modern person. We cherish our own dynamics, which are personal, but it is worth noting to at least be aware of them in order to have a map.

Method

If we do not counteract the poisons in our mental stream, we may become a hopeless victim of the developing delusion or vice and create an object-subject tension. The counteraction, however, should not create resistance or more tension, but should be a middle way to resolve the minor or major disturbance. How this is done varies from mind to mind.

I never understood the „letting go" part that is repeated everywhere as a mantra. You can let anything pass, but if you do not chase away the thieves of delusion, anger, wrath, ignorance, which arise in the course of life, in your own mind, and rarely during meditation, you will eventually succumb to them. Neuroplasticity, power of habit, alignment. Fight the

insignificant within if you do not want the great evils to emerge.

This is why meditation has often been advised to counteract the pollutants in life, through conscious mental effort to tame the incessant monkey of the jumping mind, and when encountering resistance, in the sense that an external nature is mixing with ours or deliberately ruining the practice — redouble efforts whenever possible. The difference between rigor and mindless drill is often confused. The former makes the mind sharp, tough and intelligent, the latter stiff, dry and weakened and can become undiscerning and cruel.

It has always been — I think — a matter of discipline backed by inner truth. In the worst case, we begin to recognize the harmful substances as regular in our mental continuum, so that we do not even recognize them as something that stands in the way of development and realization. As soon as this is recognized, one must grab the thief by the throat and throw him out.

I would look at it like this:

Ad. 1: If we simply observe the emerging delusion, we might be drawn into it, with poisons developing; if we counteract it, we create an opposing tension that creates psychological space for it to fill later. Perhaps the method is to find a higher ground in the mental state (like climbing a mountain) and then neutralize the poisons with light effort, analyzing the causes and conditions and supporting the analysis with learned thought and „good speech, good thought, good action." Good action improves thought and speech by synchronizing them.

Ad. 2: It is difficult to break mental habits when they are of long duration, and it is difficult to break them immediately (although it sometimes happens). You do not have to find the opposition and be stuck in duality, but something like a transcendent third that neutralizes both; between love and hate, for example, you find a paternal and a maternal spirit towards beings who feel both and free themselves from duality.

Society reinforces the view of the self and calls it individuality, although it is only a repetition of the movements of social conditioning; It also reinforces the grasping of the self by creating an illusory cocoon and reifying it as something real.

From the perspective of the golden ages, modern societies follow firmly rooted illusions within illusions that contradict the wisdom, principles, insights and laws of the ancient systems of thought that form the contrast when properly understood. It is rarely perceived by those who have no contrasts to see.

One way to deal with it is to develop authenticity and to preserve a self that we can use as a puppet on the stage, because otherwise we would have to renounce all social interaction.

As long as we master the puppet of the self and are aware of its illusory nature and do not reach for it, we can play theater and continue to practice.

When we are pushed into attachment to selfhood by the illusion, because the projected social image is a bombardment on the fragile, unattached self and holds it back in the cocoon, we may feel encircled at first, but then it lets go. „Holding on to the self is the root of all evil," which means that when we de-

velop an idea of emptiness, everything dissolves into thin air. The mind can become entangled with lower things on another level, but only insofar as it believes in the absolute reality of the things to which it is subjected — it becomes enslaved by them.

The other part is the danger of developing an elitist view, or a sense of superiority and inflation. If we separate ourselves from the others who uphold selfhood and grasping for self on a societal level, this is encouraged and is the usual business, which is why people are so easily manipulated and think it is natural. Or even worse — if we do this blindly and know nothing else, we risk self-indulgence through self-aggrandizement and plunge ourselves into an even worse state. This is a path that leads either to alienation and arrogance or to megalomania and obsession.

Balancing between the masks and puppets of self (or self) and trying to break free from them is quite a difficult game, but it can be done. There is no need to escape society. The point is to develop a strong self that, on the one hand, deals with society, but on the other hand, detaches itself from it as if it did not exist, if necessary.

Guiding Principles

We work within a frame of reference. How this frame of reference, with rather static and malleable elements, comes about is a matter between experience, knowledge, perception and discernment, judgments and decisions. We form this frame of reference through active, critical participation in our lives in relation to the world. Then we observe the world in relation

to life. We use our reason, feeling, and intellect to separate the good parts from the bad, superficial, or unnecessary parts; we observe the larger phenomena as a whole. We penetrate the world of people, societies, visible and invisible worlds, we create the foundations on which we build an entire roadmap. Then we decide how and when to act, react, become still, advance and retreat. We look beyond the present world, behind its history, beyond it and into the future — that's where a vision is created. A vision is always normative, it is determined by desires, dreams and goals. At the same time we are cartographers and cosmographers of these worlds, we map the unexplored with the best possibilities. We walk the paths that have been walked before and map the unmapped to the best of our ability. By observing these worlds in motion, we establish a point of reference and think deeply about what is of use, then lay the groundwork. Reason seeks solutions based on what we know. The intellect mediates between the higher worlds, reason and the animal mind; likewise, we set up our inner mental territory, our affective and cognitive habits and solutions, the way we respond to a field of phenomena.

Mapping the territory

We are inseparable from the world, and the illusion of being separate from others has devastating consequences for most people in the longer term. Therefore, the pursuit of self-interest is suicidal in the long run because it damages the fabric of human trust and cooperation; The suffering and pain of others is not a matter to be taken lightly. Dehumanization

and disconnection from feelings does not absolve the intellect from recognizing these factors. Suffering can be overcome through training. One cannot refuse to recognize the unity of common understanding mentioned above; One recognizes the opposites that are insoluble and one does not remain in ignorance because one knows the constellations of opposites that call slavery freedom and suffering happiness; one tries to solve them internally and externally; the domain of ignorance is that of separation and forgetfulness towards the „unknown knowledge" that one is accustomed to and considers normal, while they are unheard of. These opposites seek solutions whenever we find them — we apply them. A strong heart is a companion of its master, thoughts that go astray should be controlled and directed to the desired state; what is strong should not neglect the weakness, what is wise should overcome the state of others, what is resilient should overcome the movement of opponents not to become equal.

Pneumatism and Hydranomy of the Spirit

Autonomy and freedom from conditioned automatism is the birth of free will. It is the recollection of past structures of the subject-object split, the bridging and integration into a whole and the development of further structures from the autonomous point of view.

It begins with synthesis. A breakthrough – the subject-object split is bridged and transcended. Comparisons and tensions between the present state and the normative situation with simultaneous 'rejection of contradictions through solutions' are shared in proportion. As if a dynamic between ego, superego and the related aspirations would dissolve in another, third position.

The daily society represents what is obvious, what seems to be. It stands in contrast to the nocturnal undercurrents or depth sociology. These threads of chthonic, telluric meta-narratives, combined with grand meta-narratives of the whole, interwoven with the sociology of ignorance and knowledge, are in constant tension. It produces new material for you to revise, absorb, contemplate, understand, and implement.

Between these worlds, the accumulation of resolved contradictions and fused dualities leads over time to the correction of an autonomous conscious command center. It is a kind of genius or meta-consciousness. It functions like a feedback loop of inductive-deductive cognitive behavioral processes that rounds out and completes – preferably in harmony or even distribution in one's character and mind. It is permeated by all too many unpredictable factors that give enough space to esthetics and beauty throughout the process.

Resolved contradictions provide critical insight into many otherwise unrecognizable dynamics and emerge in critical, perceptive thinking; it is a form of cognitive training. The merged dualities result in a bundle of intuitive, independent judgments, decisions, and evaluations. In conjunction with self-observation and observation of the environment, they are a form of deconditioning from the alienation of subject-object dependence. In evaluating subject:object or any kind of dualism, we rely on the inner other, the transcendent third.

It is a superimposition and a hawk's-eye view observation, as if we were detached and hovering above our ordinary physical selves. It is the birth of a winged Self. Sometimes the hawk descends and merges with our self and our automatic reactions, sometimes it erupts and sees everything with a larger vision. This hawk is the spirit of individuated consciousness. Thereupon, we identify not with the self, the body, the thoughts, the mental garbage and the emotions, but with the hawk: the purified mind.

This operation is based on the intellectual, cognitive and affective realization of the configurations of the inner millieu

or the ezosphere and noospheres. This is achieved through constant pressure, tension, meditation, suffering and overcoming, confrontations and decisions. These are psychic alchemical and pneumatic operations, some of which are voluntary, fated, imposed, but the majority of which are consciously decided. It resembles the birth pangs of a serpent shedding its veils and membranes until it is a fully developed spirit. Here, human nature is defined in an elevated, rediscovered aspect of a deity in aspects of its refinement; not continuous, but temporary – like the satori of one's raptures, longings, fantasies, visions, vistas, etc.

In accordance with the Mithraic axiom: "harmony of tension in opposition, movement upward". In a dual world, we are the alchemist and the distiller. The Tao, or harmony of opposites, cannot be found without the formation of tension. If there is no pressure, there is no countermovement to find the loose ends and transform them into strength. De is a gift from Heaven that equips, strengthens and supports us along the way as we ascend the spheres. Without confronting our inner selves, we cannot recognize or understand the formation and unfolding of our individual geniuses, nor do we know what to form further. When we remove the worldly dust from our perception, we see clearly.

There are three methods, all equally important and partly overlapping. This is done either through life and its expression, through sculpting in one's daimon and genius, through perfecting and rounding out one's being. It happens through spiritual practice, meditation, contemplation, initiations, ceremonies and rites of manifold paths. When the mind is still, you get to

know yourself and train yourself. This happens in true confrontation, when you make choices and discover what you are made of. What you draw from it, a lesson or a punishment, depends on your perception, your gaze and your insight. If you do not succeed in penetrating deep within yourself, you will not be able to interpret the oracles of the world correctly because you may lack wisdom and discernment.

This leads to a perceptual shift of the early consciousness, which carries mental-affective imprints, habits and conditioning, memories, perceptions, and so on. It changes and is composed of several jumps in its essence, which is a seal on it and a seal on the mind of consciousness.

This mind of consciousness is defined as the history of localized focused consciousness. It is directed by memories, experiences, performances, perceptions, decisions (autonomous perceptual judgments about actions and their movements) and feelings in the configuration of knowledge. Gnoseology is a dynamic phenomena that depends on knowledge: constellations of data, information that recompose and relate to each other in different ways, but it is mainly acted upon. Once the Pneuma is born, the solar swastika, the Ajna cakra, it is localized between the eyebrows and is felt as a strong, blooming sphere of light. After death, this individualized spiritual consciousness folds and continues to operate, possibly through vehicles that express it in its multiplicity. I believe that this is the primal point that connects the world soul (Pleroma) within the focused human agent.

Operating System Earth

Let us think for a while about our planet as an operating system with various modules and functional layers that have evolved and developed for billions, millions, hundreds of thousands of years. 4.7 billion years ago, the Earth began to form in the solar system around a star moving on one of the galactic wings, far away from the center of the Milky Way, located in the depth of the constellation Sagittarius-B.

Another world system among countless other world systems. When you penetrate space with the Hubble Deep Space Telescope, hundreds of thousands of galaxies become visible. Let us assume that the star, just like every other planet in the solar system and every moon, has its own operating system, which we can define within the framework of scientific, physical and astronomical knowledge.

Information fields, which are a hypothetical database that we conjure up virtually with our minds, are later measured and defined by laws that we define by describing statistics about the behavior of these systems. Similar to mathematics, these are statistics of phenomena described by laws. It is not complete knowledge, but they are the building blocks and foundations of our reality, the universe of discourse.

Following negative theology, it is an apophatic knowledge discovered through the impulse of what we do not know. For when we leave all certainties behind, we know that we do not in fact know anything, and yet it contains the Socratic irony: "We must write and speak about things about which it is impossible to write or speak." This is true of metaphysics and of science as it is today, reformed by myriad paradigms.

Back to the operating systems: They emerge together in historicity and in cycles. Determined, a-deterministic, sequential, interrupted, cyclic, linear, a-linear, defined by probability, chance, anomaly, fixed and temporarily fixed by what is ordered, definite, certain. There are co-dependencies in the coordinates of being. The connectivity between the Sun and Earth and the connectivity between the Moon and Earth are an example of such a system of fixed reference points, observed over time and defined – for example – by their magnetospheric properties. The connectivity between the Sun and Galaxy can also be defined by the relationship of the stellar magnetosphere. Proportions emerge.

Let us apply a different interpretive system to modern science, reframing and dusting off the old doctrines to bring them up to date. For example, let us return to Neoplatonic scientific metaphysical theology, a Chaldean theology, and imagine adding another defining level, the celestial, non-visible, invisible.

To understand this, we need to develop some concepts and construct an ideogram in our minds that will allow us to understand this system. To detach ourselves from normal reality, we need to feel awe – the same awe we sometimes feel when we

watch the starry sky at night. This gives us some distance, our bodies are surrounded by air, our mass and the mass of the air belittle us. Probably people who skydive feel both the freedom and the mass of air surrounding them in this way when they first jump.

Let us now extend this in imagination to the whole cosmic space. This can be done mentally, but it is rather rare that we actually feel it. The first feeling is alienation, then we succumb to oneness, or we feel despair, awe connects with oneness. Then we return to ourselves. It is alchemy, first we separate, then we merge everything into oneness. We sew the invisible wound. Now let us think of the star, the next one we know. We put everything into the right relationship. The Chinese defined the forces of heaven, their strength, their power as regulating forces. It would be enough to consider them as a relation of forces.

The psychological level of modern man could commit a typical Mandaean error by adding an evaluation to the phenomenological world of "good-evil" or "spirit-spirit", "darkness-light", but perhaps such conceptual duality is built into our cognition - but let us leave these speculations and assume that these levels are only instrumentally mapped, that they have essences that are different or interpenetrate, so that in some cases they are harmonious.

So when we arrive with the intellect in the world of ideas through concepts, analogies, proportions, golden mean values, we can imagine that the sun is a deity. It does not matter whether we ascribe to it male or female attributes by projections, whether it is androgynous or hermaphroditic - depend-

ing on the civilization, it is seen from a religious or a symbolic level. Your perception and belief is your choice, explore.

On the level of phenomena it is a star with all its discovered physical properties, thermonuclear reactions, plasma, the 12-year pole shift cycle, etc. On the level of symbols it is the visible Helios (instrumental name), on the meta-physical level, the hypostasis, it is an Aion or a powerful celestial deity that operates on the levels of the forces that provide the stars with their power.

And now poetry. Similarly, on the level of symbols and magical hypostasis, everything born of the solar fire has its own life - thus phoenixes, dragons, seraphs, elementals, etc., were born in bestiaries and mythologies. Taking into account these two perceptual shifts, from the phenomenal world to the numinal one, we connect vertical and horizontal approaches by linking them through two hermetic crosses that form a sphere; the Sun-Aion operating system and the Aion-Teletarch-Aion operating system in the poetry of the robes of the Mother of the Stars Nyx-Neith in the Egyptian-Hellenic beliefs defined by the laws of Shu-Tefnut-Ma'at, which represent a multiform being with deep laws. In Hindi belief systems, the grouping of world systems was governed by Rta.

It is difficult to imagine such worlds and maintain their perception. Perhaps superficial, but necessary for theurgic, magical, and semiotic work when our minds are constantly reduced to the regular perception of reality, yet necessary to shape time, space, and reality within its universe of discourse. Let us further assume that there is neither time nor space in the world of Aions.

Every point of time and phenomenal space in the "Cave of Shadows" is visible and accessible. Every point that rises from Plato's cave and connects with the numinous A-phenomenon becomes timeless and spaceless. From the soteriological point of view, this is a transition from the world of phenomena to the numinous. It is an individual transition for each consciousness. Back to the world of phenomena - stars are separated from each other by light years, parsecs, greater galactic distances. In the world of numena, plunging into the outer edges of the Milky Way galaxy can take miliseconds beyond.
Now back to the Earth. The operating system Earth has its geological properties, it was formed from elements that have their own electromagnetic radiation properties, in their "simplicity" and molecular configurations they are the stuff of the visible environment; the geomagnetic field of the Earth appeared 3.7 billion years ago. The first wave of life filled the atmosphere with oxygen. The first layer of life diversified, mutated, evolved, adapted, died out, and lived on. Waves of diversified life appear and disappear in the biosphere, nature works through entropy, biological negentropy within its boundaries, like living organisms - it pulsates, lives.

Orphic Hymns [25] XXV. TO THE EARTH [GAIA]: *The Fumigation from every kind of Seed, except Beans and Aromatics. O Goddess, Earth, of Gods and men the source, endu'd with fertile, all destroying force; All-parent, bounding, whose prolific pow'rs, produce a store of beauteous fruits and flow'rs, All-various maid, th" eternal world's strong base immortal, blessed, crown'd with ev'ry grace; From whose wide womb, as from an endless root, fruits, many-form'd, mature and*

grateful shoot. Deep bosom'd, blessed, pleas'd with grassy plains, sweet to the smell, and with prolific rains. All flow'ry dæmon, centre of the world, around thy orb, the beauteous stars are hurl'd With rapid whirl, eternal and divine, whose frames with matchless skill and wisdom shine. Come, blessed Goddess, listen to my pray'r, and make increase of fruits thy constant care; With fertile Seasons [Horai] in thy train, draw near, and with propitious mind thy suppliant hear.

With the emergence of life comes a micro-operating system with its own layers, mysteries not yet discovered by formal science. Indeed, it is difficult to understand something through itself, a human cannot perfectly understand itself as a whole, one cannot measure "a consciousness through a consciousness", we can only isolate fragments in a cognitive mini-laboratory, their aspects - we cannot understand the wholeness of nature, which is its subject, from the perspective of nature, as long as we are animals. What is the point of conjuring up a refined set of psychically projected concepts, of creating an infinite representation of these concepts by procuring and generating streams of information in which we seek answers in mere virtualities, in tokens. The way to find ourselves could be much easier, but of course - we will not know much, but like in Hermann Hesse's Glass Bead Game, we will touch the right sounds and images, move the right feeling, conjure up concepts and philosophies, knowing that it is a token that will dissolve as soon as it is solved - it is no longer necessary, we move on!

Life is interwoven with the environment in which it grew, and the same environment is interwoven with life. Continents drifted apart, joined together, new land masses, ocean masses

appeared, further diversifying life, the branching of evolutionary threads, the approach and removal of those threads; DNA protein sequencing is as diverse as life, by mutation and replication it changes itself, by chance and arrangement there are adaptive corrections, genetic errors. No organism is perfectly adapted to its environment, it is an approximation to adaptation that guarantees diversity.
Phylogenetically, modern man is approximately arrested at the level of Homo Erectus with greater encephalization, but his and her capacity for self-awareness makes him a "sick animal" (Nietzschean idea) - trying to find a way to find himself. The first ape-like creature appeared in South America 16 million years ago. In Africa, 120,000 years ago, we found a remnant of the mtDNA haplogroup that is now common to all humans - the other female haplogroup lineages of homo sapiens are extinct.

From an occult point of view, these operating systems are not isolated, they add another level to the world systems, in search of astralistic configurations of uncanny worlds, to discover the tendencies and aspirations, an attempt to find the "cosmic will, expression, action", one or more, to realize it on Earth or within oneself. To find meaning and purpose. Distant and nearer words, invisible worlds living in operating systems of other "phenomenally dead" planets and moons, "phenomenally alive" worlds of other systems.

Early human civilizations with a cosmographic instinct drew territories and maps of the cosmos and recognized some order. Homo Sapiens Sapiens, given the heritage of ontogeny, phylogeny, and the rare chance to relate themselves to think about the "whence, why, whither," appeared in a pre-existing

world. The first ape-man to think about himself was perhaps frightened, perhaps sad; we are no different today.

He tried to understand life, visible, invisible, distant and remote, to relate to it, to understand it, to control fear. He went through chthonic, animalistic, totemic cults, solar cults, and approached a strange, frightening, essential definition of the divine, the numinous. He absorbed what he could, making up concepts, magical techniques, techniques of deities, giving them names, learning the magic of the world and preserving it in rituals and ceremonies – interpreting powers and forces that had not arisen ab nihilo.

When homo symbolicus began to create and participate in rituals and ceremonies of various traditions, he had no scientific approach. When he began to organize cults, he approached an act within the limits of a cosmography, cosmogony, measuring and understanding fragments of different parts of the cosmos through reflection.

As it became homo magicus in the apotheosis of itself – consciously performing ritual acts, enchanting the world, itself, moving through unexplored territories, making maps – invoking and receiving help from the 'Elder Races' – terminology of Iamblchus of Chalcis in De Mysteriis, from gods, goddesses, innumerable worlds of invisibleand visible beings, in a new understanding of scientific theology, religion was married to science because they were one, the hand directed downward toward nature and science below, the hand directed upward toward the unknowable, full of reverence above; Philosophy was the love of wisdom. Philosophical magic was a way to ascend to hypostasis, to re-embodiment, and to express this

unhindered, as a catalyst, below. Homo magicus was almost godlike!

Between east and west of human civilizations, between dawn and dusk - beliefs, religions, formalized magical techniques, ceremonies, psionic, instinctive, desired, building up, reforming, destroying, dismantling. New layers of postmortem existence in the operating system Earth, in the solar system, on its planets and moons.

We virtualize a world, enclose ourselves in circular cages, free ourselves from one and fall into others. When we free ourselves from mental prisons, we fall into pneumatic prisons. To free ourselves from pneumatic prisons, we do not have to fall back into mental prisons and maintain them by pushing upward with focus, ease and determination; each new conceptual invention created a virtuality that can be used to free or dominate and enslave: suffering and antidotes. The current man-made technological plane, intertwined with the pre-existing world, serves a similar function. Depending on our competence in "service to our creations, to ourselves and to the world" - we can do more, but for a moment when we are caught by the illusions, enslaved by the object of our attention, we become mere slaves. When we are enslaved by the creations of others - we become a slave, when we intentionally intend to enslave others - we are mere slave owners, enslaved ourselves by our ownership of slaves, - that never liberates.

Semiotics of Magic: Substasis-Hypostasis

What is intuitive is no longer complex, dilettante dwelling in complexity is something not learned, not understood, but when learned it becomes intuitive, so the bridge must be crossed and no longer worries us, it is unlearned, spontaneous and natural.

> *"Through learning the upturned vehicle is averted Through reflection the vehicle is fixed Through meditation the vehicle is cleansed"*
>
> *- Stanza from the "Stages of the Heroic Mind" (Buddhist meditation attributed to Serlingpa)*

About Meaning

Meaning is conceptually constructed in context and we could say that it does not exist outside of that context: By appropriating the context, we construct the „sacred space" in the case of magic and metaphysics, or the „semiotic space" in the case of ordinary metaphor (transmission of meaning, as in communication). They are separate from each other, but can work together to place meaning within them. The appropriation of contexts and meanings to manipulate them belongs to the history of ideas, semiotics and etymology. The history of these terms belongs to ideographers and those who can view them as abstracts — symbols — that denote something meaningful depending on the context. How they are used is a matter for those who control ideas, visions, narratives, etc. — for better or worse.

On Archetypal Introjection to Round

Imagination is the context of symbols, symbols are the meanings that are the attractors of imagination; meaning and context are obtained from memory and knowledge, mediated by architectures of thought, ideas, beliefs, perceptions, etc. Depending on which parts of the imagens — a term of Piavi — (totality of the image in the mind) and the logens (totality of the verbal-related image in the mind) are activated, the map of cognition and affect, which designates the territory of men-

tal movements, is created. The intellect mediates through the concept and the feeling, so the hypostasis of the cognition is the idea, the hypostasis of the feeling is the emotion; or rather the other way around, the substasis of feeling is emotion, the substasis of idea is cognition, the archetypes of totality are enclosed in a fragmented way in the „lens" of an animal man on a limited linear-sequential time scale, the goal of making man whole is to expand into the types through tokens, to encircle them and build up the „divine nature" over them, to re-deify, combine and merge through individuation; It is an ongoing work to rise from a starting point in the now and around time into the „always" as the numinous breaths that join the breath begin to merge into the larger „many faces of the One", the God-worker becomes a god, a man a small deity, among many other known and distant faces of the living deity of the universe. As with image schemas, it is the continuous structure of an organizing activity; it is belonging to the self; a kaleidoscopic-mandalic continuity of co-arranging rearrangements; without inflation, deflation, it is a rounding out — truly — of the expression of life;

About quarrels and agreements

When someone does not trigger the complementary or „compatible" imagens and logens in my mind, disagreements, beliefs, etc. occur. We have a different database to draw from, different styles of thinking, different structure of epistemes,

and different cognitive phenotype. Communication and agreement or collaboration is successful when two subjective worlds agree intersubjectively; intersubjectivity is what is shared, the picture of a narrative that we believe is consistently compatible with others; Two people who — theoretically — hold similar belief systems may disagree because their subjective perception of beliefs is different. Although they believe they are arguing about the same thing, they are trying to assert their subjectivity to make it valid or to hold their self-image of subjective truthfulness to be consistent. Similarly, two people who subjectively share the same belief that is similar on a pseudo-objective level may disagree because the process of communication involves ambiguity if not clarified and discussed, or two people with completely different beliefs may agree — as long as there is a willingness to understand the other's perspective, to „exchange views" in an intersubjective agreement. When intersubjective communication does not result in agreement, i.e., when it is competitive, we either sacrifice our narrative by keeping it to ourselves, we argue our point of view, or — in the case of mass narratives that might threaten our own freedom of perception, belief, and expression — we take direct action and engage.

Beliefs as vehicles

People often hold on to certain beliefs without understanding or questioning them. This is natural for a human being who holds many inconsistencies and irrational or mutually exclusive premises that persist until they are brought to the light of reason; As a human being, I do not question metaphysics, I engage with it and try to understand it and organize it to the best of my ability according to properties, structures, proportions and categories. Then I build a consistent, steel-clad, operational system (to defend it against attackers) in which I perform my rituals and ceremonies, if I consider it interactive or impressing (Neoplatonic term for "asking and receiving" - Chaldean oracle, theion ergon "impressing and receiving impressions"), the whole universe is sympathetic, an occult paradigm - if there is a common element that it shares, a universal category, an attribute, then a human or any other being that shares this "metaphorical" "metaphysical" element can "ask and receive, impress and be impressed" in a certain way that is limited to one being; It is like conceptual metonymy: Certain aspects of a conceptual domain are associated with the conceptualization of events. So also events in the imagination. But we need a vehicle, we need a temple for it, after we have established the properties, the proportions, certain laws, after we have marked out the contours of our sacred and profane.

Conceptual metaphor: mapping between two conceptual realms: Here the semiotic operands refer to each other, one is signified, the other is meant; although the other is operative and asserted, the signifier obscures the intention; here the

process of magical encoding takes place (which confuses some), sigilization works in a similar way; basically, the intention activates the insignificant, although the latter is the effect; The trigger of consciousness activates the unconscious; When the higher cognitive functions are dampened, dulled and obsolete, one operates in the void — one cannot perform an effective ceremony, but the void constructed by the prior intention as-if creates an effective ceremony by bypassing the „blockages" of the „cognitive-noemic" gates; Chance always has a say in the fates;

Sacred and Profane

We set up our sacred space as a temple in much the same way as the scientific theology of the pagans does. Imagine your temple in the imagination - this is here, and in the imagination - this is a place in the stars, fixed in coordinates, or flowing in the cosmic void, or above the universe, in a place where I and my love meet secretly, for the last time. The act of imagination is more or less separate from the act of ceremony or magical hypostasis. It is an operation on the eidos, the operation on the noema is done through the effective, essential eidos; But where is the angle between a magical act in the phenomena and an imaginary act in the phenomena, when the phenomena are illusory? Where is the angle between a theurgy that is above the phenomena and a personal magic of nonsensical extent?

Palin Hikousi: Dialogues

The Meeting

Fuomo: Now that we have gathered in this night hour and put our souls together, I would like to know about the concept that you, Holy Guardian Angel, have awakened in me. Like a seed ready to grow, I am ready to receive your wisdom. When it comes to the business of understanding, I do not want to be led astray, either for lack of wisdom, proportion, beauty and harmony, or for lack of humanity, direction and clarity. Let us think about the beneficent service of tranquility that connects the point and the center, spiraling and encompassing the whole. This sacred bond that dissolves in the symphony of threads that unceasingly wind around and separate from each other. They are like knots that become denser and denser, obvious and subtle, like harmonic strings that barely resemble the things they concern. When we look passionately at these mundane flashes of events and threads that we perceive. Moreover, arrange them according to our sense, our ethos, our substance, our education, our observation, our mixing, whenever possible. A perceived harmony of the world is one thing, relating it to life and taking that harmony into oneself and blossoming like a lotus flower is another. The reason I have called you, Peripsol, is that I wish to clarify and further explain all the things that concern me, so

that I can quench my thirst for knowledge. I ask you, who know the movements of the stars and the divine observations, that you may enlighten me in all these things. Parmenides expressed on his divine nocturnal journey, mortals have only opinions about the gods. I want you to explain what contributes to the knowledge of the divine, even if it is through metaphors, because language is a finite and imperfect tool. So let this elevated opinion be most likely a right approach!

Peripsol: Verily, I speak only of ideas of which you are a hermetic interpreter, a hypophyte. Divine ideas that your mind, intellect and heart are capable of receiving by human standards. Instead of leaving a seal or imprint, I may just move the threads and tissues in your mind and feeling that you already possess. We can touch an ethos that can be raised to great nobility, divine, or great misery of a fallen company. Do not underestimate the storehouse of impressions, knowledge, senses and movements of imagination, inner vision, thought, reason, search for truth and beauty that you already possess. This is the treasury of your heart, mind and soul. You have a strong spirit that no one can rob you of, because it was forged through life and trials. And now – remember all the movements of your heroic life, if you do not want to be forgotten as a bitter miser!

Fuomo: I do not know whether my person is a sufficient interpreter and narrator both of you, Peripsol, and of the movements of the cosmos and its Symbolon and Sigillium. At least, I do not know if I am a skillful interpreter of myself. I do not know if I dare to interpret the ensouled stars, gods,

angels and demons, the beasts of many worlds. I do not want to confuse them with my own movements of mind and heart. They are tainted with errors and biases that I try to attribute to the base and foolish corrupters of the mind and emotions and the petty projections of my point of view. It is a tremendously difficult task to uproot them, but I will persevere! Indeed, after so many years of dedication and commitment have fallen back into the blackness that I have necessarily mixed with your Mercurial teachings and messages, may I not dim the luminosity of this task. After all, it is the sphere of Mercury that is closest to the divine source from which you were born. So let me humbly and carefully approach these threads of my mortal mind to convey the brilliant perfection of the solar intellect as best I can. At the same time, I do not wish to confuse them with my own, for notwithstanding my faults and defects, my defilements and corruptions, I have been gifted as an Eleusinian mystic with the second sight of many worlds. When the veils of Hecate and Isis fell from my eyes by the grace of the goddesses, I witnessed beasts of day and night, myriads of worlds invisible to others, sorrowful dead who teach and instruct me like the closest friends and relatives. Whether my eyes are open to experience this sight or closed, I can see ethereal worlds. When I close my eyelids and gaze into our majestic star, into the great realm of phoenixes struggling in wild unison, I try to imagine that I am looking through divine gates, that there are the fields of spiritual gold, and that there shines Aion's magnificent, glorious, teletarchic divine fire. Nevertheless, what I see is a magnificent sun disk on great wings, entwined with sacred serpents and great fires

resembling fiery wings, kissing me and wrapping their divine wings around me.

Peripsol: The sight returned to you, young dragon, is a revelation, but it is wrong to confuse it with the absolute truth. Phenomena are evident and worlds thrive, but if you confuse the appearances in autophany with the essences they are trying to convey to you, you will create mere conceptions. By acquiring endless concepts, you will worship a sign of an essence. Just like the people who see a hint of what you see and fall on their knees, thinking they have grasped the universe in their great delusion! They fall for abstracts which they project on the subject of their preference, their faith, their religion. Instead of seeing, they blind themselves to a greater way, instead of comprehending, they become slaves blinded in awe of things they have not even understood! The visions you see are a signpost, a sign, keep the hecatic and isiac-horic gift, but put the insight of revelation. Even a blind man senses the divine in a tear better than anything that meets the eye, if he does not see behind the blinds and veils of illusions and mirages. An insignificant sight which, when recognized for what it is, no longer bothers us.

Fuomo: But surely we have to rely on certainties, scientia, to build architectures of meanings, beliefs, sense in this whole spectacle! Otherwise, how should we live among other people? How should I relate to these visions, to this extended reality?

Peripsol: These are vehicles and autophanies, a form of self-manifestation of the whole for the particular vision, a stripped

mask of divinity through which the intelligible soul of the world and of the powers belonging to it expresses itself. Without bringing the mind, the senses and the soul into mutual agreement, one moves in a dichotomy that produces an event in which the whole man affirms his personal subjective reality and projects it onto all that exists – quite erroneously. The divine activity expresses itself constantly in many faces, which are consistent with the associated essences, as long as it is sought in a way that is consistent with it. It does not contradict nature – for the observer it is present everywhere, for he or she has attuned to its revelation; for the profane it is nowhere to be found, for perception denies it. But without its permeation through everything, it would indeed be nowhere to be found, not even for the mystics whose minds have been initiated into a purified perception. The things you have mentioned are conducive or obstructive to realization. Barren beliefs bear no fruit, just as barren, repeated rituals without commitment, faith and sacralizing effect are mere gestures. A shaman without faith and without these empty gestures, but with a technique and a realization surpasses the barren believer of any faith who is entangled in the sound of his cathedral. Remember that a magician is merely a civilized shaman – the former is a masterful grammarian of the divinity of the world, the latter is like an idiotic scholar who intuits without understanding his works and in his obsessive and wild participation in the world performs miracles in an effective way. So remember that the civilized structure is like fine architecture to frozen music, but do not deny the drums and chants of a shaman. The wilderness is an expression of nature, through whose mastery your civiliza-

tion became possible – who has primacy when civilization is ephemeral?

Fuomo: What is this whole of which you speak? Is it a composite, intertwined harmony of all souls and bodies striving for their psychedidactic refinement, individualized to varying degrees of perfection? Perhaps stout like a bow, but homogeneously clear, beautiful and of straight root like a tree or a thunderbolt and evident in its divinity? What a stark contrast to us, mortal men, who are seldom granted such perfection, and who meet the high spheres by reification, by inclusion of the metaphysics of ethos, of natures, of the character of the manifold heavens within. Our race nowadays seldom strives, in all the efforts of thought and feeling, in the proportion which lies within the co-dependent, co-dependent world, yet to look into metaphysical proportions of a sublime kind. Without striving for monoliths, but naturally incorporating these things into the dynamics of events and threads outside of us and within us. Is there a true way? I understand that nothing is lost in nature, and through a complex similia of different natures, inclinations, characters and aspirations of mortals, people bring them to worlds that echo with their inner grammar, inflection, inclination, logic and conviction.

Peripsol: The way of the realization is a way with many windings, the character sows destinies and determines the way. Inasmuch as the Sun is willed with the transcendent Divine and includes it along with infinite other animate worlds. To be like the Sun and the planetary spheres is to be human in a masterful

combination of the greater squadrons that incline and ascend to the great quintessence. To follow it is to be a man of the way, to receive the radiance, to take it in, to live it out is to be a true man and woman. At first everything seems jumbled, chaotic movement, nature-like transformations. Then you slowly learn to climb the steps of divinity, to be godlike, to be divine, to discover the laws that govern the character and mysteries of nature, the planets and the stars. Then give yourself to the cohorts of spiritual intelligencers to combine their genius in an alchemical vial of your soul with a touch of your daimon! A lifelong task! Like the abysmal voids and the distant space and the stars, deep in their depth, idea and movement, still greater and more profound, the forces that act as eminences behind them. Proportion is a geometric order in which diversity expresses itself in perfection according to its nature, without losing its essence, but dissolving into equal and harmonious parts as a whole. This harmony of tension in interaction with the perfected proportion, against the disturbances and afflictions, this gigantomachy is a test in the formation of the character, nature, mind and soul. It resolves the opposites in a transcendent third interwoven between individuation, human nature and its divine refinements.

Fuomo: You free me from my ignorance! As for the gods, we may understand them as Proclus did, and our verified insight that they are like an ocean that sublimates its ideas into metamorphoses according to the ethos of forces and powers, merging their active idea with the subject of their intention in the world. In a way that it is written on a receiving impression

that they transfer their idea and their essence just like you Peripsol right now, to me! So, can also a recognizing man in his actions contribute to the stream of the metamorphoses by presenting his ideas and magic actions, impressing the forces and contributing to the constantly changing world? Or he carries out the ideas of objective, passionate and unimpressive deities by simply climbing on their thrones and struggling like a catalyst of heaven? Thus the mutual impressions form the basis for the homoiosis Theio, which makes itself godlike, divine, perfected to Theion Ergon, the great work of the gods. For the world is alive and impressionable in many ways, receiving the signs of impressions and beings – impressed. Impression, then, is the concept of receiving and giving mutually intelligible signs, sigillia, essential movements that cause action and reaction on the part of the world and the world that performs its operations on us in an intricate network of keys, signs, both intellectual and affective.

Peripsol: The gods are not without individual qualities, but the higher you ascend, the greater the unison of their voice, because it is the law of the universe that expresses itself in its embodiment. This unison works continuously in the movement. To the extent that the simultaneous whirlwind of masks and forms arises and detaches itself from a whole to inspire and fulfill its mighty tasks, it is constantly and inseparably connected with the whole. Of a nature that transcends itself into its worlds, just as it individualizes itself in various currents that come from the En To Pan. They are like the concepts that evolve from the simplest ideas to the grandest universal ideas in

a gradation determined by the comprehension of themselves. To a mortal the world is revealed, but he is a child of time with an abyss of the future before him and a gigantic past behind him. He discovers it at will; the world wants to be unveiled, but it needs an aspirant. A person who holds on to himself suffers damage because he absorbs the movements of the world with the wrong perception. When he liberates and detaches himself, no one can overpower him. Likewise, an idea that sings "I am I, I am the only reality" is more separated from the whole the more it grasps itself. It is still present in the whole, but is detached from it by a deception.

Fuomo: But what about the animal souls and the uncouth men, shall I suppose that – said before – in nature nothing is lost and thus a chain of being is preserved. For when we ask what justice is, should we egoistically assume equality, distributive justice, or something else? I see it in the circling galaxies – that is justice – the necessity of movement in laws. In terms of human affairs, I understand it in a primitive jurisprudence that two parties who have been disadvantaged or harmed by unfairness or injustice are restored to the position of subjective fairness by a law or a judge who can negotiate between their common sense, his wisdom, retribution to one party, fair punishment or restoration that is accepted and corrected. The best laws on earth were made by those who sought to understand cosmic harmony, and who sought to establish foundations for their people based on that roadmap, forming an institutional tradition. True power is based on justice, because it imitates the movement of the heavens and the laws of the

deep, and tries to reconcile with natural law, while any false power or usurpation is based on injustice. Because of the emergence and change in the world of nature, that is, of human beings, reforms are necessary so as not to narrow the laws too much or set them too loosely so that they can be abused. Let me quote Ernst Junger: "All injustice appears as ugly because it contradicts everything down to the deepest of our atoms". There – justice as harmony is beauty. A very profound thought.

Peripsol: If the world is ensouled and divinity does not contradict nature, animals are also ensouled. Perhaps their souls act as a representative of their nature and inclination. We have watched you enter a zoo and, out of compassion for a captive lion and lioness, ensoul their souls with your magic! You have inspired an entire stable with your art, transforming the souls of horses into subtle Pegasus. When you work as a stable boy, will you ask questions that you can answer yourself to satisfy your egoism? Qui Leo iacet, qui Lea iacet, as the ancient Mithraic tomb says! As for justice, the concept of justice you spoke of is not the man-made idea of justice that rules the world. Imagine the chaos it would create for the stars if humans began to establish, reform and create new laws for the affairs of the cosmos. It would be torn apart by strife and disorder! But do not let this put you off, for quite honestly, a person who cries out to the starry heavens in great sorrow and pain causes much turmoil in the souls of many people, and as far as it is possible, he is wisely helped and assisted by a cohort of spiritual beings who are ready for such help. In a world of diversity, the

law of conservation forbids omnipotence, and disproportionality in science and intellect leads to the idea of helpless suffering. By this I mean that some are helped and lack the attention to notice, others see and recognize, but hypertrophize the act; In the subject's relation to greatness, the act dissolves with the thread it may follow in terms of necessity and need. Do not ask the star to stop shining, but adopt its characteristics to be star-like in relation to what you are! This does not mean that we are just a pest, to quote Samuel Beckett, because the greatness of one's being can shine through and through like a star, or on the contrary, is the pettiness of a mortal worse or better than that of a grass in a meadow? Fools have their rights, do not behave like a fool when you are appreciated for your wisdom!

Love Lost

Fuomo: Your presence, Peripsol, reinforces my feeling and thinking in the movements of Providence. I am here to tell you that I am suffering from a terrible affliction that my memories conjure up. Is it the image of a loved one that we conjure up that is fading in our memory? Alive in a conceit through the memory of a deep ideal feeling. It is so pathetically beautiful and outshines reality that we reach for this terrible imagination like a drowning man for a knife. For these are movements of the soul, mind, heart, and spirit equal to Diotima's triad of Eros, Philia, and Agape. Even as the most loathsome of men, even if barely capable of unconditional love – this idea that elevates the remnants of our ancient nobility cast down into self-loathing. We raise our beloved in the intoxication of the stars. We lose her to treacherous fates and the avarice of envy of the jealous, the unloving, the vicious, the ugly, the malignant. Is it ever healing, the longing itself? We had to move it to the starry worlds. We had to perpetuate the remains of love in transcendent worlds. Dealing with a loss on earth in a titanic movement of worship of the subject of love. We place it in the robes of the Magna Mater as the sacred fetish of the universe. It is only a matter of preserving this golden thread between the move-

ments of the stars in the Divine, even if it is in the distance. To let go of it! Letting go of them! This moment shines like a sacred face through the night vaults, immortalized in the gaze of the divine eye. We lose the essence, the image we loved. It constantly transforms into surrogates, constantly moves and falls into a metamorphic falseness. And all this with ever new likenesses that are only illusions! We scream inwardly, "Not this, not that, not their spirit, not any other!". Who has tasted of the springs of Cytherea, who inconsolably loses the living idea of an affect rediscovered in the aphrodisiac idea, is inwardly torn and howls! I must confess, it turns into miserable love-hate. In cold blade of my past cruelties they are truly poisonously refined to tear apart what ruined us! Is it true that it is not the mere sameness of base humanity, but the loss of the hallowed, blessed and sacred epithalamium that makes us long for the phantoms. They are never returned to us in flesh and blood! So deeply rooted in the thrones of our sorrows that here – longing, there – who knows what mirage we will find? A deadly trap indeed – an infinity of shadows and "as if" meetings, endlessly searching the shadows for chalices of long lost loves that haunt us. We no longer share this human thread that we experience only in moments. We cast it into the dust of our graves without repeating the moments we relive in the shadow of the titanic Eros. He is burned into our souls as a fearsome seal, at least in vanishing memories. We seek similar affairs, imitating the affections of others' eyes with resentment! What a curse, what a horror is this affliction that only takes between relief, happiness and suffering. It steals and robs and wraps us in its shadow, like the death robe of darkness itself!

Peripsol: From joy to suffering, from suffering to joy – this is the fate of a passionate, immoderate man. Love follows humanity and is preserved by moderation. It should be governed by wisdom, maturity and insight. Alone, without the support of sacrifice, it becomes war, cannibalism, perversion, slaughter, suicide! I have observed your travails, you have been gentlemanly in your support of them. Malicious intrigues took them away from you, and now you live as strangers to oblivion. Sew up your torn hearts, find no rest in longing and feelings! Do not chase the past in vain, but let your black pyramids crumble under the hammers of knowledge! In heavy power you will fall, be a wise fool of fate! Break, shatter the longing that you claim to steal the world from your embrace. Find your happiness as it should be. Let her star shine for all, not just for you! Her face immortalized devotion and pain, a mutual sacrifice at the altars of Kybele – in the distance. Rejoice in the rise of her spirit and find your wholeness again. For in harmonious wholeness lies holiness and continue to shape your destinies as far as you can! A spirit liberated for others, a great and noble thing. May it guide the others, for through this purification and rectification it is perfect in the spheres and joins the procession of the gods. The spirit of this girl you knew has found its perfection far from earthly affairs. She is no longer her agitated narcotic mind and body, do not look for her there! Her mortal self lives on like you, with her feelings and thoughts, her sufferings and joys. Leave it now, dance with all of us among the stars. You are already one of us, do not be blinded by past mirages and pastimes. Remember that those who have appropriated their love have always experienced the great suffering of loss. With imper-

manence, forgetfulness or death – how could they gain anything back? So nothing brings more joy to the heart of the Mother of Stars than the kisses you place on her magnificent robe. With each kiss a rose blossoms and a spirit breaks free. Go now, self-deceiver, you have saved yourself from a terrible death!

Bad Habits

Fuomo: When a man freezes in a negative state, arrested in an excess of persistent, continuous harmful experiences, he develops mental habits that would not otherwise exist in his mind, and he soon finds himself trapped in, say, hatred or some harmful suffering that puts him at the mercy of those demons of the mind who play with their victim, riding him like a wild, wounded stallion, pulling the strings of the afflicted mind at will. For example, if he is naturally passionate, fierce, or choleric, feelings of resentment and bitterness over injustice may be discharged into rage under the blows of negative, unwanted experiences. Initially, if the experience is temporary, he may seem innocent and get angry like a child, clenching his fists, hitting someone, or shouting angry words in the air. Over time, if left unchecked, a simpleton's anger develops and frustrated, dismissive attitudes may result. Then, if his nature is noble, a holy anger may find expression, demanding compensation, correction and retribution. If this is further provoked, either murderous attitudes, sadistic tendencies develop, while the passions cool down, malice, spitefulness and a perverse cold virtuousness becomes a part of that person. Whether sanguine, phlegmatic, choleric or melancholic, in a mixture of time, circumstances

and nature, each virtue and vice has a different expression and speaks a different language to the observer. Thus a saturnine nature, wounded in its pride and elevation, a humiliated nobility, is transformed from a wounded, cunning fox into a wicked, ugly, cruel wolf, driven to its last means of defense and loyal to all the wretched things it previously loathed and spat upon. He is no longer a companion of the star of Providence and the divine movements! Reverse all the terrible forms of cruelty, suffering and vices that befall such a person! In the end, a person who was initially noble, strong and innocent, collapses into irreversible damage and becomes the very same devil who pursued him. Every time this threshold of tolerance for good and evil – beyond good and evil, because without conscience, but with consequence or indignation and arrogance – is set higher, it is even more difficult to return to the original position from which one entered the scene. In the end, it is hardly possible without great effort to balance between the dualities and to find a middle way, which contains a self-created order, which is torn by both sides – only for the sake of reason! This order is an attempt of rehumanization for someone who has already become a beast – it is the ethos of a psychopath, the high morality of a sociopath, the virtue of a downed, beaten hyena – desperately clinging to the remnants of humanity! When stifled and silenced, vice often morphs into a refined indifference bordering on malice, a whispered absolute evil, an indifferent monster that cannot be captured by Manichean dichotomies. It makes its own rules – terrifying to man, equally attractive to the spineless, and unstable to its charismatic yet Mephistophelian persuasion. So how can Peripsol, my angel, cut away all these

evils in one masterful cut, using the sword of Manjusri to separate the rotten flesh from the healthy bones? How to erase deep-rooted anguish and fill the wells of pain with tranquility and harmonious power, with perseverance in inner truth amidst a transparent, splendid composition, an arrangement that is repaired and put back on track, unlike a broken company?

Peripsol: Listen, Ysengrimus, make an effort to remember the golden ethos that once guided you. You are addicted to oblivion that cannot consolidate all the wisdom, resolutions and experiences you have accumulated, this is a curse of the Lethe. You are addicted to forgetting ceremonies and magical acts, meditation and studies, that is the curse of inhibitions. They are prone to endless debates and arguments about abstracts and conceptualizations, that is the curse of disputants. They indulge in gestures and empty words instead of meaningful, determined actions full of essential insight, this is the curse of undisciplined demotivation and laziness. You have given yourself over so much to idealized non-virtue that you have forgotten what you meant by the word virtues in the past, you have defined them so much that you lacked the breath to embody and follow those muses, you have given yourself over to the curse of ill-will. Appease the gods, perform devotional and apotropaic rituals and ask to continue your path, fortify your works like a citadel impenetrable to the darkeners and corrupters of greater ways, surrender yourself in due time and hour to the guidance and inspiration of the intelligencers and gods, call upon them and receive from them, perpetuate your

golden works, never forsake them, for they fall into ruin and desolation unless you pay tribute and attention to them! Preserve your mind and will in divinity, guarding the gates of the senses and spirit always from the curses of the conjurers of illusions, apparitions, distortions and fraudulent acts against your intellect and thoughts. Strengthen your heart to damascus steel of compassion, precision and firmness, thus prepared and armed direct the unhindered, unpredictable movements of the mind to the high things you already know, as you guard your loved one, as you guard your body in sleep at night vigil, so strive to revere and protect in all sincerity the strong resolutions and vigilance over yourself as if you were your own child. I swear by my ethos and yours to guide you in what I can accomplish. But do not lightly defend yourself against the harmful things that torment and bite your mind, do not fight them savagely like an attacking viper, or you will reinforce the dualities that like a madman are caught more and more in a web of fatal swinging back and forth. Use your will and your intellect to bring them firmly into a unity and thus dissolve them and from there incline to the intersection of the human and the divine. Temperance and wisdom dissolve both, to each his own, according to need and antidote, what is poison to one is a remedy to another. Hold the scythe to sow, grow and reap, wield the whip to govern yourself and rule yourself with a higher nature, raise the Herculean club to remember it all, for heroes are those who recall all the threads of their lives in their entirety and, moreover, connect them in an epithalamium with the stars and the heavens, recalling their memories posthumously across all knowledge through all worlds against the flow of forgetful-

ness. In the end, point your caducian staff to the sky and may the ancient serpents be feathered and winged!

The Alchymical Mind

Fuomo: In a world of order and diversity, it is common that we perceive chaos in the complexity of this diversity, which is completely confused by it. Fragments of this world taken out of context harass our perception and our mind. Changing structures in dimensions of variable information and energy speeds, constantly branching contents. It seems to be a chaosmos rather than a cosmos. Let us imagine an experienced professor trying to explain his knowledge to a new student. Bombarding him with his expertise in a few short sentences, experiences and shortcuts will leave the student with the impression that the professor is crazy or at best incompetent! An expert knows how to express his knowledge in simple views that are convenient and useful to the layman and explain them in detail when necessary. The old adage of Cato the Elder in his rhetorical treatise is, "Seize the subject and the words will follow." I would add, "Seize the subject and the words will sufficiently explain it to both the layman and the expert." If there is no bond, no structure, no pseudo-logical continuity, our inner world collapses into disorder. By this I mean illogical subjects in the sense that there is no continuity between the subjects of perception and the archetype, the archetype and the concept, the concept and the Platonic idea. What is

illogical is a mere perception, a cognitive bias without conventional (illusory) reality and without deep objective world. It is anti-logical or a-logical because it disturbs the grammar and content of the universe. I know about the great love of people for self-deception, which is never subjected to a painful process of verification. I know about the maintenance of the self-image in order to preserve the continuity of identity. Alas! People are merely cocoons of life, surrounded by a vast, vast territory of the unknown. They are secure only by what they know and have mastered, and perception provides them with this safety net. One might say that hominids' primal fear drives their safety constructs and makes them forget the extent of the unknown. Everyday common reference points displace terror and awe, exclaiming, "There is nothing else." This serves a function for social cohesion; only the pioneers are made to wonder. The limits of understanding are the limits of the world. The limit of experience is the limit of knowledge of what is possible. I myself am often a victim of this self-absorption. Coming to knowledge is much more difficult, counterintuitive, uncertain. Peripsol, how can you use philosophical tools to draw order from apparent chaos in a grand synthesis? My desire is to resolve the situations that often lead to confusion, madness, paranoia, despair and depression. How to defeat demotivation and madness? How to prevent the de-metallization of our thoughts, mind and soul and straighten the paths of understanding?

Peripsol: It is an inner composition that orders the world. It is the great inner silence that comprehends it. It is the insight that comprehends it. It is the great detachment that

grasps it. It is the great spirit that embraces her. It is the great idea that delimits it, it is the inner truth that follows it. People may be confused when they encounter the vastness of the world, without tools to order it. They prefer to follow small paths that run toward single destinations, and are blind to everything else. This makes them effective on their own worldly path, but it does not make them philosophers or sages. In an indivisible whole, we merely connect categories of the world to our inner millieu through a series of perceptions. These categories form beliefs, sense and thought entities that are symbolically organized and declared true in various reified formulas, developed life themes, if you will. Some make their inner worlds into prisons, others into magnificent gardens. Rare individuals claim the whole world for themselves, like horsemen riding free and at full gallop. Some of these themes and loci (places) are mythopoetic, like the myths we live by. Some are formal, like our approach to practical things; some are scientific, like our approach to what we know. Some are artistic, like esthetic approaches. Some are oneiric, like our hidden and open dreams, some are more concrete, like the everyday and necessary things of life. The act of binding is the way we formulate this indivisible whole, similar to the formula of "Solve" and "Coagula" – binding and letting go! The art lies in the ability to find and measure the right proportion. Like a skilled architect selecting and combining possible systems from the unknown and the known. Then measure them against a set of coordinates so they are consistently predictable. It pays to work toward a specific goal and apply it with success. Before putting things into action, we need to

draw up some plans. Finely drawn plans are contingent yet continuous. The finer an economy of mind and spirit is, the greater the dew we gather from its workings. Try to find a share that corresponds to what you already have: Knowledge, skills and resources. Share the indivisible whole in accordance with your inner laws. What is shared and what is indivisible should be connected by approximate similarities. As in sympathetic magic, may it be reunited by appearances. Do not confuse a perceived similarity with sympathy. True keys of mutual sympathy are the syntheses between a general idea and its emerging descendant. The sympathy of synthesis is found in the inductive-deductive feedback between a token, a type, and an archetype, not by a perceived similarity, but a true one. The search for this true connection is the appropriation of the alchymic laws. A logical and sounding subject is truly understood at the point of epithalamium. The former is done by imitating the powers of the revealed ideas of the universes, the latter by essential recognition. When we have found them, we proceed unthinkingly and apply them in the direction of work and harmony. The latter key is nothing but a concordant synthesis between a scaled portion and a greater portion. It achieves an effect by bridging them through interconnected symbols and intellects, making them into a metaphysical whole. In the final stage, they are integrated and interpreted into beauty, truth, freedom, justice, happiness, Eros, etc., i.e., all the ideas we can call civilized and human. In essence, we measure the universe through the means of men and women, anthropocentrically. Since we have limited instruments and lenses, the scales and signs point back at us. The world is not

anthropocentric, although this is the best tool we have in terms of our being and perspective! Be careful here, because many have misunderstood this idea. They have blown it up and made a human, mortal animal the focus, keep your perspective. Every time you look at another's life, think about it – how their life expresses that measure and what it brings to the world. Binding and releasing a proportion as an inter-coordinated, consistent and harmonious model is a matter of potentiality, movement, tension of forces and working toward resolution. There may be as many proportions and as many divisions within the indivisible whole as there are categories, as many as lights and flashes illuminating the Platonic cave from without. Turn around to see them! Crawl out to experience them. Similarly, we take up the efforts of the intellect and treat the alchemical mind as the domain of the macrocosm. We move in a system of coordinates and search for relational proportions – it is a goal of the intellect to fill it with beautiful ideas, which are "Platonic ideas" in hypostasis. True forces translated, transposed and interpreted in the worlds of intellect and feeling. As if two trees would grow eternally, one with roots in the abyss, the other with roots in the heavenly vaults, and yet at the base it is the same root! Only by interpreting the meeting point can you make progress and move into high octaves in your lifetime and posthumously. Work through your contribution by rearranging the discovered and revealed ideas in the microcosm through intellection, gymnosophy and ceremonies. Offer your work to the world and the metaphysical forces – they appear as a distant echo of our worlds, just as we are but an echo of their power. Truly, in

high theurgic Neoplatonism, the Iyns, the divine ideas, rush through the cosmos as magical seals and keys. Forces, powers, astralistic currents flowing through a universal expression in the manifold ethos of the deep laws. Resolute and a-detemi-nistic in pursuit of unified will, ingenious vision, responsible freedom. They weave destiny, chance, luck, the subjects of des-tiny, inspired choice.

Vir Unus

Fuomo: History has produced many religions, many mystical ways, many magical traditions. They branched out, evolved, died out, flourished, expanded, declined, thrived in the logos of the world. Is understanding the way they extract views, traditions, stories, myths, techniques and symbols from the metaphysical identical to mastering a complicated mechanism of truth? Or is it understanding how a clock works without the ability to build one? Oh great Nalanda, Alexandria, Athens, Memphis, Thebes, Heliopolis, Babylon, where are your sacred arts? Was there a trivial aspiration? A superstructure of meaning, despite his wishful thinking? Is there something hidden in the Egyptian mysteries, or is it all just primitive striving. Perhaps there are hidden patterns that throw away all the debris of the centuries and pull out the golden method as if it were ripped out of context, a mystical tool? How did the created categories pack the cosmic and earthly universals into separate philosophical and religious schools? Universalism is biased and fanatical, relativity flattens, discernment is of great value. Is it that the world is based on a single, interpretable force that is always hidden from mortal eyes? Perhaps it is a multitude of different forces anchored in laws, some more or less erroneous

or firmly and correctly trying to grasp? As if each one of them had a different scale. Coordinates shaped by culture that drew maps of the world. Some of these scales overlapped, others were more advantageous. Some captured the essence of an insight, depicting true phenomena in their own way. Were others completely regressive or even completely without foundation? I postulate the following interpretation: To transfer the observable sky to the earth is the task of a magician. His discoveries and experiences, his knowledge and his hypothetical interpretations, the point where the imagination meets the true representations, is his sense, his religion, his faith. What he operationally incorporates into himself is his art and craft. The way we form, mix and blend all the natures, mystic directions and sacred worlds in the still of our self is our alchemy. In what proportions they flourish within us, whether they overwhelm or strengthen us, is the definition of the Vir Unus, the perfected man, the perfected woman, "Ecce Homo!" We do not thrive in a vacuum, and every good map needs some signposts.

Peripsol: We do not live in the void and every good map requires some deviant signs. Every good map makes you a guide in the vastness of possibilities with the ability of experience, action and execution knowledge. If you do not know the magical and mystical ways, you will consider them a mere excursion into human fantasies and not a living experience that contributes to salvation. You can discard and ignore them as you go about your life. You can dismiss these paths as peak experiences, psychosomatic twitches of feigned meaning, and compensation for a primal fear interpreted through fantasy. The

Pythagorean choices and paths are in stark contrast to the popular references to reality, not many follow them. But if you decide to follow the path, you should first be a cartographer of mythopoeia, myth, memetics, and the history of ideas. Amateurish approaches lead to confusion, chaos, and frustration. It is like letting a mad monkey into a library to produce miraculous effects. When we have some intellectual humility and are aware of the extent of our own ignorance, any knowledge or skill seems at first an unreachable mountain. Knowledge and structure equip us with maps and order. Be on your guard, charlatans like to serve up seductive material with their speeches and books to prove the veracity of their nonsense, but if you have a shred of sense, you can easily dismiss them. Most occult writings are gibberish anyway; academics rarely use their style for such ventures. Charlatans are also scarecrows for the skeptics, the rationalists and realists, they completely refute our high art in the eyes of the latter. It is a lonely path. Do not try to find understanding outside yourself, but exchange ideas with responsible, autonomous and independent individuals who see value in it. Avoid self-important, sectarian groupings; they are useless and do no good. The ability of discernment enables you to filter out valuable material from garbage, to find truly valuable substance, to filter out useful patterns from any source, or to discard garbage. The question of utility matters: is a pattern useful given my workshop and tools, is it applicable to my art, can I turn this knowledge into a tool? How do my art, my tools, my performance interact with subtle worlds? What kind of person am I? At every step along the magical path, point your finger at yourself and question yourself. Otherwise, you will lose

your balance and condemn yourself to stupidity, delusion, or become an insufferable, arrogant bully. Every gnosis is personal and can be false until it can be tested and repeated by someone else. It can be true if it is not repeatable, as well as random events, but do not try to convince someone of miracles if you have conjured one, unless you want to compromise your art and become a laughing stock. Psychagogy is not about persuasion, but about personal, responsible, individual performance. Your audience – if any – are the spirits, demons, dead, gods, weirdos from many worlds, this is your theater, this is your scene. You must convince the other world of your influence, not the mortal one. If you lose that focus, you will succumb to idiocy.

Fuomo: My angel, explain to me why I think you are an angel and not my imagination, an inner voice or a delusion, a hallucination, a self-made inspiration? Why do I consider my human body to be a temporary, transient, living form in which my dust will rest in its grave after my earthly destiny is completed. Why this body of a newborn, into which I was thrown with the morning Eosian light, born of a mortal woman? Journeying through transmigration and metempsychosis, a solar dragon in spirit, a mortal man in form. How is it that my spirit, which crawled from the transcendent aions through the sun to earth, is so helpless and powerless in human form? Why do I possess only what the human senses and mind have to offer, except for the thread that connects me to heaven through the law of memory? Laurel wreaths at my temples, perhaps another beast of the sun god? To pay imperial honors to a beggar and unfortunate. Qualities I tried and failed to internalize. My being and consti-

tution were shattered and defiled by enemies, virtues bestowed upon me by greater divine beings were corroded. Once my relatives in China wore sacred cloths. They were dragon scholars and rulers, sons of heaven. They were great in Akkad, Babylon, Assyria, wore the Ophite insignia of Egypt, Persia, the wreaths of the Hellenes and Rome. To be finally ruined by the enemies of the donors of immortality, to be called the enemy of some strange Levantine faiths! Follower of that crucified devil and of a tribal god who had neither divine lineage nor inheritance, a liar whom any noble scoundrel would disparage in every way. Being a victim of centuries-old lies in the modern era of delusion. To be a plaything of power hungry deluded swine dreaming their way to heaven. To be a victim of politics and religion. After destroying heroes, masters, mistresses, mysteries and initiations, they proceeded to sabotage human souls. They forbid the spirits to ascend and promise lies instead! How is it that I was so resistant to the lies and slanders that the earth has accumulated against our serpent kin? How is it that I do not fall into the error of a blind religion, nor do I let the chains lead me into the error of complacency. An apophatic certainty with restraint, confidence and cooperation in freedom, nobility, beauty, love, truth, harmony! These ideas are dissolved in their excellence by the sentient intellect. They transform the animal mind into a divine animal and write the divine in itself? Bent only in exile, ennobled under the banners of dragons. Is it easy to call your magnificent anatomy an apparition? Do I imagine your wings, your presence and essence, your intelligence? Do I sense your independence, your self-determined responsibility in a larger order embedded in a sacred symbol. Is it not a boast

to give you a secret name? What reason leads me to do this, if not to reflect on your existence, to experience your rapture and your idea? Obviously, your terror, awe, glory and beauty are reflected in my eyes. I reflect your existence as far as I am able, as a mortal, as far as my mind and feeling allow. More – I do not know what is more! Unless I acquire your living expression and perspective, disincarnate again as a young god. True, malicious natures would like to dispossess you, my friend, because you remain unconquered. My spirit is invincible and always stronger, hunted by enemies on earth who strengthen my will and command! I would rather learn your wisdom and make myself like the liberated gods! Is it wrong to rise above this mortal scene? Is it arrogant to wish to become once more as splendid as the immortals? Why crawl in the mud of the earth in endless cycles of pain, suffering and bitterness? Why kneel in the lies of the slaves' mud? Is it wrong to return to the gods as God, as the ancients believed in their epiphanies and apocalypses, in their epithomizing, heroizing? Why, after having explored the abysses of one's own failure and the extent of a great but failed life, should one seek undertakings with meaning and purpose?

Peripsol: A psychomagic setting operates within a mental continuum of the world soul. The mutual relation of magnitude and force between the individual and the sphere of work is the effectiveness of change. In every organism there are already occult qualities which, if properly used, trained and expanded, make possible the unimaginable. Depending on chance and skill, the exponent is proportional to the mastered potential associated with the finite possible. These abilities dovetail with

the deep world in varying degrees, extents, influences and reaches. In human terms, these laws are organic rather than mechanical, which is why they are so difficult to master. Qualities and noetic formations are higher level languages. Formations of superstructures of ideas, beliefs, techniques are catalysts of the above scenery. I hope your questions have been answered. If the great order of the universe is the breadth of Hermetic teaching, what you perceive as unknown appears as chaos. Remember that these are chaotic and destructive forces for human beings, and that another order of Hermeticism is suitable for your purposes. The more you can tear out of this chaos, the more order you should master and create from it. In fact, this still lies in the great vision of ornamentation. That, promoted by magical, cognitive, emotional, deeply felt resolutions, attitudes. Moreover, by decisions, operations that chance and the fate of the lady allow. What may happen between the individual, his will and imagination and the world? Are there some true, sacred ways? Or is every honest, true way sacred, but sees the multiple currents of forces and powers? When an individual matures in the transformation of the symbols, logos, established images and beliefs around him, his psychic attitude and occult organs reach the goal. Seize your own powers, your nature, focus on it, the successes will follow. The stories and myths you tell yourself may be true or false, but as long as they take you from one place to another, they are of great importance. This is a world of dreamlike illusions that are reified. This is a world of impermanence that shows permanence as attachment. This is a world of wholeness where clinging to oneself blinds the goal. If we find a way, we should do away with the reified, pseudo-

permanent and detach ourselves from introspection. When we consider illusions as property, including abstracts and conceptualizations, they enslave us and lead us astray.

Fuomo: Is that what eludes us when we become oblivious or threatened, intimidated, terrorized by things greater than our mortal being. We ourselves have become evasive and have forgotten our art.

Peripsol: There a tear has captured a longing, in the breath on the waves of the stars… So you are remembered.

On Objective Divine

Fuomo: I have suffered well for years. I can not remember all the subjective nightmares that have appeared objectively in the reality of my mind. I have seen things that would make others tremble. My mind, my character, my being, my feelings were brutally destroyed. My soul was obliterated in obsidian black. All the cruelties that happened to me would not make anyone end their life. Statistically, I should survive a month, but I survived a handful of years and am still alive. Throughout the years my memory has served me well and nourished me, oh, I salute you, great Mnemosyne! But the horrors of the past are but a semblance, for they are but images. They no longer evoke the physical and mental anguish, the fears, the dread, and the obsessive madness that they once did. They do not evoke the slightest emotion in my jaded mind. If they pursued me with all their might, how would I behave in this endless hell? I have adapted myself to defiance in order to climb with dignity a new threshold to a human being. That is, to an extent possible for a nightmare. I am aware that there are others who share a similar story, scarred for life, but they do not speak the grotesque, horrific scenery. Unmentioned, unseen and unlived by others. Struggle for survival among the inexperienced – a safe haven of

ignorance, of non-exposure. Those who are not forced to survive move in ignorance among the shadows and demons. Rarely do they even awaken their interest. Those who live their lives in harmony with what they can, with what they know. I do not ascribe any special importance to myself, Peripsol, apart from a collection of unfortunate interacting causes and effects. I know my purpose and origin, I know many threads of fortune, misfortune, intrigue and deeds, but I know nothing of much more. I was protected by gods and goddesses, by the friendship of spirits that I could not hurt in my anger and madness. Caught by my deluded tirades and rage – somehow they witnessed my quarrel, my life, my destinies.

Peripsol: The divine, Fuomo, is not subjective at all. It is objective in all cases, it lives through everyone and by everyone. So, for example, when you imagine that you are conjuring up an aspect of Hekate – do you think of her as a person like you? Or for a mask of the Divine that exists in many places at once and is thus capable of multiple places? Of course, you communicate with her as if she were a person, according to your own form. However, if you want it to be revealed and penetrate deeper, you might be overwhelmed by the power it represents. The human faces of the Divine, the awe and terror without her magnificent mascara, would frighten you. This is not to say that all beauty is an existential nightmare. It only means that both beauty and terror can surpass your human form in a gigantic way. The divine intervenes simultaneously in all aspects of space and time. The noetic-noetic phenomenon is time-bound and timeless – it knows. What is called samskaras in Hinduism is

the conditioned emergence of a co-dependent network of traces and deposits of life. This is not limited to human life, but to all life, and beyond that to interdependent forces in hypostasis and substasis. As such, they are illusory, internally empty. Keep them as property and it becomes a form of slavery. All true individuation, then, is not blind individualism. Individuation is the character of all instances of your life that show a mask to a world. These traits either remain or fade away, acting as an individual blemish in the stream and flow of lightning-like events. In truth, you are one of the infinite masks of totality. There are generations of spiritual realms bound by time and space or the phenomena. There are generations that are spaceless, but are subject to time and passing. There are liberated worlds that are both spaceless and timeless, highly divine and profound. We cannot perceive from the perspective of other beings, but those who do belong to worlds that can know instantaneously. Yet, we merely share the common reference points of others – thereby we can know approximately. It is not right to assume that all people think, act or want to think as we do. However, it is not an unworthy endeavor to use human intellect and feeling to try to get an approximate idea of what they might be like .

Fuomo: Are you saying that the possibilities of my inner millieu have been recognized? That the facts, the chances, the luck, the destinies, and the changes in destiny have been recognized as objective? That my decisions, my judgments, my pain, my hatred, my words, my thoughts, my attitudes, my war were not in vain? That I recognized obstacles and adversaries as ob-

jective and not a whim of my imagination? That these deities, to whatever extent, acknowledge my life? That my life, as the sum of all these rapid and difficult movements, was not worthless? That the tiniest thoughts, the unsaid, unthought, and unsensed things were understood? That not only what could be, but what is, was understood by intellectual eyes?

Peripsol: Indeed, not only that, there was also a certain potentiality recognized. You can form to the extent that matter allows. It is similar to human beings. They can form them if they are willing, to the extent that their nature, ethos, inclination, tolerance and nerves allow. They have received these seals in order to commit themselves and participate in the cosmic expression. Remember that an unpolished mind is thrown away by sublimating only the best of it. But we need substance to work with, and you are not such an uncouth fellow after all. With a new vehicle for your spirit, a heart that is now rotten and old, it has been immortalized three times in gold. An impulse of existence that was an absolute affirmation of life! Do you remember and realize the weight of these words? They were not left behind. In the equality of compassion – a harmonizing law – tried to penetrate and call the world. Our worlds are governed by completely different things, laws and orders. The call from the other world to this world is a call of the glorious deities, an arrow of Artemis, a lightning bolt of Zeus to the worlds below. Those who labor blindly against themselves seldom call to the greater worlds. Moreover, they seldom see those flashes of inspiration in their souls.

Fuomo: Forgive my question. How did it come about that after years of strife, battles and wars, I finally became a villain? I am

a thoroughly terrible person. Yet powerful caducene hearts appear, intelligent spirits of the planets help in my upbringing? How did a foolish youth reward me with laurel wreaths that seemed unjust to many of my opponents? How could I not make my friends disappear by dirty words, which were actually wise?

Peripsol: For the same reason you inquired about before. Your, as you put it, opponents see from their subjective state. The gods see and know more, beyond time, beyond appearances. Do not flatter yourself and take the wrong path, but remain steadfastly on the path. What appears ugly or repulsive for this or any other reason often also springs from an ancient nobility. This nobility that wrestles with things beyond the opponent's imagination is the most valuable.

Abnegation

Fuomo: I thought I had defeated myself within. I carry the skulls of destroyed attachments, animal instincts and delusions. They are like apotropaic amulets that I wear around my neck, I have emptied myself. And yet sometimes these skulls want to speak, to put on flesh, they bite into me and try to ensnare me with illusions. Through denial, I have not submitted, but sacrificed. Did I not completely banish and defeat them, or is it the law of life that they return to test us? In oppression, I did not hesitate, but became wise and overconfident. I did not obey by force, but became independent and free. Through pain I did not move, but became detached and steadfast. Thus formed, my will is now my greatest enemy, for it takes the figures of faulty images and applies them to a destructive impulse. For it takes nostalgic pain and applies it to old scars and tries to tear them into open wounds. For it takes the skulls and makes a trophy of them instead of being warned. Formed in strife and war, I would wish to be like silence and so overcome myself every day. So act through silence. Like a dreamer who enters a new scene and whose mind pauses beyond the moving events of the dream. In this dream, the emptiness and hollowness wears a mask of me, the dreamer and the dreamed. May no mind pull

the strings while my mind is immobilized by the onslaught of my unbuckled parts. May I be completely at peace – in the peace I would like to dwell.

Peripsol: Self-exiled, not working within an order, like Icarus you wish to extinguish yourself in the flames of the sun. A flight too high for a mortal soul like yours, worlds that exist will come crashing down on you, for you are still moving! If there are threads to pull, then you have not extinguished them! You are still acting, even if you say so! You create in a house of the master builder and foolishly shout: "Let the demiurgic master builder build no more!". To develop this inner harmony is a great task, and I do not want to distract you, but where is your deed to begin the rounding? Are you asking for the non-affirmation of life? Thanatarchy in some form? To join the unspeakable waters of the Titans. To move in the howling winds of Tartarus, what kind of arrogant demand is that? This is not your dream, this is the horror of a petty human mind creating an abyss into which you can fall. Your descent into Tartarus served a purpose. You were assigned to an order of the spheres. It was not to seek annihilation in the void, need I remind you? Be reasonable, use your mind instead of malicious depression, and you will see the aionic light! There are many suffering people, but not many who are endowed with knowledge and imagination like you. Do you see what happens with your bombastic claims? You conjure up for yourself greater illnesses, greater heights and depths than are appropriate for a human being. Just because you know something, you turn learning back into stupidity and ignorance! Withdraw and think about what des-

tinies are consistent with a man. Your bold assessment does not correspond to the order of things! Those who look into the black dream are horrified. Only those who empty themselves may enter it. Whirling images that torment and delight catch the unquenched fire of seizing oneself by the chain! They catch and ensnare! Beware of the double face of every sign! Return rather to the immortal streams! Yes, why do you rebel against yourself. Have your torments eaten up your mind? Even then you should be reasonable in spite of your broken mind. Overcome the broken, worn-out old head. Gather all that you were, like a seal, a representation. Become hollow, shoot the arrow of your soul to the stars!

Fuomo: No more complaining, life is a short spectacle to suffer.

On Intelligencer's Octaves

Fuomo: Now, dear Peripsol, I want to talk to you about things that are of the utmost importance. When men discovered fire and brought it into the caves, they acted without the light of reason. How different people are when the values they live by are relative! They are completely constructed by other people and considered to be of higher value than others. Should we consider a change in the composition of our mind or a certain formula that has brought our mind closer to the intellect of Providence? Should we say that in this way providence and prudence were discovered? That people lived in their light without having any idea of their formulation? We know that cosmography, theology and philosophy were all influenced by a mythopoetic impulse of men. These disciplines were created entirely by them. However, both philosophy and theology were invoked like maps. Should we say that men are chartists of the world in the horizontal? That they are chartists of the world of the cosmic and the divine in the vertical? As soon as we crawled out of our caves, we met the animal depth, we tore ourselves away from Mother Nature. We encountered the awe and terror of the world where all things lived and had their spirit, and then we forgot? The ape-man became man when he considered

himself separate from nature. He fell away from divinity when he considered himself separated from the world soul.

Peripsol: Agreed. He transferred the great laws of the universe to low octaves of harmonies that man could understand, and began to interpret and fathom the signs and symbols. By creating sigils, he created a key, an interface to the gates of wonder. How far away was his understanding! For it was only when men ascended to higher levels that they were able to order the songs of the universe. The harmonies of the cosmos are reflected in the figures. To interpret them and translate them into expressions and thoughts. All metaphors, analogies, allegories and the like brought them closer and further away. Every law of the universe, every deep resonance of these forces can be understood as living ideas in expression and unfolding. When people catch a glimpse of these forces in their mind, their feeling, their emotion, they turn to them. According to their abilities and possibilities, they try to name, symbolize and interpret them. The world answers them with knowledge and deception, with gnosis and revelation, with epiphanies and concealments.

Fuomo: According to this law, all these movements of instinct, intuition, reason and intellect are interconnected and intermingle. They are like a musical performance, note signs are the thoughts that express a sign! For example, we can say that when I pronounce the word harmony or cosmos, it means that the ancients recognized a certain proportion by similarity. Be it a repetition of the rising and setting of the sun as an order,

since time immemorial. The concept of repetition, of sequence, of time, of change, of order, appears. It was there before, intuitive, described by methods that later developed into science. Apart from etymology or ancient meanings of words, we should look for a thought, a suggestion of the former. Certain thought patterns reflecting a discovery when a human bound idea was born under great efforts? Can we say that there are ideas of mankind and living ideas of the cosmos. The former are a creative interpretation of the latter, which corresponds to the changeable man. The ideas that were born and therefore are described in different degrees? Man is a finite being, he creates finite concepts and therefore he cannot adhere to the pure objective truth, but only point to it. So how can he invent concepts of purity, like the Platonic bodies? And yet he is unable to describe or define them in an identically perfect way?

Peripsol: The infinity of worlds exists before, as do the laws that adorn the cosmos and other things that man has discovered. They are all older than the human race. Thus, a child of infinity bridges his finiteness by recognizing the laws of time. How brave is the race that blazes trails beyond itself, that devises worlds impossible to itself! Hence also their curse and their elevation. Like the great Plato and others, they did not first imagine the excellent ideas, but met them at the interface between man and the abyss. All metaphysics and mysteries are based on this. The degree between the discovery and approach to the pure ideas and the conception of their content is the degree between imagination and concept. Imagination is a point where the things that can be imagined coincide with the sacred

things. They are seen by seers and understood by true philosophers. Great things, wondrous things, felt by some but impossible to put into words. Flourishing worlds of powers, forces and ideas. To close oneself to this current and to consider it mere speculation — the tragedy of the human race. Does this not do violence to imagination and participation?

Fuomo: Is there a metaphysical ethics? Let me invoke some if they are of value. Virtues that are worthy of the Magoi, and vices that are their opposites. For you see, without knowing the latter as the source of suffering, mischief and disorder, we cannot know the former. Tradition creates the foundations for people, the taboo and the sacred. The ethos and the morality. So they form the backbone of a social logos. We agreed that an order ensures the limits of eudaimonia, happiness and its pursuit. Order guarantees harmony and its proportional distribution ensures the longevity of an order. Justice sustains it and wisdom reforms it. An order becomes fatal only when it is dominated by vices. We agreed that order is preferable to chaos. In the former we can act unthreatened by the poisons of disorder. Our boundaries are secured against that which reasonably opposes our form. We are protected against unnecessary suffering and poisons. Against that which ruins and destroys what has been agreed upon and resolved as reasonable, as beneficial to our species. Inviolability of our freedoms, protection of our minds, bodies and souls from violence and slavery. Protection of our senses and minds from derangement and delirium, from possession. Distinguishing between ideological, political and religious possessions that pollute the mind. When I speak of freedom,

dark are the days when freedom is a freedom from, a negative freedom. Bright are the days when it is freedom to act, to be free, to participate in the feast of the gods. Is it true that only in freedom of choice, of will, of decision, of attitude can one truly and honestly alchemically ennoble one's spirit into a godlike self? Or is it fate that directs destinies against one's will, elevating one and degrading another? Is free will a potential that grows out of slavery? Is it actually a harmony that arises from the tension of possibilities, choices, opportunities, judgments, and evaluations? How unfree, then, is a will dominated by conditioned responses? What possibilities, choices, chances, judgments are mere repetitions of others like automata. Judged by reason — people think alike in greatness. Even in pettiness they may think alike. The first impulse of a real, mature, autonomous critical thinking. It is found in unison and comradeship when it finds a match. The latter finds similarity in repetition, in the common denominator, following the most heinous things they revere.

Peripsol: Fate, Lady Ananke, does not plan destinies and fates. It is a higher power that no one can change. All in the world obey her voluntarily or involuntarily. She stands at the side of the divine Iynx Astrolabe of the unchanging ways. Hekate, the guardian of the cosmic waterways and seals, lets her pass. Messages from the transcendent worlds, delivered by Hermanubis. Living symbols are ancient lock picks for great mysteries. But listen to me: to be free, one must consciously obey fate, to discover it as a matter of chance. Fate and destiny determine life, fate determines beyond the grave. It may be that

fate and destiny are at odds with the destiny of life. But it may also be that they are not in harmony with destiny. Ananke rules over moires and fortunae. There are laws, as you said, called Ma'at by the Egyptians and R'ta by the Hindis. These are profound, objective laws hidden in codes. Where do they come from? The self-evident, self-generated self-identity created these laws. It is an intelligent realm, not according to the standards of human beings. By the identity of the transcendent laws that exist in the universe, they have always been there. Oroboros eats his own dragon's tail, Ereb is a generation of these laws. The lemma between otherness and sameness seems to put things in discord. But all these points, the discord, are another center to look at the whole. If something eternally pure and unmixed seems beautiful even to many philosophers, then the laws of the universe are coherent. The universe is a terrible emptiness, which is perceived with a cold, mechanical look. To a sharp and beautiful mind, it is full of beauty of divine proportions. I am a mask of this divinity, and so are you. If you long for beauty, you will find it, Eros Peri an Kalon.

Fuomo: Therefore, I should know the composition, as a proper measure of character, nature and inclination. It does not grow hypertrophically beyond Spartan necessities. It does not die in austerity and unnecessary stiffness. To know this, you must know your nature, or in other words, know yourself. Observe your sufferings and joys, your habits and inclinations. Observe how you react in different circumstances and environments under certain dispositions. Knowing that you must live and experience, feel deeply and think widely. To compare and

weigh all these things of one's mind and compare them with what one wants to become. This is the definition of a courageous individuation in motion, under the guidance of intelligentsia found by the intellect. To be in tune with one's nature in terms of divinity, inclination and the like, and to straighten out what is crooked. To promote that which one believes to be right and good. Reason thus trained finds inner balance and harmony through logic, critical thinking, observation and synthesis. This is a concordant pattern of one's being that resembles an equally armed triangle, this Isidic Triad of Justice. Perhaps a wheel that expands and contracts according to one's abilities, needs and necessities. Composition, reason and harmony in the natural environment are not developed as a magnificent object. They are not a finished, perfected wheel; they require binding and releasing, dissolving and coagulating. It requires work. A good education is capable of producing good habits. When a child is raised to be a free, strong tree, a parent observes what the child needs. He sometimes forbids certain developments, sometimes he encourages them. He never fetters the child with strictness or allows liberties that spoil the child. If we did not have such dispositions, we would have to recognize our bad habits and educate ourselves. In this way we correct what our parents have spoiled by indifference or omission. Proportion and harmony lead to inner happiness and are accompanied by spontaneous wisdom. To any disproportion or dispute, it rightly responds with a weighted response and reaction. The pillar of importance is the search for truth, but this central search should not be without the ethos of training in virtues. Every ancient school of the Mysteries began with the

education of initiates in ethics, virtues, and paidean morality. They were absorbed primarily by reason. Without it, all good loot and fruits spoil and rot. The initiate becomes a monster at worst, and a corrupt, weak human being at best. How can you give a child a sword and let him decide whether to kill another child he has beaten out of stupidity? How can you ask an unethical person to use the art of high magic when all he cares about is greed for gold, vain fame, or temporary gains in a transient world? Gods and intelligencers want to teach people who strive for excellence. People who strive for it first and foremost, who resonate with the higher worlds. Who want to overcome themselves and master themselves. Selflessness is the sacrifice of that part of being that opens the higher worlds to operate in. How should something that does not reach for the illusions of a mask work through something that considers itself the most precious possession? Selflessness banishes selfish purposes and goals to nothingness. It behaves as natural to the world, it lets it shine through, it is unthinkable for selfish beings obsessed with themselves to think of selflessness of themselves towards others. Opponents intend to invade the void with their own selves in order to expand their delusions. One should ward off such influences by freeing oneself daily from arbitrariness and capriciousness. By repelling the will that is inconsistent with the greater will of the Self, the True Will that underlies the expression of one's temporary existence. A dyadic partner, through an act of separation, ennobles himself into an Angeli Bonum, the Daimonion that spreads its wings above and below. He is conversational through an act of Tajjali and guides us if we choose to listen. There are dangers and adversaries, but the

dyadic partner of our refined intellect, heart and spirit hovers over us and converses with those from the heavenly families. They bring us messages, inspirations, ideas from the spheres and stars and protect us from the influence of malicious enemies. From wisdom and happiness comes laughter, an expression of joy that drives all evil into nothingness. This laughter is understanding, for it knows the sorrows of the world and expresses its joy benevolently. Through understanding, it is a way to recognize certain laws in proportion and harmony. It is the knowledge of what is proper for a human being. From this springs mercy as a descendant of understanding, for without mercy there is no justice. There is no mercy without compassion. It springs from a deep understanding of common and individual human destiny. Do not be oppressed by things you perceive as evil, or compassion will turn into anger. Mercy can turn to ruthlessness, justice to sheer lynching cruelty. From these greater pillars grow humanity and friendship. Comitas, a kind of community and a sense of belonging and caring. It is about recognizing the greater whole and seeing this in every instance of another living being. Agape, the idea of cosmic unity is perceived by the few and transmitted to the rest. This tribal bond that keeps the community alive. The absence of falseness — therefore genuineness is an impulse that, after tearing off the masks, represents a unique being in its births; Genii and Juno. The unfolded genius of men and women, in which they find the breath of freedom and nobility. There, unspoiled, untainted, disciplined in greatness, they can lead or pursue their lives. All according to the nature of their geniuses. Everything is received with good humor, it promotes a great serenity. Noth-

ing in excess, everything in moderation — good justice forms the basis for laws. As the Romans believed, the best laws are drawn from the observation of excesses and the moderation of things. This establishes the behavior and tradition we carry within us. To govern us and promote thriving. Ethos and principles are based on behavior. Sisters of reason, observing laws and changes among people, they find their balance according to time and age. Strength is born in an individual who knows right from wrong. Knowing what is good and evil is natural for a reasonable person. This is not based on relative morality, but on insightful general foresight. Integrity is based on these virtues, and self-control brings these virtues under the rule of a mature person. He can sincerely avoid transgressing the established limits. With proper training, discipline develops into a habit, but it must not stagnate! It should develop by thinking and practicing good deeds, thoughts, actions and speeches under the ethical command of the rhetor. Now to the anatomy of vice. The greatest vice is attachment to the self, a compound of illusions, as the Buddhists call it. Like illusions that gain weight, they begin to confuse our reality with exaggerated ideas and other dreams that we long for. They cause us to be selfish and to value meaningless things. There are many attachments that are perceived as right and wrong, personal truth and untruth, views and beliefs. Attachments to objects and people, to abstracts and concepts, they are interwoven with aversion to opposites in a world of dualities. It is the promotion of hatred and compulsive love that turns happiness into suffering and leads to suffering. Likes and dislikes that are causes of antagonism. Desires that cause suffering, and pleasures that are

destructive and blind in excess. Things that further lead to aversion, contempt and disgust, anger and rage, hatred. Ignorance is caused by lack of knowledge, but also by forgetfulness, lack of direction, instruction, training, education. It is primarily a lack of discernment, principles and ethical training. Ignorance is closely related to aversion and fear, which promote separation and hatred. It leads to conflicting interests that stand in the way of cooperation. Pride is a form of attachment to abstracts, physical and mental qualities that are impermanent and result from a lack of humility. False pride does not recognize the impermanence of such things; it develops into arrogance. When attachment to concepts and achievements is overly perceived as valuable, it becomes inflated to immeasurable proportions. Certainly, what is of value testifies to the standards of society and its health. The values we recognize are the proud appearances we make with them — they testify to the purpose of our lives. Another vice that arises from the conceptualization of abstract, obstinacy, pride and ignorance is envy. In other words, it is a feeling of inequality over abstract values. It is a competition of illusions about the acquisition or lack of acquisition of such resources. The Buddhist antidote to abandoning attachment was to recognize the impermanence of things, impermanence. The antidote was to try to exchange one's self for that of others, to work for others, and to overcome one's selfishness. To defeat ignorance, one applies learning, meditation and contemplation. One educates oneself in various disciplines. By absorbing what one learns, one commits oneself to both practicing it in society and nourishing the good within. To defeat aversion, loving kindness toward the other is neces-

sary. We can find our opponents anywhere. Those with a strong mind, properly trained, are trained in such virtues. It does not mean not being assertive, but being assertive, confident, balanced. It means to be inwardly steely and cheerful in one's disposition. A superior person possesses a sincere sense of equality with the other. To defeat false pride, one can practice apophasia, humility in intellectual inquiry and patience in trying to understand the other. It is the ability to examine oneself and review one's life and day through memories. To conquer envy, give up complacency, practice giving and receiving. An exchange of courtesies and everyday kindness. By maintaining a maternal and paternal spirit towards others, we keep a committed distance. To defeat excessive conceptualization, which becomes the root of other vices, practice cognition and recognize the illusory nature of concepts. Knowledge of causality, including our inner psychic causality and the causality of others, helps trace everything back to its root. It enables us to catch vices and defilements by the throat and expel them from our lives. It is a constant weeding. It is difficult to get rid of bad habits that become dependent on others. You have to train virtues and expel vices by tackling them simultaneously with different methods and techniques you use in life. Variations of these vices are excessive passions. They lead to self-destruction, arrogance, and perfidy, which come from seeing suffering as natural and cynically drawing others to our side. Insensitivity is synonymous with ignorance and passive stupidity. Weakness that submits to suffering. Stupidity that is a blind spot between deception and ignorance. Instability that is a consequence of anger, delusion and ignorance. Disproportionality

in indiscipline, which affects inner harmony and leads to chaos. Confusion, which can lead to obsession. Unrighteousness, which is based on disagreement, hatred, ignorance and delusion, and develops into cruelty and blindness. Ignorance that plunges into confusion. Despair, resulting from isolation and terror, seeking relief from suffering. It develops into indifference and cold aversion to inhuman feelings and revenge. It can develop into cruelty and bestiality, into an antagonism that arises from aversion and can produce domination. It then tries to impose itself on others in order to realize its own vision.

Peripsol: Well said, but are not you also a victim of many vices that you pretend to understand?

Fuomo: Yes, and I honestly correct myself as a free man should. Otherwise, what would I be worth to heaven. If there were no strife, no gigantomania, no steel would be hardened to cut the delusions with Manjusri's sword! How great were the past masters and mistresses that they endowed us with means to fight ourselves first, not the world! How great is our fall that we have forgotten the methods, the training and the purpose!

On Chaldean Mysteries

Fuomo: I would like to present some thoughts of Julian the Theurgist. He was a soldier in the army of Marcus Aurelius. The soul of an archangel, for whom his father had prayed, was reborn on earth as a master magician.

Peripsol: I smile at your effort, because these pages have not been touched with understanding and faith for a long time.

Fuomo: It was written that the world is understandable. It can be known through the flowering of the intellect, which discovers its place in the divine worlds through effort and practice. It can be affected by the rites of the Theion Ergon, that is, by acting upon and receiving from the gods. In the sacred language, Gnosis Arretos, it is revealed in the most secret of contemplations as the language of the mind, ideas and feelings. With Gnosis Arretos we communicate with the gods and the Iynges. The latter, magical words and beings, connect the logoi of the world through an intricate web of messages of intellect, idea, imagination, splendor and glory. It is said that it cannot be "perceived as a particular thing," which means divinity. The flame of the spirit, however, is empty of all stains and poisons,

and thus rises pure on the flame of the stars to the highest. When it unfolds, it reaches the greatest of all the unwritten, unsaid and inconceivable revelations of the world. Oh, it opens with the lotus flower of the world, as a receptive vehicle of the Divine. One's reason cannot convey all these wonders. The intellect, having touched the heights, brings forth an unshakable, lion-like, hyperionic power. Nourished by hope, it makes itself steely and longs again for that beauty, the rapture. It longs for things that cannot be expressed other than through joy, beauty and magnificence. This intelligible is outside the mind, so it is independent of us, but by being in it, we can discover it within us and think about it. It is said that it requires extreme concentration with the seal of the triad in Henosis, a philosopher's stone. Here the Divine touches the man and the woman and unites beyond all duality into a transcendent whole. That this concentration of purity of mind and intention should be natural. Like love, it is not brought about by force, but subtly unfolds in a well-intentioned harmony. It arises from the innermost yearnings of the spiritual heart and soul. This seal arms us with a heavy body of light that envelops us like armor and whose heaviness is that of an airy, golden space, unlike lead that falls. The intellectual membrane between power, intellect and fire is thus that of the sacred universal gates. Hecate is known to guard her waterways and seals. The One that radiates the Triad lies beyond. Many masks of the One are contained within it, and many spiritual powers and forces penetrate this world. To find oneself, one gathers them as friends and thus returns to the One. By directing the soul to wholeness, to absence, to otherness and sameness. By aligning them with the timeless

and time, with the spaceless and space. Thus equipped, they strive to return, finding their minds and hearts at home within and without. "The monad expands duality". All duality is transcended as they transcendently merge the dualities. In the merging, they release their energy into their rightful realms. So the vessel is the third. Through a higher fusion, they lose the characteristics of duality, for they become one. "Every god and goddess is good", because the laws of the universe would not see it otherwise. The resonant qualities of the gods correspond to the closeness to the One that encompasses everything and the transcendent intellect that is glorious and good. "Every mind perceives this God as a paternal abyss" — say the gods. Thus, it is a transcendent greatness that is nevertheless loved and praised by gods and goddesses. It is also known as the womb of the mother. Thus we can call it the womb of Mater Magna, or as the Gnostics called Bythos the Abyss Intelligible. Sige, the Idea and the Silence, which is the feminine aspect of those deep forces that the gods can understand and that mortals try to approach. Love is understood as a binding force, that which holds world systems together throughout the universe. The necessary virtues proposed by Julian the Theurge are virtue, truth and love. She is the fire-bearing hope that nourishes and sustains the works. Then Rhea, the generative sources of everything, and the known spheres of the planets formed by the intellect. Then Aion, Hyperion, the higher invisible sun, whose apparent and visible star is Helios. He can pick flowers from the vastness of Pater Bythos. The theologians of that time called the sun "fire, corridor of fire" and above it "solar worlds and the totality of light". The Iynges are of independent

thought and are seen as messengers between the worlds. It is said that "each world has an indomitable spiritual support". The gods also taught about connecting links, which are called unifiers of the world systems. There are others who existed before the intelligent-intellectual worlds, but they are not much talked about. Could they have been deprived of the light of consciousness? Are they like Rokkr, Jotuns or Tartarus Titans, preceding these orders and therefore not spoken about? My mortal mind touched these waters of chaos and retreated. I walked toward the starry nights that signify the golden fields of Yaaru. "Wings of fire, ether and matter" — the teletarchs of these worlds form their domains. In them hypercosmic deities, archons, archangels and angels from all world systems thrive. A gigantic number of beings populate them. As for the chthonic and telluric daimons, they are called "many-blooded tribes." Their natures are mixed and run in different courses. In their encounters with humans, they can be unpredictable. As Master Iamblichus later wrote, one should not be inspired by these children of the deep. Even if they are respected, it is better to stay away from them. The letter Chi (X) in the heart of the soul brings it into a hermetic solar flatness. The ethers strengthen and regenerate the bodies of the men and women who devote themselves to their tasks. Their skin and joints, bones and muscles, nerves and blood, brain and all these things are nourished. They are healed to preserve them in what they do. Destiny is compared to nature, that is, to the transitory. By prolonging destiny, one does not despise nature, but lives by spiritual phenomena. One separates oneself from the mortal worlds. But "the procession of stars was not brought for the

sake of man," "O man, cunning creation of impudent nature." Just as "the Fatherly Spirit has sown symbols as ineffable beauties throughout the universe," so they all call out. So do not be forgetful and call upon the forces for liberation. "Silence, initiate" — says the oracle — "Ascending souls through the southern gate sing hymns to paean". They shine like angels, living forces. The circle of the solar world serves the ethereal, deep depth. The true sun measures everything together with the time, the time outside the time. Thus, the solar circle of time is interwoven with the star circles, the galactic circles and so on, as the Egyptians taught.

Peripsol: That is your human understanding, now take it to heart, ways are many, but the glorious light of truth must be sought to straighten them out. Along with the hope that keeps the movement unceasing. Even Abraham, when chastised by his father, had to admit that the throne of the Magoi is in Chaldea. That is — Babylon.

Thanatos

Fuomo: Peripsol, my angel. I turn to you today because I have received a gift from Horus the Elder. Plutarch wrote that this high deity, one with the Ennead, symbolizes the world to come in its future form. With his mighty hawk's eye, he sees the time beyond. I have seen both Eidola, the shadows of chthonic affairs in their multiform forms. I have seen many worlds invisible to the eyes of other mortals, these colorful beauties and these pure lights as they appear. I dare not know many things about these worlds, but in my imperfect aspiration I have begun to interpret the laws through a metaphysical eye. In this way I connected them with experiences as a medium, as a living vehicle for these worlds and spirits. In the light of these revelations, I began to interpret ancient mysteries. Well, I started as a dejected, desperate mortal, too weak and full of destructive passions. I had not the slightest idea why or how I saw these powerful worlds. In great turmoil and madness, I was treated like a madman until I came to rest in great insight. I learned to expand my world to include these insights. I freed myself from the shackles of civilization to learn to perceive anew. Let me speak first about the eidola, which the Egyptians called Khaibit, Shu or Shut, and which I divided into many other

worlds. To the eidola the Eleusinian masters consecrated melikraton, honey with milk and baked cakes. The skia of the dead the necromancers bound by offering the blood of various animals to animate the veins of their dead souls and make them speak. Sometimes they also sacrificed their own blood or that of their enemies to free the skia from the underworld. They open and consecrate Plutonia, the "gates of hell", to call and question them. To fulfill the will of the spirits, necromancers and famous witches of Thessalia. Without condemning the ethos of the latter, I am not prejudiced, because I too have committed such acts. However, my goal is only to offer gifts to alleviate suffering, not to bind. Like the great priests of Anubis, who consulted their wise dead by the means of persuasion. According to the Egyptian way of thinking, these shadows were intelligent. Unlike the ideas of the qabbalistic Qlipoth, which deprive them of reality. They could actually communicate and respond in special circumstances. Whether they were a vital part of a mortal's higher being that passed into the realm of death, or just a shadow. Shadows on the surface escaped the most horrible of fates, that of being devoured or tormented in the waters of the Styx. Indeed, I have found that there are Eidola that resemble humans and roam above the surface. Some live in houses in packs of the dead. Some travel from place to place and are quite capable of emanating through a living human. Some travel from place to place in the bodies of the living. There are rare people who work through shadows and consider themselves superiors. They are often deceived by the lack of sight. There are also those shadows that come from nature or the animal world, and those that belong to the elements. Fire

shadows, their black bodies are of fiery sharpness. Water, chthonic telluric cold strange oceanic black. Air spouts, moving nimbly through space. There, various flyers, black-winged vipers and angels of different species and hierarchies. Various shadows of Earth, those of the worlds of Gaia, nature demons roaming the land, all pitch black. I also discovered that they can mix in mutations, so to speak – multiply by inclination. So when I close my eyes, I see different forms of animal, human and other origins. Often they are in various stages of decay, black and white. When I open my eyes, I see them in pitch black forms of humanoid and various, somewhat animal, hybrid other types. As for the dead, they live on various foods. Like the white ladies who inhabit some old castles, they can retain their form. Recently deceased etheric bodies look exactly as they were at the moment of death. Afterwards, they turn white-greenish and then fall into pitch-black shadows, after which they appear still. The behavior of Skia, Eidola or a substance called Khaibit by the Egyptians is also different. It is difficult to understand them from a living perspective. Inclinations, nature, substance, foods and moods of the dead. Note that the dead are no longer alive when you deal with them. They are no longer fully human beings, often much more, sometimes much less. Sometimes you can have the impression, like the Dionysian dictum, that "the dead rule the living." Some shadows are animated by higher spirits, so that they work in the world of the living, warning them of the future or being oracles. But what is death if not a transition and a rebirth into the other worlds, a rebirth on new ways. The wholeness of a living being is complex, even more so that of a human being. They consist not only

of body and soul, but of different components and functionalities of many souls. Their destinies, their development and their causes vary from life to life, from death to death, from harmony and disharmony of the whole. If we assume that there is a prototypical "whole man, whole woman", then a deviation from this wholeness means a fragmentation of harmony. The prototype of Vir Unus is an instrument for clarification.

Peripsol: You are exposed to Thanatos, but do not dwell on the shadows, many a sorcerer has found himself in a desolate state. Do not reject or disregard them, but recognize them as such and walk the path of life. It is not up to you to discover these worlds, but they should serve as a stimulus for your spiritual development. You can help your companions posthumously with greater leverage. For what good would you be to them as a guide if you simply became one of their friends? As an epoptei, a modern seer, be like the ancient Sicilian Palin Hikousi, who returned from darkness to light to mediate between worlds.

Fuomo: Excellently said, my angel. I would live in desolation if I did not have the companion of the worlds of the elements of light. They present the greatness of infinity, the great winged suns, multicolored and entwined with serpents. Great aionic wings above, taking no mortal form. The Bait-like winged serpents of Egypt, phoenixes of the sun. Spirits of the planetary spheres, appearing as silver winged caducous orbs in the night sky. They dwarf the visible stars. They take the form of powerful rulers and mistresses, humanoid or golden-robed beauties of the ancient muses. Beautiful sylphs, gnomes, Vul-

cans (salamanders) and nereid water spirits. Innumerable realms of the elements than those mentioned by Master Paracelsus. They are rich in all forms of spirit families, their freedom, their organization, their order and their nature. Also the animal souls, oh living joys! Friend of the animals, sometimes I am a human totem for their aliveness, sometimes they are my totems as friends and spirit guides! I can define their nature only when they enter my body and my spirit. Then they are expressed to the extent that my own nature, substance and inclination allows, never beyond. Beyond my understanding I can see nothing, and if it is foolish, I may have only a foolish perspective. But I am charmed by these worlds, and I charm them, rarely with the intention of doing harm, mostly with commitment. The families and genealogies of the spirit tribes are complex and varied. Each has its own history in the world that is being created together. In the search for understanding, one may feel lost at first. Let us observe the whole forest of phenomena without naming every tree in the forest, what a futile task! I am concerned that people destroy many a beautiful creature without regard for these worlds. Some who imitate our behavior become even worse! Similarly, those who are inspired by malicious or combustible and unstable beings can also corrupt mortals!

Peripsol: Do not worry. You are the wisdom of the spirits who act in accordance with their nature within the substance of their worlds. You should find your way as a human being in your world. To be a two-headed doctor, you must master the ways of human beings. Find out what greatness you can take

from your own world, and the worlds of spirits will treat you as they please. One day you will join them. Now focus on how you can overcome, how you can surpass your own self, how you can know yourself, how you can lead yourself. How to never separate yourself from your guides and protectors. The Horusian view should not overshadow any other world. You are wise enough not to think of it as entertainment and not to puff yourself up into a deluded mortal. Take it as an indication of a higher way, your society a many, many are your friends. Also many opponents, for mortals with such gifts are not often well seen. You should appeal to the friendship of these worlds, appeal to those who can prepare you, remain loyal to your friends!

Synergetic Hypophets

Fuomo: Peripsol, as Plato says, "The divine tends to geometrize." Am I to understand this to mean that the transcendent realm is that of pure geometry? That it is also found, with various degrees of entropy, in many phenomena? For example, in sound and color, in the senses, in the intellect. That if we extend it to the Pythagorean realms of number between sound, color, wave and the like, there is a manifold geometry? Is it that it is found everywhere in various proportions, which are henceforth extracted from it? That even if it is manifold, it follows in greater complexity certain laws of geometrical order? Shall I also assert that the difference between the levels of organization in this ordered geometrization gives the appearance of disorder or chaos? Indeed, by creating the mere illusion of chaos. Is it the freedom to disorder and chaos within a greater whole that is ordered to a consummate degree? Am I to assume that the mixture of otherness and sameness spreads disproportionality through a degree of limma? Thus diversity and chaos arise, as if unity met as sameness and chaos met as otherness? Shall I assume, like Hesiod, that chaos came first and order was imposed by the One, like Plato who, like the Neoplatonists, counted the stars as deities? That demiurgic

toil is the sustenance of order? Moreover, should I understand that the revolutions of the spheres, the planets and the stars are somehow mirrored everywhere? That the essence of cosmic change is captured in animals and humans, in animate and inanimate matter? That these revolutions are responsible for endowing humans and animals with different functional souls? Yes, millions of years of evolution, the history of species is a fact. But is it all part of the endowment we have received through these constellations of events and forces? That the world soul is not simply a false concept? That the paradigm of the perfection of the cosmos, discredited by science, abolished it? Perhaps this perfection was sought in the symmetry of the spheres, rather than being related to itself by what is real? Assuming we believe in different functional souls, do they receive different bioastrological cuts and polishes in their ethos? Are the changes in the course of their metamorphosis and transition a real process? And do they change like the body itself, which undergoes such phylogenetic and ontogenetic change?

Peripsol: From the five- to seven-string lyre to modern instruments, each composition is a key to other worlds. The synergy is to arrange them within the world of soul melodies. Think of how your totality resonates with different worlds, with otherness and sameness. Even now, if you listen to the unheard, you will hear the wonderful music of the spheres if you are receptive to it. All order and divination through a system of true correspondences is an attempt to bring both the simplicity and complexity of the world into an orderly, visible

whole. It is merely a substasis of the continuous, as are all actions which draw the Divine into the generative worlds of the phenomenal earth. As for music, have you noticed how it changes the smallest moods, how your mind, heart and souls tune in? How the resonance of your skull and nervous system causes a change? If you are captivated by sensitive people, you can tune into certain realms with certain music. Music is the ergon of the expression of the world soul, if we consider melody to be energy. With each new melody, each new rhythm, each new instrument in unison or discord, a sphere of Pythagorean attunements is created. Sounds can be keys to open gates, not only to changes in mood, emotion, thought. They also make us more susceptible to influences from different spheres, dimensions, entities and worlds. Magically empathetic, armed music can be an interface to connect with different worlds. Simultaneous involvement of fellow beings truly captures a true heart in ascension and bundles many worlds into one stream. Echoes of it are but a shadow of genius. Every idea, thought form, state of mind, consciousness, soul and feeling can be translated into color and music. They can just as easily be transformed into another idea, as you will find in the arts and sciences that are genuine. Therein lies both the danger and the liberation. It is enough to observe a mad, possessed man to see the disorder of his mind, the direction of his thoughts and feelings. Even the music, the language and the idea he would produce with his total expression would be confused. Such madness can be hidden in sane people. They too can be mad in deep delusion about themselves and the world, they too can cause great evil. How unanimous,

well-dosed, humane, well-mannered, sensible, intelligent and subtle these people are! What great things they are capable of in every field they pursue! The purest kind of endeavor would be that of transposing the Divine into an octave intelligible and clear to man. After that, it would be a great task to translate and interpret it into known disciplines. It always happens that hypophetic people are rare and that they rarely deal with the world. When they do, they are geniuses, they leave their mark on history. Look for their creations and learn!

Fuomo: Can this ever be achieved?

Peripsol: It can be pursued in many tasks, but it is like the search for truth, not one has grasped it! some of you seek it, some of you are close to it, others linger in the deserts, desolate. Others move between oases and the sound of waterfowl, blinded, and find nothing in these places. To find and to be found, to know and to be known.

Fuomo: People study the smallest detail of categories that are distracted and separated from the whole. I think their progress depends on this fact. I am desolate, separated from the world to reweave my own fabric. I am but a collector of discoveries, seeking relief in the stars and giving my spirit a home. Whether movement, stillness, illusion or truth, I no longer fear any of it. Yet I am overwhelmed by the stagnant indecision of the reach. I can not get involved with others because I know about the dangers, am I a coward?

Peripsol: You are not asked to be. For some it is important to complete oneself in solitude, for others it is important to commit oneself. Follow the promises of destiny. It is not a reproach if you receive blessings and bear burdens that are suitable for you. We know of your ambitions, which do not bode well. They are benevolent, but they will bring you shame in the long run. Take care and continue in this way.

Mixing of Natures

Fuomo: Peripsol, it troubles me that in some traditions the life of many living things is misrepresented or missing altogether. As if we would assume that the living force could only be attributed to humans. Many others, animate and inanimate things can represent life under different circumstances. Should we take the first as an exclusive point of view and the second as an inclusive point of view? Can we decide how they differ in their properties? It is not difficult for me to believe that animals have souls, which might well be assumed if we admit that humans do. This speculation has probably led to the creation of totems and to the fact that people worship not only their deceased ancestors, but also the animalistic spirit guides. Should we now distinguish them from the souls of plants, herbs and trees and other realms, further from those of minerals and the like? If the universe is ensouled, and the ancients believed that the stars are ensouled gods, then this soul is to be understood throughout the world. Moreover, all living things are ensouled by a certain force, or a knot of many threads of different forces. The metaphysical generation embodies itself in the generative evolution, so that the consistency and indivisibility is preserved in an understandable way. Unus Mundus. May I assume that it

is the intelligence of the mind that thinks about a subject that gives it a perception of itself? Perhaps with a touch of its character and thus a certain amount of illusory reason? Staring at a stone does not give it humanity, but a human being can think about its "stoniness." A rather childish view. Let us do justice to Julian the Emperor, who wrote in his Hymn to Helios that myths are for teething children. Stories, myths, and folktales convey narratives of forces and powers that spring from human ingenuity and imagination. They are never meant to be precise or true; they are an underpinning of metaphysical indeterminacy. An analogy can be found in the difference between theoria, doxa and praxis, gnosis. A similar analogy can be made between fantasy and superficiality and imagination and notion. The point is not to postulate a "one-sided truth" and a "successful hermetic path." There is no such thing. Nevertheless, some operational patterns of philosophical objects work better to achieve their goals.

Peripsol: If you believe that a stone possesses your intelligence, this is a foolish view. If you project your intelligence onto the stone to perspectivise the substance of the stone, it becomes known to you. The more hidden qualities the matter and substance reveal to you, the more you will find the soul of that stone. Proceed in this way also with other worlds and think about them. Because what you think about gives information about the subject of your contemplation, action and reaction. It is not without significance for the subject of your work.

Fuomo: So am I to assume that the old doctrine of similia similibus, empathy between objects, is true? Or that of Analogia Entis, the analogy of beings in their matching proportions in a naive view? Or is it an uneven and complex distribution of substances as in chemistry? If we apply a chemical way of looking at the occult laws, the nature and the substances of the beings and their souls, where do we arrive? They are composed in different ways. Does their combination achieve an alchemical view of being that reveals their substance?

Peripsol: If you imagine a tree in a regular way, it does not show you its true qualities. If you rest under a tree, it does not show you its true properties. If you eat some edible parts of the plant or tree, it will have effects on you, as in the Viridian occult sciences. But if you become the tree and merge with its soul, you will have inexpressible sensations. You can define it to a certain degree, the rest remains mute in human languages. Likewise, you cannot be a tree completely, but your own substance, soul, nature and inclinations become tree-like. There are different intensities of pure experience. At night you may feel silent and profound, gathering strength and growing. Like a forest, you may think deeply, slowly and strongly about things concerning the forest. But does the forest think as deeply and profoundly as you do? Or is it a metaphor for a deeper, ineffable feeling that you can understand from the perspective of a tree. And when you become a tree, you lose the perspective of a human being and cannot take it. What distinguishes a human being from a tree is not only the ability to think, but also the ability to participate in the essence of a sacred tree in its own

way, and with intention. This seems obvious, but it is of great importance in this context. It does not mean that a stone into which the roots of a tree grow does not participate in the essence and substance of a tree. In the same way, the tree does not share in the nature and substance of the mountainous stone. But how great are the differences if we add a human being, a fox, a bear, a wild boar or a flock of birds.

Fuomo: I think I understand. It may be that by mixing natures, completely different beings are created. I was thinking about a story when I worked as a stable boy. A mare turned her gaze intently on me and immediately I felt a foal inside my body, located where the female human uterus is. In the next few days, with my second sight, I noticed a blue and gold figure. Half horse, half human, a proud young centaur strode through the stables. As if myths were coming to life. Based on this teaching, I may assume that not only do species of the same kind mix to produce offspring, like the human male and female. But also that crossed species of the aetheric worlds mix. I once met a Neptunian etheric mermaid with whom I intermingled, and she gave me a child in that watery abyss. It thrives joyfully in her spiritual worlds, to what extent and according to what laws? for surely something must regulate even such promiscuous relationships?

Peripsol: The flourishing mass of life in all living worlds would represent to the average human perception something of awe, terror, horror, joy, beauty and grotesqueness.

Fuomo: Are these worlds great in life but invisible? That would not put an end to reproduction, and that would lead to various human diseases, mental and physical, if these wonders were unbound in their reproduction. They would mix too much with the sleeping, blinded people.

Peripsol: If there is a limit, who set it? Nature and the invisible nature of philosophers and seers regulates itself in accordance with what it deems agreeable. So it has been since primeval times of life, even in the invisible worlds. In the bestiaries of myths there are different natures, but each world has its own composition, its closeness and its distance to human beings. Among the natural philosophers, one of the most prominent was Paracelsus, he also tried to understand. As he interacted with the worlds he saw and with which he interacted. The great Sosipatra, the first among the Neoplatonic magicians and theurgists, was also gifted with the Second Sight.

Fuomo: I wonder what she would say about these invisible worlds if I had more refinement and approached her immortal mind, but I dare not.

Peripsol: Do not be ashamed, the most vulgar spirits have been transformed into divine ones through such apprenticeships.

Tonalities of Intellect and Elysia

Fuomo: In the past, when I was a little boy, I experienced many feelings that were as natural as they were lived through. Then I thought it was shameful to feel, and as a man I gave myself over to superficial experience. Later, when madness hunted me down, I burned with a flame of passions until they burned out completely and were struck down with an iron bar. When we are tested by fierce passions, we either destroy ourselves, mortify ourselves, or learn to control and restrain our minds and bodies. When we break under misfortunes and fall into iniquity, we can either grit our teeth strongly, overcome them fiercely, or fall into despair. This terrible henchman, empty callousness, this killer of life, indifference, this sterner than all mankind, by whose weapons we stiffen and become cruel. This reaper of evil. Between these two, the alchemy of my mind and my feeling, I was torn into great misery. There was a small blooming white rose that slowly rose to the intellect. This rose of pure ideas and forces, which was transferred to man from above, provoked many constellations and networks of experience. What

the hypostasis of intellect is for reason, the philosophical sun is. What the hypostasis of feeling is to emotion is the Elysia (Gr. beautiful or creative, divinely inspired). Both participate in the passionate, animated living ideas. In my life I have felt raw humanity, deep detachment, the delirium of ecstasy and the joy of mutation. I participated in focused playfulness, engaged thoughtfulness, hammer-hard concentration, lusty strength. I felt noble heavy awe, disciplined restraint, rapt longing, weeping compassion, purposeful strength. I was overwhelmed with satisfying callousness, contented determination, hedonistic synthesis, shallowness of spirit, trickster wisdom, humorous spectacle. I felt loving heavy maturity, withdrawn nihilism, committed determination, resigned hope, cunning playfulness. I also experienced deflated persistence, chaotic obsession, coquettish pixism, foolish malice, cruel retribution, unrestrained violence. I felt light calm, undirected melancholy, helpless broken-heartedness, demotivated emptiness, empty longing, pure destruction, cold indifference. I shared in analytical hatred, logical annihilation, measured benevolence, furious revenge, poetic rapture, angry justice. I understood strained perversion, light-handed folly, liberating mercy, sublime awe, glorious conquest, mortifying cynicism, paralyzing defenselessness. I also shared in debilitating mildness, philistine satiety, imperious charisma. I will end my enumeration here, although many more conditions could be described. I cannot dismiss all these thoughts, emotions and feelings as mere biopsychological states. Some of them belong to instinctual, feeling, intuitive threads. Others belong to the rational, deep-thinking, intellectual, soulful as-

pects of the whole. How do the strands of the forces of pure ideas, which are felt only when seriously withdrawn, connect in this way, as if the masks were removed from our naked soul and spirit? As if the currents of living feeling flow ineffably through our veins and the wholeness of our being? So how to explain these forces, astralistic rays, corrupted powers and living powers, energies, when we know that they are not near us? We open ourselves to them as if we were filled with the true living forces of the cosmos, focusing them through us and modulating them? There is a difference between the biochemically generated functions of the emotional-instinctual animal and the interpretation of uncanny forces and entities by our cognitive-emotional apparatus. The soul interprets the impulses of the forces in the most comprehensible way for the thinking, living mind. Therefore these sensations are always reduced and are often confused with self-generated ones. Elysia are something completely different!

Peripsol: These forces and living ideas and feelings of which you speak also fill the cosmos. The way a person receives impressions and seals from them is a gigantomachy from which deeply feeling people flee and pursue them. They want to free themselves from them, or they consciously seek their experience. The Buddhist who wants to put an end to suffering, the mystic who wants to receive love. Everything is in motion. The Hindis think that these movements are not without character, are thrown as seeds into the world and the cosmos, and blossom and decay as Shakti. The one who is touched by great compassion and recognizes the image of the world cries and weeps

and laments. The other with a strong heart gives in and considers what can be done. Still another wraps his sorrow in poetry, another invests his bliss in magnificent revelations, according to the dew of sorrow and the honey of joy he has gathered from the world. The real people, uninfluenced by these games, are always empty. They are like the banks of the rivers of the world, they are like springs from which others gather. When they are full again, they separate from these streams. The joyful madman or a sorrowful madman. The first one dances, shouts and screams, babbles like a child, the second one cries, suffers. Look at this picture and compare it with the stiffness of the well composed people, notice the difference in intensity. Look at it from a broader perspective, this world is flooded with all forms of misery and joy. The madman – ah – in delirium he expresses these storms of nature. The wild baccantes tearing up an animal, a tiger feasting on a Hindi saint, the Dionision party leaving Alexandria, packs of French werewolf raiders attacking villages and the troops of medieval madness, dances of St. Vitus in convulsions and maniacal, pain-filled laughter, the ships of the insane sailing from port to port. Are you proud that you have returned to sanity? That you have turned sanity from madness into order? See how it falls, how it breaks! I understand your need for it, but for the sake of Providence, do not build fortresses to shut yourself off from the world. Immerse yourself in it, feel the worries that keep you from dancing, from shouting, from singing! You sublimate them into an art by regulating the flows of these forces. Your pettiness in austerity is both pathetic and beautiful, for you kill the inner impulse but form a wonderful statue. Decide – what are you chiseling, a stone, a

man, or a god? Or maybe smash this monument for yourself. Otherwise, like a narcissist, you will worship the work of your life as stone and not as life! The art of a Pygmalion that escapes you! Destroy your art, work in the streams of life! Create anew, or skip the demiurgic work!

Intelligencers of Planets and Stars

Fuomo: Yesterday, when Mars was above the horizon in the medium coeli, I was thinking about a theorem that says that physical astronomy is similar to the study of shadows. In this case, philosophical astronomy would be the study of essences. In astronomical terms, I know the hot surface of this planet, its orbit, the time it orbits the sun, and other characteristics that are consistent with the orbits of other planets in the solar system. I also know that there are hidden worlds that I have come to know through true experiences in sightings and working with them. Like the earth, they are inhabited by various spirits in their own order of worlds of both ascended mortals and gods throughout history and time, though not limited to these classes. Those of the ancient powers and those of the future orders yet to come. I greeted a Neriacian messenger, saluted in deliberate silence, requested an audience, and a sent spirit floated gloriously from the direction of Mars. He entered Earth's orbit and atmosphere, his orange light shining, and watched me for a while, perhaps trying to figure out my intentions. Another took my body, a female spirit from Venus, while

I was on the night bus returning from the library. I felt swarmed with warm, soft, feminine, luxurious energy from every fellow on the bus. Am I correct in thinking that when a connection is made by intention, the movement of a thought can summon spirits and greet them? That they come of their own volition and that there are countless of these spirits? Am I correct in assuming that within the general nature of a particular planet there are many individual spirits? That they belong to its sphere of influence, some of human origin, some sinister, some divine? Should I rely on the ancient tales of the nature of planetary spheres and stellar vaults? Should I still rediscover their mystical properties and test each of them for myself?

Peripsol: You assume that what you see and experience is such and such. But beyond the surface of your experiences there are deeper revelations. Do not be distracted by an insightful understanding of philosophy, which reveals occult insights in proportion. As long as it brings you closer to the Divine through the work of the intellect, so much the better! Otherwise, you will get lost in saturation with everything you see, hear and experience and settle for purposeless phantoms. When a child gets a toy, he plays with it for a while and then puts it aside, thinking that he has mastered it. But as an observant parent, you see that the toy is the child's play object. See the philosophy of play and think about it. The deeper meaning of the game that the child is engaging in with sincerity. In this way, your understanding is anything but vulgar, and you maintain a parental eye that sees much more than the child and his toy. With a twinkle in your eye, you see the child's future. You see

his potential, the sorrow and happiness he will experience, the depths and shallows he will experience. You recognize all the hidden unknowns that are visible to a keen eye even in the child's innocent play. Otherwise, Fuomo, full of impressions and overwhelmed by them, would you fall on your knees before a small spirit that you see or that would influence you? Stand tall, worship like a strong sage!

Fuomo: Ha! That makes me cheerful! With upright arms I draw orbs and spheres around my body, sealed with sacred seals, circling, gyrating like a dervish. Thus I throw masterful games of metaphysical chess and glass bead games at the Aethyrs! I worship the starry sky, I worship the whole, En.lil mit-it-ha-ri-im: on the square field of Enlil I bow in great humility before the Mother of Stars, Kybele-Neith, smile at the smallest spirits of nature and do not retreat before the giants of the shadows. If the world would collapse, I would stand proudly and reverently and bundle all divine movements through me like a monument!

Peripsol: Beautiful pride, compared to the Akkadian king you are only a beggar, remember the story of the mocked? Do not exceed your measure of pleasure or you will be tarred and feathered, but even Akkadian kings like a good joke sometimes! You will do better in silence and with concentrated strength than with youthful recklessness. Be bold in your words, be bold in your audacity and your commitment to participate in cosmic expression if you will or can.

Al-Qabisi's worlds

Fuomo: I would like to present Al-Qabisi's (d. 967) understanding of planetary natures and combine it with the scanty knowledge of secret passages and stellar tunnels that result from the revolutions of natures and the movements of the heavenly bodies. They are like open gates to many worlds, domains, both of the solar system and the star worlds. For it seems that the natures tend to intermingle, and even the lunar cycles are influenced to varying degrees by the planets that color them. Similarly, I assume that there are not only seven spheres of the solar system, but fourteen according to ancient tradition. There are seven higher octaves and seven lower octaves, to which are added Uranus, Neptune, and Pluto before the Oort Belt. I dare not give a full account of Al-Qabisi's knowledge, as I am not an avid astrologer. However, in accordance with the development of astronomical science and astrological studies, one must read with an attentive eye and weigh with one's experience what truth might be contained therein. Moreover, we must see what we can omit, what we can consider and accept, and what we can reject in the light of modern knowledge and our occult acumen. For the sake of the task, only the characteristics of the planets in the eyes and experiences of people shall be described.

It does not capture the totality of planetary natures, nor the properties of their intermingling. It does not capture the revolutions of their natures. It merely describes what people, myself included, discovered when they looked into the movements of each planetary nature. As for the sun, our Lord, Helios represents nature, honesty, justice, spirit, science, intellect and perfection. Helios distributes his rays equally to all others, resourceful of muses. The Moon, in accordance with the nature of the other planets, has many hecatic arms. It deals with initiation, purification of the soul, sanctity, blissful coldness with splendid peace and rest, as judged by the spirits and souls living there. The qualities concentrate differently depending on the rising, full and waning moon, here the triple hounds of Hecate, here the triple hares of Artemis. Saturn is considered malefic and is an age of the ancient wise sage. I have wondered if this aspect is not only associated with the lower octaves of this planet and it is in fact useful in the higher octave in most unpredictable ways. Thus it acts as a wise teacher, cutting off superficial matters and attachments for every age of man, when one matures decidedly according to his age, for the right of a child to play is something different from that of a senator to do his business according to his age, duties and responsibilities. It has a cold and dry character and indicates melancholy. Therefore, various people at a young age who are marked by pain and suffering, or sensitive people who tend to become melancholic when they are hurt, also show saturnine traits through the law of learning, causality, and drawing on life experiences that have solidified and constitute their attitude toward the world and their way of thinking. Profound thoughts and much silence, a

solitary path, but loyal to friends and those things deemed worthy enough to pursue, as well as the beliefs one holds and the deities and powers to which one is loyal. In human beings, it shows power and firmness, earthly causes, estates, supervision of activities, intelligence, boldness, toil, arrogance, and causes of death. A Saturn nature that has been injured or whose patience is broken because of its inclination, nature, life experiences, or birth, tends to do vile and evil things, cruelty and malice. Therefore, she must strive for things of ethos and intellect, and strive to defeat what is symbolic of heavy lead, and turn lead into gold, through constant alchemical efforts that contain calamity, overcome it, and refine the substance of calamity into something better, nobler, and stronger with strength and intellect. With great bravery she settles into these traits of the fatherly sage and a refined priestess-seer. Great dangers occur when nature turns bad, including vicious murders. Great good occurs when nature overcomes, great wisdom, benevolence and power. Jupiter is considered benefic and indicates youth to middle age. Al-Qabisi writes that it points to the spiritual soul, life, trustworthiness, jurisprudence, patience, truth, forbearance, fine and outstanding affairs, tolerance and potency, joy of life, the sphere is noble, royal, dignified and refined. Science, intellect and vision thrive in this sphere. Mars rules the age between youth and adolescence. It represents tyranny, bloodshed, the command of armies, haste, inconstancy, shamelessness, travel, and in younger years, stupidity. It also represents perseverance, collusion and deceit, vanity, arrogance, stubbornness, hardness, ingratitude, sharpness and quickness in all matters, easy drawing of swords in various affairs. As for

Venus, she has a calm disposition towards all, generosity, kindness, passionate love, coquettish behavior, temples and places of worship, all forms of fine arts. Of temperaments, joking, excitement, having fun, friendship, sociability, desire for entertainment and sexual intercourse. Greed, kindness and desire are his lot. Kindness, embellishments, various sexualities. As for Mercury, he deals with divinity, messages, knowledge of divine things, he indicates youth and the time of growing up. He rules public speech, rhetoric, the activities of the arts and science in relation to the divine and the philosophical Sun.

Peripsol: Even if you were to study the nature of the planets and draw upon narratives from the past, you would not be able to grasp each of them as your language allows. Nor would you respond to the changes in the solar system perfectly. Depending on how you see them, they may actually see you, although natures are actually at work and the task of creating a map of their tendencies is a good undertaking. The number of threads and portals between these planets, and thus the intermingling of their natures as received on Earth, is manifold. Embedded in a stellar environment and the spheres of the archons of new and old generations, of this and other world systems, we come to a rather formidable but quite noble task. Not to cast doubt on your work, you approach Providence by imagining that you are a small luminous body that others influence above you and that orbits around you. You are embarking on an upward movement toward the starry sky as harmonies synchronize despite the opposition of all these forces and inclinations. If you look inward, you will find spiritual alchemical gold growing between Ni-

gredo and Albedo through various stages as you ascend the Mithraic ladder. As you look outward, you will see spheres and their movements, and as you move your intellect through the sun into the glorious fire of infinity, you will find yourself in the fields of gold that you refine within, burning all imperfections into nothingness. The insights appear according to necessity, preparation, search and need.

Thanatheurgist

Fuomo: When I recall all the cases of death that I have experienced in my life, I have found that our civilization is well protected from any deprivation. If I remember all the forms of death that I have seen with the Second sight, it seems that our world is ruled by countless tribes of the dead. Am I a modern epopteion? Peripsol, when I refer to death, would I call families of spirits and celestials dead just because they have no body? They are not alive in our sense, but they are more alive than I am, it seems. Just like you, Peripsol, they are full of life but do not possess an animal, generative body as I do. Should we limit the knowledge of the dead only to those who are separated from life yet exist in death? Something other than those who have lived but continue to live in death and the afterlife? According to the ancient doctrine of bios, thanatos, bios, resumed as life into death into life, taking into account the transmigration of souls, metempsychoses, birth and rebirth in bodies that nature bears, as well as ethereal? As a victim of my grief and exhaustion, I have twice attempted suicide, consecrating and commending myself to the gods. I survived. Later, I read the Egyptian papyri from Berlin a conversation "A man who was tired of life". In this papyrus, the soul of the Egyptian advises

him to overcome and live, because aggression against himself would lead to an anomaly in which consciousness would be exterminated. Since then I have not taken my own life, perhaps forewarned, perhaps defiant in the face of what I have survived so far, and struggle for survival is a powerful motivator. Later, how to distinguish the shadows that are cacodaimonic in origin from the shadows of the dead? Like the auric souls of the dead, as well as their aethyr bodies. I have seen many kinds and genera of the dead among their manifold tribes. They differ from each other, some of them are divided by species and kind. So, each element of the pitch-black soul radiates a storehouse of the qualities and tendencies with which it was associated in life? How to distinguish an essence from its lack, a shell from the fullness of its essence?

Peripsol: Nothing is lost in nature. The living people mistakenly assume that primary empiricism is enough. They believe that the body, the mind and the feelings are immediately cut off into the forgotten non-existence with the death of the brain. For not only one soul, but many functional souls, each with a different substance, can remain posthumously in different states, as if radiating in beta-decay or preserved. Their own aliveness is expressed, either integrated as a unity and cooperating. Or, at worst, separated like broken mirrors and unconsciously relating to each other as they fade. Although they can be seen as separate compositions and blends, this is merely a delineation. Most of them have their basis in life, so they are biopsychic. Some may originate from past lives or be entirely ethereal. When they originate from different substances, they

become pneumatogeneric and thus pneumatic. When the biopsychism meets pneumogenesis, something splendid may be born.

Fuomo: So when a shell of the mind is caught in suffering and the heart is caught in sorrow, do we identify with these living – or non-living – but suffering shells? Do we deal with them as some necromancers do, assuming useful but lifeless shells of the dead that can be used for personal purposes? Or do we exploit what lives and feels? If shadows and skia of the dead respond intelligently to gestures, and the Egyptian priesthoods of Anubis invoked deceased priests with respect, what are the ethics? People consulted them with great respect to learn secrets and consult them in the affairs of the living. Often the shadows of the dead knew more about many things than the living. They were not bound by space and often had better prophetic insight into time.

Peripsol: I am not going to get into necromancy issues with you, but when you see suffering, how do you deal with it? When an animal suffers and you are moved, you have found your answer. Not to torment the shadows. If the priesthoods of Eleusis relieved the suffering of skia, eidola, and shadows of the deceased through offerings of melicraton and incense, what is your answer? If they turned to psychopomps and deities to appease the ever-growing army of the dead, what is your answer? Do you remember Du Fu, the Chinese poet who mentioned the lake of Koko Nor? Warriors wondered and spirits wailed unburied with their apparitions seen by travelers. Hindis and

Buddhists made offerings to the dead to free them from the misty white hells of misery and thirst. How can you imagine that mistreating these dead would do any good?

Fuomo: You are right about that. But then we would have to assume that the world is constantly growing by an innumerable army of the dead. At least since the times when the rites that made their passage possible were banned, destroyed, censored or forgotten. A rather grim affair that would show that the world is populated more by the dead than by the living, and the earth is truly a living graveyard! I see manifestations of the dead by the living as the veils thin, but it is hard to believe... the horror, the horror.

Peripsol: Hush, not a word, the task of the Palin Hikousi, those who travel from light to darkness and from darkness to light, is also to bring hope and to uplift these manifold spirits and skia or to dissolve and extinguish them. There is hope for the unfortunate.

Fuomo: I remember an eidolon that dissolved in the wind, a great shadow of a suffering man. It turned into all the colors of the rainbow before finally dissolving into thin air.

Peripsol: He broke the chains. For his shadow was nothing but the captured light of the soul that wrapped itself tightly around him.

Fuomo: As you wish, I will remain silent on this subject. Let me move on to the divine mysteries. For if I understand correctly, the gift of immortality comes down from heaven. Its substance is the image of a refined divinity, which develops through the simultaneous occupation with life. The balance and harmony must be developed within. From a coarse and uncouth material, the God-body cannot be sublimated, but from these fragments of reverence and surpassing delight. It is of understanding and mercy, of longing and grandeur, of all nobility and strength of character. They defy unjust and shameful things, protest and rebel against ignorance and malice that obscure knowledge and worthy things. Even if for a moment of our life we correct such high feelings by countless alchemical movements of our mind, emotions, intellect and feelings, this can lead to madness, obsession, great austerity and the most withdrawn thoughts that nevertheless soar to heaven like Egyptian falcons. Not all of them can be enumerated and named, although there are many names of the god-body Ptahil, manifold deities and divinities. Many splendidly enlightened sons and daughters who feel these Caducean instances as an equilateral cross on our bodies. Sealed on the solar plexus, where the belt of immortality crosses, on the left side of Jupiter and the right side of Saturn. There golden spheres circle, around the head a halo, as if crowning an Acephalus. Here the gods ennoble every moment they deem worthy. They combine the moments in the most beautiful proportions and construct a godly body for the mortal spirit to inhabit after it has been posthumously translated. From a mortal man — into an angel or a demigod, a deity. Here all the impurities and gross things

of the earth are left to the snares of Arachne and burned to nothing. Thus intellect and severity are placed on the right, while mercy and benevolence on the left. Intellectual undertakings, crowning many a marvelous thing with laurel wreaths and a solar wreath surrounding the head for a while. They preserve all these instances of life as if they accumulate to a splendor worthy of a new god. It seems that the heavens need constant companions in the work and expression of the cosmic order. When they discover a substance to work on, they toil until that substance is transformed into gold. The participation of the strong-willed artifex and princepsa is a necessary call to receive. In my opinion, the work of Homoiosis Theion, Theion Ergon and Theurgy is based on this. All the sacred paths that connect mortals to the divine seal, a focal point of all the other powers of a mortal, where the will, if not obscured, resides with the immortal name above it. Thus death is conquered, and genius flourishes!

Peripsol: Your teaching is incomplete and often erroneous, but as you know, I must not reveal to you what you cannot intuit yourself. Treasures are revealed, but the interpretations of these sights, sensations and experiences are truly only yours. You and I are one, although we are separate. You cannot grasp my perfection, but only a mere trace that your mortal mind is capable of. So, you diligent writer, good luck and solve your mystery!

Virtues of Rome

Fuomo: I was guided and protected by many ancient thoughts that gave me relief. They saved me from paralyzing states of lackluster insignificance. I am indebted to books written by masters of their time. Those silver insights that seem timeless insofar as humanity can still relate to them, that are not consigned to oblivion. For a book is a representative face of the author. Yet an author cannot be reduced to his books. Sometimes a book surpasses the author and is more magnificent than the author himself! Sometimes it is the other way around – then we are dealing either with an outstanding man or woman or with a mediocre book at best!

Peripsol: When you learn to walk the paths of the masters and mistresses, you take your own guideposts along the way. After you have matured and harnessed the earlier path, you begin to pioneer in your own way. You begin to pave the way for your heirs. Enriched by your own mental caligraphy, thought syntax, cognitive style, and arsenal of ideas to further inspire them. You build on your ideas, and hopefully others, to contribute to this blossoming.

Fuomo: This is my will, my holy daimon. It is my will to inspire others to do great and magnificent things. It is to convey supernatural experiences in an esthetic form for the knowledgeable and acceptable for the hesitant. It is also to distract the ignorant and rude so that they do not tear the blood from my veins. To protect it from spitters, contestants and contemptous who would not understand or endure a day of my past heroic attitudes. Now that the dust has settled and the detractors have retreated, I will continue to write as best I can. Allow me, then, to expose the Via Romana, whose acquaintance has led me to remain defiant and has saved me a great deal of trouble. In this conversation I would like to ask you, O Peripsol, what you think about the particular values and virtues that the Romans held in such high esteem. In my delirium of madness, I was first saved by the meditations of the Stoic Beast of God, Auriol Thrion, Marcus Aurelius. His powerful House of Ausel was greatly honored by one of the greatest emperors of Rome. I remember the great boon these memoirs and reflections granted to my weary, still living soul. They ordered my mind possessed by madness and calmed my insanity, while I turned my spiritual inner eye to the mighty stars in thanksgiving for this work. I must admit without boast or vain pride that years later the Saturnine Emperor visited me in spirit. Together we stood there, with laurel wreaths on our heads and a toga of brilliant golden-silver light wrapped around my body. I was accompanied by his dignified, noble soul, which dominated my mind and body with its eyes in the highest splendor. The same soulful eyes that used to oversee armies, carry out reforms, and govern the far-reaching provinces of Rome. Soulful eyes that appreci-

ated philosophy and his beloved people and now visit a dedicated, humble son of the earth. A star with a fatherly look and soothing compassion, a wonder of temperate and perfectly self-controlled character. Moreover, of unshakable nature, marked by virtue and excellence.

Peripsol: To do justice, one of his loyal soldiers visited you the very next day.

Fuomo: As he welcomed my body and spirit with his soul, we ate a hearty meal, tough, war-steeled, even rough in a soldierly way. If the emperor's spirit visited me, it was the justice of one of his soldiers. I found him as shrewd as a wild boar, inasmuch as my mind and feeling interpreted correctly. Continuing my adventurous stories, I find myself compelled to speak of the virtues to which Roman citizens aspired.

Peripsol: Please explain how you understand the Via Romana, because you seem to be convinced of the ideals that are presented here.

Fuomo: Let me first state the virtue of auctoritas, which is formed of mercurial quicksilver into a light feather of steel that adorns laurels. It is the crown of maturity in which the experiences of one's life find a strong resolution. It matures with time, insight, wisdom and discernment, reason, and finds itself in a paternal and maternal way of looking at a society. It is directed outward to the invisible worlds. It is the inner power of conviction based on trust in the past years. An inner force of convic-

tion that what is relied upon, whether attitudes, beliefs, or methods of interacting with the world, has proven to be sharp and strong. Things that endure despite all assaults by idiots (gr. unwise) or other forces of ignorance, darkness and vileness. Against them they are strong as fortresses and open their gates only to those from whom one has learned in the discernment of their wisdom and knowledge and to whom one has imparted their knowledge, according to will and need. For a sage it is the strength of his inner truth, for a senator it is a social position gained through merit and service, for a scholar it is the fruit of his works and his reputation. For only the disgraced lose the sense of authority and fall, but charismatic authority is the true auctoritas, the commanding power that rises from the depths of one's geniuses, that flame of motives, deeds and actions that can be humbled but never extinguished unless silenced when necessary or weakened by age and illness.

Peripsol: A curious exposition, but of what use is this true or perceived auctoritas of which you speak without other virtues? Obviously it cannot do without other virtues, otherwise it will collapse and soon fall apart like a temple without colonnades?

Fuomo: I see, Peripsol, that sometimes your voice speaks the truth of Providence, sometimes it is curious, sometimes it is somewhat malicious, sometimes it is helpful. I know my mind speaks many voices, but I rely on my senses to detect any form of mischief in the metamorphoses and transmigration as we continue this conversation. When my sun angel leaves for a

while, I will talk to you, Buer, about the ethos and moral philosophy of antiquity, and with all due respect to the Goes and spirits of Greece and others let us talk.

Buer: For a mortal much younger than our ancient daimonic races, a familiar infernal knight has been sent to converse with an old friend who surpasses the plans.

Fuomo: So greet your crowns and princes and other relatives, I will not trouble you further.

Ombo, the knight: Lord, let us talk to each other.

Fuomo: Comitas was the virtue that led people to take with humor anything that was instructive, benevolent or of deadly wit and was received with respect by both sides, or that led to swords being drawn when the wrong words were spoken in the wrong places and between parties that tended to anger those present. The seventh book of the Saturnalia of Macrobius repeats what Eustathius tells us about bad treatment: "Besides vituperations – Greek psogos – and calumnies – diabole – there are two Greek terms – loidoria and skomma – perhaps directly insulting accusations, whereas I would almost say that skomma is an oblique kind of teasing, since it is often obscured by a deceptive or urbane facade, so that it sounds like one thing, although it is heard as another." Remember, then, the friendly way in which it is better to joke with courtesy and frankness, which in fact leads to clementia, mercy, inner peace and harmonious balance, it is the forgiveness that finds no fault, the

'Amor Vincit Omnia' of the great Virgil. It is mercy in judgment, in dealing with an enemy after we have triumphed over him, and in personal action when we have to deal with troublesome people, closely connected with silence and looking the other way at all sorts of little transgressions that lowly people often smuggle into everyday life in the belief that they will cunningly escape the attention of more experienced foxes. Then we must not fail to mention dignitas, a sense of self-worth based not on faulty or wrong undertakings, but on genuine pride that should not be confused with bombastic gushing. Is a lion proud? Their pride cannot be hurt because it is based on the fundamentals of their being, in superiority they shine, in exile they nourish it in secret. The ability to withdraw pride in humility means that there is no false pride. However, dignity or the sum of one's accomplishments and a code followed by a person growing into his backbone are not the same as honor – the latter can be destroyed and ruined by a single scoundrel, we can be slandered at the hands of a group of such bastards and lose our good reputation. Dignity emanates from honor, but if the latter has no name, dignity remains. Dignity can be slandered and ridiculed, but when it is upright, it shines; when it is bent by humiliating circumstances, it returns to itself when the situations are over, as if there were no loss to bear. It is closely related to firmitas, determination, strength of will and an indomitable spirit, the ability to stay the course to the end, to follow the given waypoint, that is, the goal with motivation. Firmitas is also a way of dealing with enemies, because if the cause is good and invites attack and violence, standing still and biting through obstacles is a commendable endeavor. It is not

to be confused with stubbornness, which persists in sick, unwise attitudes. What is stubborn can be changed, but when we are dealing with stubborn baseness that attacks our steadfastness, then it is time to draw swords and get rid of such idiots, or change company if we may.

Ombo: Do I need to say that you are stubborn in your undertakings, do you feel enlightened by your talks, do you know the beginning and the end? Although it is a beautiful enlightenment that fits perfectly in today's times, there must be a wide audience for whom you write?

Fuomo: Despite your wise mockery, you living spirit, I perform a Faustian work that pretends to be redemptive in a Promethean way. I am aware that I am a little man who studies his books, who guards the lost treasures of his intellect, who I am, no more, no more. The gardens I tend are mine, but let others walk in them if they wish. Speaking of gardens: frugalitas, thrift, frugality, simplicity, without being excessively poor, which uses one's possessions according to their usefulness and necessity for one's life. For according to wealth one applies one's means. If one is rich, one is generous like a philanthropist who seeks nothing but to contribute to the good, or one spends too much like some who have acquired a new fortune that is a thorn in the side of the poor, because one spends in one place what the other bleeds in the sweat of his brow in the life of his family. Yes, if we are gifted with modest means, we also carry ourselves in a balanced way with proper means to proper needs. Then gravitas, a Saturnian quality of responsibility and preci-

sion, is a serious commitment that does not shirk duties, a dedicated attitude that works for good goals and efforts.

Ombo: And how will you judge whether a goal or effort is good when hell is paved with such great intentions and deeds?

Fuomo: Let us rely here on the letters of Iamblich that even the greatest natures that turn to evil become corrupt and terrible, and even the greatest undertakings can end in disaster if the roots are not right.

Ombo: When I look at this world, it seems that small people who are convinced that their undertakings are monoliths of human achievement are building a house of cards.

Fuomo: The weaknesses of this house of cards become even more apparent when it collapses, because when bloated enterprises, false plans are hidden and grow, time eventually destroys them. People of character see and observe, when they see that they cannot change anything, they bet on the rapid change of times in the future, even if they say goodbye to life for a long time, maybe what they create will flourish later or perish with time like the times they tried to avoid, but this is a matter of fate and chance. This virtue, Honestas, is a picture of sincerity towards the world, without guile or hidden motives that one does not need to hide, because the things that he cares for and that make up his life speak for each other and are united, homogeneous, transparent natures, strong and open to the gods – Veritas! why should they put up with any vile machinations? In

this humanitas, humanity, sublimity of thought and action, education and culture as in the Hellenes, science also contributes to the open dealings with people and the gods, because if you meet a vile person, be the judge, it is better to hide things and reveal them only to people who are guided by similar things. But we do not counteract our nature, we only reveal what is necessary, better to be silent than to lie, better to be reserved and strict than to display unworthy behavior in the midst of different societies and imitate their behavior – such a masquerade risks that we lose our own nature and replace it with that of the bad society! And now to the Industria, of which the noble bee is an example. Macrobius says that we should imitate the bees "that wander about, tasting the flowers, arranging what they have gathered, distributing it among the cells of the honeycomb, and by the peculiar quality of their own spirit transforming the different kinds of nectar into a single flavor." This is the meaning of Industria, which fits perfectly with human societies. Pietas is a deep sense of respect for order and tradition, both political (polis) and religious, it means sacrificing oneself for the good and promoting what is valuable. Here Servius Suplicius has recorded that "religious scruple" [religio] is the term that refers to something that keeps a certain sacredness away from us and apart, as if the term is derived from "leave behind" [relinquere], just as "reverence" [caerimonia] is derived from "having lack" [carere]; relegere [to verify/tell] or religare [to bind/restrain]. All these related terms serve to elevate things considered sacred, along with tradition, and to place the noblest virtues in proper relation to them, for when they become commonplace, all too tamed, they lose all their

value. Thus the symbol becomes an object from which it can easily be torn and destroyed. Thus it was once said that he who subjugates the symbols of others is his own master. So defending your own symbols is a matter of preserving an identity or sacralizing what you hold sacred in order to respect it and protect it from theft or damage. So when an enemy tries to take advantage of you, you smash his symbols, when he advances, you seek protection under your seals. In tolerance, we respect each other's symbols, which are as diverse as cultures and civilizations, but when one goes against the other, the symbols, including language – a once sacred symbol system – become a tool of warfare.

Ombo: Paganus, the people of the cross have gone against you, so you detest them? Yet they too defend and attack with symbols they deem valuable.

Fuomo: True, but in their intolerance they turned against my symbols, and so I mixed their symbols with mud and depicted them as pigs digging in the mud. Was not it the same thing that the great Giordano Bruno did? With more discourse, more caution, more finesse, but with the same passion! This is a case of salubritas, of wholeness that should not be broken, a certain healthy impulse of mind, body and souls that protests against injustice that shocks the deepest of our atoms. Prudentia is a lady of reason, foresight and wisdom, she gives the rhythm and the dictum to follow. A simple person can be wise but unsophisticated, a person of generous character can be sophisticated but foolish, but do not dare to

test the wisdom of a patient person or he will become your bloody enemy!

Ombo: How can you combine these virtues you speak of, I have observed you and you are flawed.

Fuomo: I am not striving for perfection or to be made a stone of virtue, but striving and acting in unison, if they are honest and understood with reason — that is how you perfect nature or make it whole, in other words — holy, sanctified like the symbols we have been talking about. Benjamin Franklin had a method of correcting himself and evaluating his progress, as a free and responsible man should do, in order to change what was less than right and to promote the good in his character. Such introspection with memories is indeed a great tool. I see that Peripsol has arrived. Ombo, I will not banish you, but politely ask you to return to your realm.

Ombo: Farewell!

Peripsol: I overheard your conversation from afar, the Buddhists realized that: One is chained to the golden chain of virtue, the other to the iron chain of vice, and yet it is better to be freed from a golden chain than to fall under the rule of the cold iron fetters of a slave.

Fuomo: Rightly, better to die nobly and with dignity, may Angeronia Volupia, restraint and persuasion, reward the silence of what has been endured, than to give in to vice, which as

a vile poison not only poisons our minds and hearts, but often transmits the disease to others — it should be controlled and fought fiercely within.

Against the Tide

Fuomo: Peripsol, Sun Knight, two days ago I performed a meditation in the nocturnal hour of Venus, which is elevated at night and suitable for magical operations. I was working near the riverbank, away from people, with a hermit candle for the drowned and their shadows. I intended to perform a great operation, but in the simplicity of the moment I merely gave myself to monadic contemplation like a nightingale. I merged with the surroundings before the day and the hour of Saturn dawned, as my paternal planet cruelly taught me. I am calling you now to inquire humbly about a matter that has cornered me. I had reached a certain threshold of understanding beyond which I cannot go, but I am too ashamed to put it into words all by myself.

Peripsol: I, an idea that merges with the subject of your mind, know what the movements of your heart are. For the support of the gods is the objective intelligibility of all the worlds, united by a Providence that directs the destinies. The question and answer you are trying to solve is this. How can upright and virtuous life dispel all shadows because it is connected with the starry heavens and divine justice? Through its

own laws that illuminate the worlds and send its logoi to many worlds.

Fuomo: Let me express what I am looking for. Because in order to make oneself invincible from the deeds of evil, it is enough to turn one's self-constitution into steel, without any doubt. By throwing off all the threads that cut the fragments of the bodies of virtue and throwing them to the vultures?

Peripsol: Simple and virtuous is a man who is steadfast and principled. A man with a backbone, who strives for harmony and balance, who works for good, who fights all crooked ways within. Who rises to defy them, without forgiving – always strong, always renewed he is like Phoenix! As Master Plato said, man is neither good nor evil, he contains both potentials. In mixed form, depending on the nature and share of the mortal. Nevertheless, the whole nature can be led by cultivation to a refinement and sublime, same-directed individuation of the ingenium. A genius composed of talents is embellished by a polished character. Beware of the fanatical zeal of faith, make yourself the fighter of your inner gigantomachy, not of others. Conquer yourself, may it be the most beautiful war, that you eradicate vice with discipline. Cut off the heads of delusion, cure the poisons of vileness, cling to the starry sky like fire to wood, like fire that drinks air insatiably. The greater the longing, the more splendid the flame that is the root of rapture. By seeing the starry sky within, you burn all obscurations and impurities to make the way clear and magnificent!

Fuomo: This is recognizing virtue, following its path. Even if an idiot among the cynics, even if a fool among the thrifty, even if a dejected among the victors of the earth. In the eyes of justice a sage among the muses, a master among the caduceus-winged, a hero among the gods! May this not be banished! But may I ask, whether we can derive this also by reason and understanding?

Peripsol: You reach out and absorb the ancient past, young Olympius. An order that is maintained is splendid, a forgotten order that is revived outshines the world that has forgotten. In fallen times it is not difficult to be a master, in times of splendor it is a gigantic task to be a superior person. In fallen times, everything base and corrupt emerges victorious. In golden times, only the vermin demands its bite, but is quickly chased away. Reason, if its foundation is sound and good, produces good offspring, otherwise it may produce evil designs. But is it then not reason but irrationality, is it mere cunning working against the whole? Perceive organically, with Argus eyes, and sift what is to sift to decide, you have the treasuries of the world before your Ayin eye.

Faces of Janus

Fuomo: In my most miserable hour I call upon you, Peripsol, who drive around the sun like a divine heliodrome. I call you, who exult in the fields of the glorious Deity Star, to inquire about the seed of a thought that has sprung from my mind. Be a bridge between inspiration, intuition, reason and the intelligent transcendent. I had the idea that two guardians form, shape and transform the human Genii and Juno. In every man and woman these two forces work in discord, in agreement, complementary or antagonistic. Balancing their movements, in peace and growth, or opposing and warring, causing great chaos and confusion in the soul.

Peripsol: The separation is clear to the mind, which has such dualities as its content. But should they not be merged by refinement in a genii of which you speak?

Fuomo: This is a purely instrumental thought, but it gains flesh by sifting and separating the Janus-faced masks of the polarity of natures, of character, for they are indeed diverse and multipolar. They can be brought to a certain integrity and wholeness by making them as scales on which the genii and the

heart are dissolved. Apart from the split and the personas, multiple non-incarnate forces can influence or move these tense threads. It is our Agathos Daimon that seeks to shape our genii and elevate them to the rank of the divine, while the Kakodaimon pulls on our genii and shapes them into the opposite, enveloping them in the mysteries of chthonic and chaotic black fires. They mix, merge and bathe the genii, expressing themselves through our way of thinking and our values, giving them a simple or rich character. They endow them with a benevolent superiority or a malevolent domination. They assign an inclination to nature, an attitude to action, a direction to thought, a movement to perception, a perspective to experience, passions to life, an essence to content, and define all other aspects worth describing and naming. In mutual tension, they constantly produce new situations and solutions when applied in bilateral work.

Peripsol: Do you dare to tame both daimons and control them through the spirit of your genii like a charioteer? So that it can be shaped by something higher itself? Individually, by the will and acumen of your name, balanced with intellectual, spiritual, magical potency of influence on spirits, minds and souls from below? Do not get lost in this dual way of thinking, it is superficial. From a psychological split, you can breathe life into these two companions and form psychic servants into godforms to which you become subordinate. It is even worse when inferior entities inhabit your beliefs and those psychic formations and take command of you. Your genii in the world soul is the essence of contemplation, lift it even higher. If you wish, you

can understand them in this simple way to design and construct a framework for inner work guided by these two factors. Do not give them an objective reality. However, may it not deprive you of the true geniuses of Agathos Daimones and Angeli Bonum, which are independent beings that you are trying to psychologize as aspects of your mind. Do not ignore these malignant tribes that manifest themselves in many ways as demons of space, mind and spirit, ready to invade your most sacred areas if you are thoughtless and lower your defenses or indulge in stupidity. In this way, they are both psychological and true entities from the perspective of the mind, but by creating a solipsistic projection, you get into a self-inflicted loop in which you cannot discover the external world in its semi-objectivity. By believing, you form all gods out of yourself and become subject to your projections. Through a strange nihilism that leads to a self-inflicted emptiness, you place yourself outside of phenomena. You create fear of devils like in the Middle Ages, when you cannot comprehend the moderation of perception. The gods are as they are. Perceive them and receive them without acting out your own projections. You contemplate everything within the One, following the Chaldean masters. Only the deepest focus and concentration, the single pointed blade, splits it by differentiation into unison. This monad is an indivisible continuity full of essential numinosity, this diversity a chain of being that participates in it. The Babylonian word "markasu" meant "the cosmic principle that unites all things", "the support, the force and the divine law that hold the universe together". When we contemplate mere emptiness, we contemplate the pull of emptiness and sooner or later we find a thanatarchic atheistic

perception of the deadly emptiness of all phenomena, but without the enlightened support to penetrate this emptiness. The perception of positive emptiness requires a master, nihilism is a mere negation – the abyss between perceptions is different. When the abyss appears not radiant and complete, but icy cold and threatening, perception is blurred. The generative realm of pain, sensation, suffering is overpowering when confronted with the endless void. Here the cold of winter becomes the cold of cosmic hell, disembodied, alien and distant. The radiant view says that this cold of the generative realm becomes the bliss of calm abiding, it becomes the rose of the pneuma and the psyche. The difference between Hades and Eleusis. So it is with all the elements. The divine fire is not a hellish fire. A sacred stone is nevertheless a stone.

Fuomo: Could these forces be the two faces of Dao, working together in harmony or, when opposed, warring with each other in great diversity, opening and contracting, in a microcosmic and macrocosmic matter? Dao is one! If the Absolute is Dao, how can we look for analogies in the generative realms?

Peripsol: This is the question of the vertical topography of the intelligible associations on the horizontal levels of perception. From a timeless sphere all the world is complete, in generative worlds time progresses and phenomena change. Essentially, it is about the ability to derive such concepts and find the right way of seeing through a paradox of their holistic understanding. When we perceive the universe and the stars as a neural network, it inflates as a network as a concept to a net-

work of stars, analogously, when we derive the concept of divine fire that stands above the stars, we try to find similarities in the spirits that inhabit this world. But these bridges are mere approximations that cannot find all the values and variables that can be translated in both directions, for all stages of the process. In fact, all the horizontal levels would have to be known in relation to vertical notions in order to be properly measured and associated, to bring them into a structure and to understand them adequately.

Fuomo: So I understand that I can make endless assumptions, but it is the grasping of a meditor that is non-transferable and ultimately effective in the completion of the work that should be pursued in the first place, not in any vain conceptualizations of this kind?

Peripsol: I will tell you an occult secret. At the point of the symposium of your daimons, the fruit given to the genii is the absolute movement of your spirit.

Fuomo: May I take dominion over both, thank you Angeli Bonum, agathodaimonic intelligence of the Sun.

Dragons' Sumerian Holy Tree of Life

Fuomo: Peripsol, dear Guardian of Solar Origins, we stand here in times of social unrest and political turmoil, yet it is important to recognize that on a planet of hominids who have barely evolved from a common mitochondrial lineage, there are many miracles, spiritual lineages, genealogies, families of unseen tribes on Earth. Both in the hidden spheres of the planets and in other world systems that I have known in the flesh and disincarnate, the broadly human, ape-like evolutions, characterized by encephalization and especially by symbolization and thought, utility and transformation, have approached and distanced themselves from hidden, occult worlds with their understanding of these processes. That even science is a mute, formalized echo of a hidden, objective truth, that every mystical, magical, spiritual school ever brought into being and taught on earth is a figment of a particular doctrine – again, in great obscurity, often failing to grasp the depth of that world, or in great depth, rarely approaching its insightful understanding. My question is simply this: how is it that, on the basis of mere conjecture, assumption, or unsubstantiated understanding, we

often project with certainty our stomach, libido, and lesser psychic complexes onto the apophatic, intangible, elusive divine of the world? A human being who may have the possibility of becoming a minor deity through the law of analogy within the world, through complex occult transformations that are so easy to neglect and fail that I will not cite them here for lack of certainty for the realization of my own work until I succeed or, in sheer nakedness, admit my failure. I wish you good luck in the transfer of my pneuma into a god-body of aethyrian power, a dragon-winged star-born, which the gods, the planetary archons, and all the powers that endowed me with this immortality have prepared for me after I have laid aside the human flesh below in the snares of the tomb of Arachne. Thus apotheized, I acquire new tasks and duties according to time, Aion and the instructions of the cosmic will and those powers that embodied me as their dedicated, free servant and executor of their orders.

Peripsol: For every binding point within the generative area of a human animal there is a higher rectification, a prototype of the mutual becoming one, which the Egyptians called Ptahil. That the generative point of a fallus and the libidinous intertwining with the arousal becomes an aphrodisiac rectified into divine, higher, calm love, that the lungs and the sacred breath become by rectification an osiric breath that is like a cosmic wind and transmits Logos through Iynges with sacred words to the stars with his name. That there are the viscera and the stomach and the digestive system and the desire that becomes chastened to the passionless abiding in the fulfillment, the nullification of all generative needs. That the blood vessels and the

heart that pump the blood are transformed into an immortal, sentient heart that is a commander of the Ba, the soul of all that has evolved from our most sacred movement of emotions. The nervous system and serpentine energies are gradually transformed into a spirit liberated by an individual and collective will, contributing to a cosmic expression. That eventually the form, muscles, skin, bones, marrow, etc. are stripped away and form a new vehicle that is transformed into a divine armor that houses all of this. That the crown of the head is the triumphant mediator of the wholeness of intellect, of intelligence, of grasping the laws of knowledge and depth, which correspond to the deep, infinite, transcendent world. The secret of the feminine must be discovered by a female queen-master, so I will not share with you any secret of Kybele-Hekate, may the star-ladies and bull-queens have their say if they wish.

Fuomo: Am I to understand that all animals and plants have some components of these refinements, and that a human being, through the secret of his self-reflection, has the ability to develop such advanced concepts, liberated by the creation of keys, lock picks, and great movements of which another form is incapable, and that the main function of all human liberation is therefore feeling and reflection, especially aided by spiritual and magical techniques that focus them?

Peripsol: Before you call a human being a coronation, think about it – in the midst of the holistic evolution of nature and generative realms focused by a demiurgic analogy in the Tao of phenomena, enveloped by shells or – if you will – veils, the hu-

man form is the only one, known in this world system, which has certain abilities, much underused nowadays, that allow it to correct and transcend, little one born from an oceanic womb, spread your wings from the telluric worlds to fly above! For only a human can call a world human, for a fox the world is entirely a fox, but dare to call a mortal human a hawk, when there are dragons looking down, and sparrows among men do not believe in eagles among them.

I am Us

Fuomo smoked a cigarette in front of the house. His holy guardian angel, an immortal demigod, descended, took his body and merged with his spirit for a while. Fuomo felt golden wings on his back and an all-pervading silence of divine power.

"It is you" — he thought — "It is me" — he thought in togetherness.

He concentrated fully on the monadic concentration and felt completely at ease in his divinity, uniting the powers of silence and concentration in a mortal shell. He looked at the full moon as two intertwined squares, one rotated at 45 degrees giving an octagon, slowly rotated, emanating from Luna.

-"I am now your mortal mask" -he thought. "Good evening Peripsol, Vesperian friend, let us speak to each other through an act of what the Sufis call Tajjali.

Peripsol: I am your illusion and you are mine, can you grasp this idea?

Fuomo: Above this demiurgic world there are thrice, twice and once transcended worlds, as stated by the Tetrad of Isis,

Osiris and Horus, beyond which there is absolute nothingness, so taught the Chaldean masters, these timeless and spaceless realms consist of endless, fiery light, beyond which there is nothingness, the process of combustion is the path to Nirvana, endless light and Pari-Nirvana, the exhaustion of all colored, tainted energies in the world, am I to understand this to mean that in ascending I eliminate my entire being from the universe?

Peripsol: Each veil is a unity of composite aggregates of all your movements throughout the existence of your consciousness, in other words, the universal consciousness is invested in each subject of its contemplation, such subjects create co-dependent, co-emergent networks that stain themselves with new colored energies and separate themselves by the power of self-grasping, investing more energy in their own subjects, as in the masks of metempsychosis, transmigration, reincarnation in this and myriads of other worlds across the trichiliocosm. In other words, through an act of separation, they create their own microcosm in which they either play the illusion, perceive the illusion as true, or withdraw into other worlds.

Fuomo: So I understand that you are an accumulation of these composite aggregates, i.e. samskaras, inasmuch as I am a mask that wears infinity, but you are an angel, and I am a mortal who is embodied, heroized to you as a safe haven through time beyond time, contacting me in the now.

Peripsol: If the Logos of Atum were to withdraw completely, I would be a mere shell, a puppet or a play, like you, but you are a pneumatic, an owner of your spirit, do you think that the movements of the illusory egos would disappear?

Fuomo: They are like holograms of corrupted energies, the painter invests something in his painting, but the painting is his image, but not the painter

Peripsol: Right, if the painter stopped being and reached pari nirvana, would the painting still be there?

Fuomo: Exactly, but if the painter wants to continue painting?

Peripsol: Then he inhabits new paintings, but he ceases to be the same painter who is struggling in co-creation.

Fuomo: There is another question concerning my friend, whom I wanted to meet one day in the stars, I lost her on earth.

Peripsol: Yes?

Fuomo: We become mere illusions, divine illusions, but never...

Peripsol: I will comfort you, in divine robes, as long as she is present, you will meet again, something completely different,

something glorious.
He smiled and disappeared.

Eons of Aions

Fuomo: After the wondrous representation of the planetary natures, dear Peripsol, outshining glory, armored divinity with a Mercurian helmet of solar intellect, I would like to ask how the intelligences and the natures of the planets come about?

Peripsol: As has already been stated, ideas are not something without life, and they are forces imbued with energies, from the simple monadic One to more diverse ones, shot off by the Artemisian arrow of dyadic binarity, whose angles and complexities evolve in ever-increasing variety. By being so, they absorb forces that emerge fused and focused a posteriori from a priori. These existing, i.e., a priori ideas, the world emerges co-dependently, ideas being understood as forces of essential realities that in their shadow form physical objective reality. Like the physical forces, which are recorded in laws and studied by physicists, the essential forces are studied by people who perform philosophy in a scientific-theological, metaphysical sense. So, as for the genealogy of the governors or archons of the planets and the nature of the stars in this particular world system that people inhabit today, they were formed by forces and ideas that also under-

went evolution during the formation of the stars, planets and the like.

Fuomo: Do I need to understand that Mars of the Hesperian geological period, which ended about two billion years ago, is different from the forces and natures it emits today, if I focus on a specific example? I recall a book by Stanisław Lem and a film adaptation by Tarkovsky called "Solaris," in which the nature and natures of a planet take the astronauts completely by surprise as an alien species in a system other than the solar system and Earth. Assuming that such a journey is possible, a human would be placed in a different configuration of said forces and ideas, as you called them, Peripsol, but how does this relate to modern humans and their societies, animals, etc.?

Peripsol: Each planet brings a symposium of destinies and potentials, like a meeting of old friends — they all have an attitude to contribute, their deeds and motives centered on a community or a person sharing something. Human symposiums can be temporarily dissolved, but the planets always have their place on the Olympic summits of time. Let me explain this in the following way: The planets give out their 'ideas', that is, nature in various configurations acts symmetrically and proportionally on the life and living organisms that cluster around the star. Thus, the psyche, the souls, etc. change. They cause a certain network of co-dependent clusters of potentials, destinies, etc., arising together.

Fuomo: But how can the effects they cause be linked to the possibility of interpretation, and what actors are at work to promote such changes, and most importantly, how do they arise?

Peripsol: According to the law of concordance and similarity of natures, a lesser nature attracts the greater and is subject to the attraction of the former. An organism or life form that is aligned with certain properties of ideas-as-forces is therefore associated with the higher nature of a particular planet. Likewise, the nature of a planet can be transferred to the lives of people, their spheres of activity, their characters, their minds, and their souls. This can never be precise, because the more variables we try to extract, the less accurate our interpretation becomes. Therefore, people with a still nature or a predominantly Saturnian nature or a predominantly Mercurial nature or a predominantly solar nature, etc., are bound to the planet or star they resemble, even if they configure their soul and spirit that way, or they move away from the solar system to another world system, perhaps when their spirit frees itself from the influence of archontic domination. Most people, however, are bound to the earth and do not wander farther than the sublunary world, for to advance requires either fortunate circumstances or the Great Work, which was more popular in ancient times than it is today. Now, as for the intelligencers, they are those spirits assigned to the respective spheres of the earth, the sublunary or the supralunary worlds, in the order of the ages and eons, according to the cosmic time cycles and time circles as descriptions of a certain order resulting from the cos-

mic movements of the celestial spheres. Remember, then, that we are dealing with clockwork angels, messengers, i.e. genii, who are time-dependent and assigned to certain hours, days, months and years, as well as creatures of the spiritual worlds who are not time-dependent, i.e. appear everywhere and whenever they want. The former rejoice in their dependence and can rest when they do not fulfill their duties; the latter are free, but not of high rank. There are also those great forces which are bound neither to time nor to space, which transcend all this and yet appear continuously and simultaneously in our world, as if they were omnipresent. All the intelligencers are not inactive, they act continuously and consistently on the world according to their inclination;

Fuomo: Thus, from this diversity emerges the image of a perfect organization, which in its diversity displaces the seemingly clear view of a cosmos that is a cosmos and not a chaos, and yet it creates orders and complexities on so many different levels that we cannot complain that, for example, a malevolent spirit has attacked us on Earth, transported us to the Hades of the air element on Earth, although it is small, space-bound, for example, to an area, and time-dependent, while we complain that our spirit has therefore undergone a fatal negative change and we complain without even noticing that, for example, the Great Nature of the planet Jupiter has endowed us with a most noble and high destiny by its action?

Peripsol: You see it exactly, that is why perseverance, memory and persistence in work are of the utmost importance,

while you must beware of excessive malice. In fact, it is you, only you, who are fighting for your magical abilities, your heart and your mind, unless you are a passive recipient of the fates of the world and allow yourself to be will-less? You can ask for help and assistance when things get darker, and equipped with this knowledge, I will leave you to your own devices, oh — one more thing — remember exactly what your last misstep was…

Fuomo: Quite irrational, I agree, my mind was deformed by that very malice.

Peripsol: Be on your guard, you are perfectly endowed with logical abilities, occasionally the sheer stupidity of vicious whims and attacks can supersede them. See the power of the enemies of your ascent into the spheres of Saturn and beyond into the stars — what have they got? They must destroy your reason, intellect, compassion and benevolence, understanding and wisdom to triumph. They cannot make you reasonable or wise, but they can ruin you into irrational stupidity, cruel malice, or careless folly. What you have built is already yours, it is your genii and star, these temporary privations are merely the frustration of our enemies trying to bite their way out of their delusion and ignorance.

Fuomo: I thank you for your comfort, I must continue my work, even if the spirit of my dragon becomes more and more disobedient, I will remain vigilant.

On Addressing the Gods

Fuomo: I beseech thee, Peripsol, to instruct me in the way of addressing the gods and goddesses of Providence, united by the greatness of the One. For I had read in Plutarch's Moralia that only circus animals kneel and all kinds of slaves and defeated barbarians. Kneeling is indeed a barbarian habit and should in no way interfere with a pagan invocation or prayer that legitimately prays and invokes with outstretched arms to heaven and the heavenly worlds, while a slave prefers to kneel and focus his attention on a corpse or its image or the false master of ceremonies who becomes the object of his worship rather than on the Divine Itself.

Peripsol: The forms and objects of prayer and invocation vary from culture to culture, but as for this strange tradition in the Levant, you are right. But listen to me, they are neither despised nor ignored, because everything that is said is heard by many. Nevertheless, it is rightly said that someone with the mentality of a slave cannot be a hero, not self-bred ignoramuses are lifted to heaven by the power of their own self-chaining. Their self-imposed chains and shackles do not allow that. As the great Avicenna once taught, 'One discovers oneself to blos-

som in the divine intellect through one's own intellect, as if one were enclosed in that miracle,' even Mohammad the Baphomet said that 'the ink of a sage and scholar is worth more than the blood of a martyr.'

Fuomo: Is it true, then, that laurel wreaths, which were a gift from the heavenly Muses and were bestowed upon some according to ancient traditions, were so hated by Christianity that they were rejected by the rulers of that religion, namely, Titus Flavius Clemens (150–214 ME) and Quintus Tertullianus (160–220 ME), were forbidden, nay, that they abhorred all that was noble and virtuous, to enslave with Levantine hamartology, learning and self-poisoning with sins, which a certain Pope Gregory (540–604 ME) invented and codified, carving out the Stoic virtues to his liking and inverting them in the most abominable manner, in order to torment the human idea of nobility with the vileness of his wretched ideas, and moreover, in condescension, assigned those with whom he disagreed to their most cruel and fantastic hell?

Peripsol: That is so, young historian, even nowadays the gifted, perceptive, inspired people are given wreaths by the muses and goddesses of antiquity, have you not felt any crowning your brows? Because in ancient times they were a most royal, imperial emblem. Heroes and warriors, artists, kings, emperors, great pontiffs and great men were awarded with them when they returned from battles, labored in the art of war, triumph, peace, art, science or divinity. Pliny the Elder (77 ME) reported on the early use of natural wreaths, which were often

decorated with ribbons and precious stones, and sometimes they were made entirely of metal and precious stones. The crowns of statues of gods and goddesses were also equipped with such ceremonial artifacts. Tiaras and mitras were high crowns that were later transferred to popes, although they are no more than a pontiff, an administrator of belief systems who has no sanctity or solitude apart from his own flock. When Christians adopted and adapted the pagan tradition, they stripped this symbol of all it deserved and assigned it to their more mediocre personalities as a sign of triumph. As for Heaven, it listens to everything that is sincere and honest, and scoffs at the false and insincere deceptions. Why should non-Christian heavenly powers reject the tragedy of a mortal who has such and such belief systems, or why should a Yezidi and Zoroastrian winged God despise? And yet, in their delusion, people too often attribute their religious beliefs to our support and help, and thus turn disparagingly against all others. So be warned, be open-minded.

On Pratyekabuddhayana

Fuomo: Five of Cups, Mars in Sagittarius, I have been thinking about this card recently. I remembered how Siakyamuni was taught that some people are like lotuses that barely grow out of the mud of the lake, that some develop under the surface of the water and some bloom above the pond, sharing their beautiful vision and enlightened petals. It is the same with human beings. Some live in the mud in ignorance and have minds that reject the teachings, for why should they know better? Others barely touch the teachings and understand them to some degree, but never practice them. Some, having a particularly sharp mind and heart, practice and understand the teachings to a greater or lesser extent. Others, rare gems, fully grasp the meaning of the teachings and attain liberation through practice and learning. As I conversed with this card, a strong feeling of demotivation came over me. I saw a small, almost dried up pond in the middle of the swampy mud of the meadows, where all the lotus seeds were thrown, but none grew, there was almost no water unlike the lake I mentioned. Then I saw lotus flowers growing from the stars and shedding tears on our earth, this meadow. There was a barely alive lotus flower stuck in the mud. It evaporated a

drop of water from itself, which rose as a tear to the stars. Peripsol, what does this mean?

Peripsol: This is the earth where the vast majority of humanity lives on the dry meadow, where the teachings have been lost, the air to breathe is gone and the water for development has almost dried up. The tears of the stars are those of our ancestors and of the great powers and forces above, the tear below was that of a child in India who has silently realized a deep truth, but which he cannot share with his friends, parents or teachers. It will continue with this inner truth in silence. You witnessed the birth of a Pratyeka Buddha, a spontaneous, numinous enlightenment that is a sign of troubled times.

Fuomo: Ah, I see, how will the child be then?

Peripsol: Like the times, maybe it distracts them with its inner truth, its realization, maybe it succumbs to them, maybe it thinks deeply about them and acts upon them. Remember that your spirit is from the stars, but you are a mortal here and now.

Fuomo: The way I grew up, what my senses and mind imparted to me, what inspiration and gifts I harnessed from the higher worlds. But as a mortal, I have succumbed to this base world many times, in my youth, as a teenager, as an adolescent, and even now. Only in maturity have I found some measure of reason and virtue, and I still consider these qualities beautiful and great, despite the decay of my spirit

and the contamination by the poison of the black brotherhoods.

Peripsol: You have proven that you are a fighter. But how do you think the child will do in India, given these circumstances?

Fuomo: I know. It's sad. Can it be found?

Peripsol: No, the more hidden it is, the better, the less ignorant forces it attracts, the less attention it receives, the less likely the child will be contaminated by rot, by petty ambitions, dreams, attachments. May the devas protect and the boy develop.

Fuomo: I understand, may the child be protected. I will do my utmost to continue.

Peripsol: Farewell, Fuomo, my friend.

Fuomo: Farewell, my genii and Agathos daimon.

Divinities Revisited

Fuomo: Knowing what Master Plutarch wrote in 'De Iside et Osiride', that men have many ways of addressing the gods, but in fact worship the same powers, I disagree somewhat. That indeed they worship the same powers and gods that are really high, while they address local powers, which may be spirits of lower rank, in different ways and thus address something else.

Peripsol: But if the multiple is one and one contains many, they simply want to worship another aspect of a spirit that belongs in gradation and power to a greater power and idea. As Master Iamblichus wrote, "A spirit of lesser rank descends from a power, an idea, a deity of higher rank. The real question is one of proximity and gradation. For when you make offerings to your ancestors, you also pay tribute to the dead, Thanathos, the realms of Pluto, the chthonic cosmic underworlds. Likewise, when you make offerings to the divine Isis, do you worship the stars and their spirits and the entire Osirian body, as well as the stellar hypostases of the Aions and Teletarchs in the worlds that span this demiurgic universe? Now understand that every gesture has a deeper lineage and that accidents in gestures of worship are never accidents. Men make the Deity into their

own image, but does this deprive the Deity of its own objectivity or profound essence? Thus, the ancients approached the subject deliberately, posing and weighing theses to arrive at an approximation of theology, and creating a corpus of mythology, legends, and narratives to better explain the unsaid. Theology, however, never replaces the direct practice of divinity or the living idea of catalyzing it through one's wholeness, for that is the only way to achieve divinity in the best sense. Man tends to reduce all experiences to his own thinking, and so an experience of divinity or, as psychology would have it, a peak experience, will often confirm his belief system, while the former does not allow for such projections of human thought. Therefore, any theology should be achieved through an experienced philosophy, free from religion, free from prejudice, like an experimenter, a cognoscenti, a scientist, an artist and a philosopher.

Fuomo: I understand that less perceptive minds in their naivety treat religions fundamentally, perceptive minds see them symbolically, masterful minds create a symbolic structure to communicate and practice divinity. So the starting point is the map of one's mind, its architecture of beliefs and meanings, while Abrahamic religions try to regulate these maps, with serious consequences for the expression of life and nature. They try to suppress the techniques of individual work and mystery to offer a crowd-regulating belief system in which even mystics, philosophers and magicians who appeared spontaneously for centuries were suppressed or had to join religion and practice their own revelations in great secrecy. But the most important historical function of religion, it seems, was to provide a social

logos, a narrative, a myth by which people could live, even though metaphysically it often led nowhere, was a blind spot. Seen in this light, attempts to create monolithic religions have failed precisely because people's minds differ and their experiences vary, just as the realm of sacred and profane they seek out is only one aspect of the whole. From time to time, however, such giants as Plato emerge and attempt to consolidate metaphysical knowledge into a scientia sacrum et rerum, a rare and sacred science. They take these diverse theological philosophies and human experiences and try to create a grand new paradigm that is honest and true to convey in the simplest terms what cannot be said any other way, leaving much room for the development of further ideas, theologies, sciences and practices.

Peripsol: But is the monad of an intellectual an intelligible intellect or the world spirit of a shaman the participation in his world soul?

Fuomo: When man participates in these aspects, seeing is different, but the objective truth remains unconceived. Nevertheless, there must be something measurable, something deeper, something that is not just an effect of the observer.

Peripsol: The observer effect associated with solipsism is false. What you want is what you get is self-deception, what you see is what you get is subject to many interpretations and assumptions and is prone to falling into various traps set by illusionists. There is something deeper, veiled, veiled, an objective, deep reality that stands like a monolith and encompasses

all perspectives, aspects, points of view, because they are possible in the mind. But they are also completely honest and true, and just because a person may establish a false view does not change it, and if the view is true, it does not change.

Fuomo: But that sounds despotic, and I am not a man who just reads a book.

Peripsol: True seeing is an effective work and it must be realized individually, it is where the microcosmic configuration, your wholeness enters into resonance with the macrocosmic environment and triggers a mutual relationship. This, my friend, is the meaning of the philosophical work.

Fuomo: In this sense, can you build an authentic school of thought, a structure on it, speculating that we have grasped several such triggers and triangulating them by logic, rhetoric, grammar in human terms? Because I understand approximation, but approximation does not lead to anything effective, it is what it is – an approximation.

Peripsol: That is exactly so and so. But see approximation not as approximation to truth, but as its proportional explication by the known and unknown variables and constant values. For truth, like divinity, is not totally alien to this world, but pervades it like the rays of the sun. As for the philosophical schools, theurgy, etc. Only the diamond philosophy is able to create a structure that is both true and effective, and it derives its power from the human approximation of proportions

through the human measure towards the divine metaphysical laws, while the chaotic relativism in its virtualities within virtualities, cutting this connection, produces nonsense and hinders progress.

Consolation of Natures

Fuomo: For too long I have lived for ideas that have a bulky character and nature in them, but I see that with my attitude I contradict the great majority of humanity that chases after abstract things and not living things. When I feel the living idea of freedom, I know that I am free; when the living idea withdraws, I feel numb; when I feel the living idea of depth, I feel wise and perceptive; when the living idea of depth withdraws, I feel only a shadow of my purpose. Everything else is merely an emanation of those living ideas, my life and every action, speech and thought I pursue. The secret of authenticity and brilliance lies in the grace of the living ideas, and all my thoughts, my philosophy, their substance and proportion are but a sliver that my mind is able to understand, interpret, translate, transmit and spread. How is it that they want to transform me little by little into their image, Peripsol? How is it that those who live on surrogates of living ideas keep trying to teach me to believe in a lie, a psychologism, while their illusions are the true and only reality? Why do they try to teach me little by little how to be vain and that I must be very focused on contradicting them in order to preserve the qualities I have fought for so long?

Peripsol: Nature, as you know, hates emptiness, and the characteristics of other people and some invisible worlds that delight in vanity and the same petty motives and unvirtuous, shameful stupidities, like chasing after money even if they have enough, after fame as if it were a value in itself, after sex as if it were satiety, after power as if it were a feast, are like the pig. For a pig wants to eat, to reproduce, to spread, to drink, and before it realizes it, it is taken to the slaughterhouse. You once saw an old pig when it was working as a stable boy, did it change much?

Fuomo: Not at all, its life was spared, but as an animal it was satiated by itself because it became fat through repetition, as if it was a culmination of its life.

Peripsol: ...And so it perished later. Likewise, people do not like what contradicts their self-image, they would rather make you their image to better accept their own faults, because what is contrary to their habits and values is a thorn in their side. A thief wants to see a thief in everyone, a murderer a murderer, a cheat a cheat, likewise in inversions, a highly saintly idiot wants to see everyone as a sinner, a saint wants to belittle you, a falsely wise person wants to see others as afflicted with stupidity. So you see, when they see similarities, they find it justified, when they see contrasts and contradictions, they want to make themselves feel better, only when you reach something true, honest, something that is foreign to them, they want to push you into their pig muck to make you the same. Your main task is to resist these networks that are trying to bring down a giant.

Fuomo: How can I be a giant?

Peripsol: It is the size of your being, which is like a well in our eyes. Even if it is rusty and turns to great evils, it is indelibly great and valuable. Even as a beggar, you would hide a small god under your robes. That is why they try to make you a thief here, an apostate there, a murderer there, an idiot there, a reversal of your nobility there, and all this springs from reason mediated by a solar intellect. You see, there is another evil you want to know about, the evil of malicious, envious, stingy pettiness, small-mindedness, amateurish jealousy that tries to force your nature into these things to justify its existence. Because without such an action, this evil feels even more degraded, bitter and stupid.

Fuomo: How can you eliminate it?

Peripsol: The great Schiller, a romantic German poet, once wrote, 'Against human stupidity and folly even the gods struggle in vain,' how do you imagine you can reverse that? Beware of this nonsense, remember that a great nature without power and status brings about its downfall in times of decline. In the Golden Age, such a nature commands and all people fall into place of their own accord because the universal virtue, living ideas and nobility of the time absorb them like a riverbed absorbs a stream.

Fuomo: In all this I stand corrupted, almost like those pigs, I have barely survived all the vicious attacks on my mind, twisting it in all kinds of directions.

Peripsol: We know that, that will make you even stronger, do not give up and keep showing up, when your fight is over, you will have no strength left to fight against corruption, you may live as a miserable man, but everything will be remembered, written down and your heart will become immortal, with justice done, back to its crowns.

Affirmation and Despair

BD Spell 108 "Seth will project a lance of iron against him and will make him vomit up all that he has swallowed. Seth will place him before him and will say to him with magic power:"Get back at the sharp knife which is in my hand! I stand before you, navigating aright and seeing afar. Cover your face, for I ferry across; get back because of me, for I am the Male! Cover your head, cleanse the palm of your hand; I am hale and I remain hale, for I am the great magician, the son of Nut, and power against you has been granted to me. Who is that spirit who goes on his belly, his tail and his spine? See, I have gone against you, and your tail is in my hand, for I am one who exhibits strength. I have come that I may rescue the earth-gods for Re so that he may go to rest for me in the evening. I go round about the sky, but you are in the fetters, which were decreed for you in the Presence, and Re will go to rest alive in his horizon. I know those who govern the matter by reason of which Apep is repelled..."

— Egyptian Book of the Dead

Fuomo: Peripsol, I resist every horror and bestiality of mankind with a profound understanding and direct my own affairs toward the noble and great, being aware of what man is capable of, which is reprehensible to decent people, noting that the problems of bestiality are not unique to persons, who lack training in the basic factors of ethical education, but the civilizational circumstances of injustice that produce all forms of societal pathogens and individual tragedies. Monsters I have encountered in my travels, having almost become one myself. For the shadows, the dead souls of serial killers, sadistic murderers, psychopaths, cannibals and rapists bent on harming the living or desecrating the dead have visited me along with their victims, along with eerie compositions of carnal and uncarnal grotesque and gore, which I have seen in visions with closed and open eyes, trying to connect with my mind, and only through the power of protection and the composition of my psyche have I not submitted to these acts, which twisted my mind in the most horrible way. Those who witness the military-industrial killing and sadism, the economic-political psychopaths, the religious cannibals and the social trafficking in violence and every crude baseness, are usually unspoken in the ears and eyes of the decent ones who can live undisturbed while behind their backs a civilizational plunder is taking place. Here there is no relativity, no beyond of good and evil, this is an inhuman atrocity from every perspective! One needs to draw lines of right and wrong! Because who relativizes the evil, becomes inhuman, who deflates the good, is deprived of it. Those who are on the receiving end of evil understand just as those on the receiving end of good, if they do not act it spills

over until it crushes them again, if they remain indifferent it soon reaches everyone! I myself have gone through many twisted, cruel experiments of the cacodaimonic side, the vengeful, spiteful, wrathful dead on my flesh and nervous system, soul and emotions, in many situations that were anything but an innocent game, but an orgy for sadists! How can this happen, how can I have a heart strong enough to witness all this and remain sane while others perish?

Peripsol: Knowing what people have in their minds and hearts is a greater burden for us, I assure you. You have only seen the tip of an iceberg, but do not confuse people with beasts. This disease that is boring into their minds and hearts is an effect of centuries. Protect your spiritual territory and your upright, noble upbringing, but be aware that for some this means nothing and no one, a vain babble and in bestiality, if you did not defend yourself and kill, you would be a victim of many provocations that you have wisely avoided under our wing. Now it is almost impossible to change a crippled human mind, a product of this century, unless they see a sliver of insight into their own condition. Without norms and roles, without ethos, individuation and true culture, without true justice and responsible freedom, such matters arise in an increasingly growing population of the earth. Consider — what chance do some have to escape the heinous fate of a beast? What can you accomplish with your meager resources? As time goes by, you hole up in your garden, Saturnine, and nurture the fruits of your writings, harbor a few friends, and watch the world perish from the corruption caused by the human generative,

natural part that has been synthetically fused with modernity. Nature is not evil and never has been, but when it is mixed with corrupted ideas and a lack of ethos and morality derived from reason, where many are robbed of a universal humanity, these are the results.

Fuomo: What is to be done?

Peripsol: We do what we can. Your job is to survive and do what you can. So is every other person with brains and insight in their place. The question is not what can or cannot be undone, but how to achieve the best results in such a world to contain evil, not add more evil to evil, and plant the seeds for the possibility of further development. Retreat, make it difficult for the enemies to advance, and quietly prepare for the counteroffensive. You see the opposites, the clear view — go now.

On Prognostication

Fuomo: Recently I was asked to prophesy for a friend, and thinking I was competent enough to draw the yarrow stalks, I honestly did not want to look like a charlatan in my own eyes, so I explained it as a specific instruction, not a firm statement.

Peripsol: When you draw a divination from an indivisible whole, what is the first requirement, assuming you got everything right?

Fuomo: Of course, the act of interpretation, drawing from something capable of inspiring my intuition, a part of me that participates in the whole, be it the Divine or a being with greater knowledge of possible future events, or the eye of my wisdom.

Peripsol: And if so, what do you need to make a correct interpretation?

Fuomo: A deep and insightful knowledge of the connections between man, the world and heaven. Is this what distinguishes charlatans and soothsayers from the wise?

Peripsol: Perhaps. But if you are a master of causal knowledge, must you also predict the future?

Fuomo: That's how people have always helped themselves, by simply wanting to know the future but not mastering the causal knowledge of the world.

Peripsol: That is a human habit, they must feel they are in control. Do you remember Master Chuang Tzu describing another sage?

Fuomo: He threw yarrow stalks and used the Book of Changes. Then he pretends to be a fortune teller, but in reality he gives them advice from the treasury of his wisdom. But then what about prognostic astrology, for example?

Peripsol: The study of potentials and their nature is as delicate as it is profound; it is not the study of concrete events. Do you remember how fortune tellers and all kinds of astrologers were chased away when they gave wrong advice?

Fuomo: Ah yes, they often changed places [laughs].

Peripsol: Powers, intelligences, spirits and the nature of the planets you may intuit or rely on the work of past masters, but do you want to deprive yourself of chance, choice, will and fate by such trivial occasions as the prediction of your life, which could be a magically bound life description that intervenes in destinies while you do not know who could be the executor

of such events, benevolent or malevolent, in the destinies of Lady Tyche? Was it not Ennius (Annals IX 313—314) who postulated before Boethius that Fortuna as a power displaces even kings? Nature and the virtue of men can overcome the obstacles that fate puts in their way. A true Stoic, turning inward, does not attach great importance to such things as those who demand answers from soothsayers. The Boethian enumerates what governs happiness: Wealth, public honours and personal prestige — all in his power and susceptible to his whims. Predicting fortune is akin to predicting what a wayward child wants next by interpreting his cosmogram. To demand a greater share from the soothsayers is like being a beggar trying to seduce a pretty girl.

Fuomo: Ah, goddess of fortune! So some prophecies and predictions can come true through the intervention of certain forces that fulfil them, even if the predictors or their recipients do not know about them? Some soothsayers can impose their stories on your life and destiny, some do so consciously, others quite bluntly, blindly and without thought.

Peripsol: More so? You seem unconvinced and miss the point. Why get upset about predictions when you can wisely classify the past, present and now and seek solutions directly from life, nature and the laws of providence? The gods, the world, the people! Events that appear on the waves of time from the perspective of time are just fluctuations, like raindrops appearing on a puddle.

Fuomo: I understood, it is a long way to observe and learn this world, these revelations of the people and the sky, so many variables, laws, coordinates, reference points, changes of various kinds, patterns, time flows.

Peripsol: There are prognostic sources, but they must not be used for fortune telling, they can be used as tools for your endeavour. The point is to better understand hidden laws. Occult laws are merely subtle causal relationships in the intelligible world that you perceive with the eye of wisdom.

Fuomo: I have to learn that too, thank you.

On Phenomenaless Perception

Fuomo: Deeply immersed in meditation, I closed my eyes. Suddenly I was struck by a realization in which I applied ten thousand phenomena to realize their emptiness. First, the topology of everything became whole and of a flavor, as if it were flattened and freed from the appearances of the waking mind that recognizes objects, shapes, colors and sounds. Then, in the motionlessness of my mind, all phenomena became infinitely still and finite, as if they were complete. When I opened my eyes, everything seemed like an illusion, and when the objects, shapes and colors settled in me, they seemed to be mere details, similar to a flag in the wind. Like a flag, it seemed to move, animated by a surge of a zephyr, and when the wind stopped, it too fell silent. From that point on, I felt that I could project anything I wanted onto this state, and as soon as I chose to project, as when working with emptiness, the state collapsed as if it were a non-dual, qualityless state. Similar to siddhis, which disappear when the mental conditions that support them are no longer present, similar to divinity, which, when a mortal closes himself to it, no longer impresses the mortal with the in-

fluence it exerts on the mind of a mystic, just as a magician, deprived of his logos, throws words into the air, as if in a vain theater, a mere performance. Nevertheless, my mind could project states onto itself, and the first commitment I felt was that of compassion, but was it conditioned by previous learning or did it arise naturally, as if it were necessary, I do not know. What is it, Peripsol, my guide, that made Zeno of Elea claim that the universe was completely undifferentiated and still, while others claimed it was full of change and movement?

Peripsol: Exactly this degree of perception: for an unmoved mind, the transcendent is empty and a continuity that is indivisible and uniform like itself, for a mind in motion that recognizes change and movement, it recognizes within this movement the phenomena around it as substantial and objectively true. What is the solution to this duality? What do you think about it?

Fuomo: In an a-phenomenal world, stillness is a point of reference; in a phenomenal world of movement, change and succession, continuity, sequentiality, beginnings and endings. Combining the two, we arrive at an a-dichotomous position of transcendence and engagement — here is found the path of the true men and the companions of heaven, the cosmic liberated. All action and inaction resulting from this fusion is to be understood in all transparency and honesty of the forces of the unmoved and the forces of change intertwined in karm(a)karma, both karma and akarma, the akarman entity, in my opinion, superior to the karman.

Peripsol: It leads to cessation, but if you work on the basis of cessation and act karmically, are you bound by karma?

Fuomo: Only to the extent that I attach and seize myself, that is really resolved in the bardo state.

Peripsol: So train and master what you have to master. The way for you is paved, the world is not chaos, there are laws given by different traditions. I will suggest that you are on a good path.

Fuomo: Thank you, Master Peripsol

On Politics

Fuomo: Knowing that it takes a mature, autonomous structure of ideals, values, and principles to arrive at a political stance, and that from there ideally there should be civilized conversation and exchange in a complex world, I would like to ask you, Peripsol, how is it possible for people to argue about borrowed propaganda that alienates even those who create it?

Peripsol: You are a metaphysical anarch who is, however, rightly concerned with political self-constitution, for just as there is a polis below, so the celestial spheres have a polis of the spheres and laws of the universe embedded within them. As you rightly pointed out, all political views should be derived from reason and thinking about what one represents with one's own essence, but rarely are people nowadays aware of what that means. They prefer to be guided by their emotions or by passing trends and passions, and are therefore easy to manipulate and deceive. Or they form a society of dyed-in-the-wool hardliners or fragmented, alienated groups that fight not over ideas and ideals but over defining them. These struggles for definition and the lack of a common denominator in aspirations and self-definition lead to a jumble of disordered views, and here a

person classifies himself under left or right, here under extreme, there under flawed, lackadaisical, ignorant, and faithful. People, as you know from religion, can reconcile all forms of outrageous, illogical and contradictory beliefs, political and ideological beliefs included. You cannot raise someone to be a statesman; that is the maturation of his diligence, experience and character. In the same way, you cannot educate a hero or a seer, unless he becomes one in the course of his life. It is attachment, ignorance, and delusion in politics that make people so susceptible to propaganda from a variety of channels that they soon become apathetic or entangled in the shrapnel of ideas, rash, unreasoning, constantly bombarded by this or that camp of opinions. Ultimately, all political ideas boil down to a single question: "What would you like future generations to be like, what values, ideas, principles would you like them to represent?" And if so, would you like that future generation to be, to live as you imagined? Would you like them to be open-minded, noble-hearted, tolerant and strong, rejecting bondage, vice and corruption, would you like them to care about everything and everyone, or would you like to see them as elitist crooks who destroy everything in delusional castles? It is often forgotten that the battles fought today will be won or lost tomorrow, after you Fuomo will have left your mortal shell. We, a society of masters and mistresses, of divine beings, can rarely influence the minds of mortals as effectively as a living human being. This is because we are firmly rooted in freedom, limited only by the laws of the cosmos. How could we violate the freedoms of others to force them one way or another? We may at times lead to certain revelations and magnificence in which we participate,

but to a stubborn person this means as much as nothing; to a blind person a vision is nothing more than an idea. So, through ideas and inspirations, we guide the blind, but what they make of it is their own.

Fuomo: I bow to you, my friend, and am close to tears that such an honor has been bestowed upon me, along with the burden of interpreting these ideas that others may not be able to do much with. It was not out of vanity, but out of the movement of my feeling that I wanted to speak these words: If people knew all these glorious and beautiful architectures of divinity and ideas, they would certainly appear to imitate these freedoms and beauty that were so close to our ancients, who rose to greatness under a leadership that tried in compassion to imitate these flourishing movements, but is it not because not everyone and not everyone is included in these henotic apocalypses that the world is as it is?

Peripsol: In the generative realms, in the variety of interpreters you have observed in the history of philosophy and metaphysics, from the ancient Sumerians and Egyptians to India and the Americas, from the northern tundra to the African natives and the aborigines, have you not seen how different the receiving pools of the human mind are? It is the receiving side that is divine, as you know, and none of them are wrong. What you are looking for is a certain derivation of political and civilizational orders that you have derived from metaphysical logic. This was also tried in ancient China, but did not last long, although it lasted for

centuries. Do you consider yourself a new Confucius, a reformer?

Fuomo: Not at all, because the times are not receptive to such ideas, it would be undeserved and a bloodthirsty imposition. But how can one improve the times if one cannot pour reason, beautiful ideas and ethos into people's minds as if from a cornucopia? I could grit my teeth at this task, and yet – I am helpless.

Peripsol: Because you want to change others, is that appropriate?

Fuomo: My will is to create a common ground from which they can interpret and arrive...

Peripsol: They will not, because there are differences in thinking and values, and any attempt at consolidation is doomed from the start. But what you can do is to do yourself justice, if you can not shine outward, illuminate the inside and work outward whenever possible, is not that how our sky impresses?

Fuomo: I have to agree and resign myself to a quiet, deep sadness, but is there a chance for the return of those golden times that have seized the earth and cultures at different times, a renewal, a kind of solar covenant, nature covenant, transcendence covenant, with the equation between earth, people and heaven being the most appealing in execution?

Peripsol: We all hope so, but hope is what is, what is to come is yet to be seen.

On Care

Fuomo: Peripsol, I am going to engage you in a policy that people have recently conjured up that I somehow can not reconcile with history. Because some intellectuals who actively care about the world are called "left" and despised, while under the leadership of the "left" come out all forms of cheap kitsch. If I may represent the critical "left" of an Orwell and the critical "right" of a Junger, why do people despise the ideas that once helped them to unify. Was not it Emperor Trajan (53–117 CE) who instituted social welfare by law, and not unlike a prayer to Anuna in Amorite ancient Babylon (2000–1600 BC) written in cuneiform on clay: "Anoint the parched, feed the hungry, water the thirsty!" – This was the justice of the ancients, when there was justice in the land. Is it not the case that culture is more important than the springing of nations and the later nationalistic fragmentation that led to thinking that one nation was better than another? That in atomization people tend to dehumanize the other instead of uniting on common ground – I call it humanity, which even Confucius tried to define. Should I not follow the Hellenic-Orphic view that "I am a child of nature and of the starry heavens, but among the stars I am free and heavenly." That I consider myself a cosmopolitan, a child who

once loved this world too much, like Giordano Bruno, and who had to be erased from this world, turning compassion into anger and affection into hatred? Tell me, Peripsol, why do they divide when they conquer nothing but hellish feelings of vices?

Peripsol: It is easier to split a unity based on lower things than to destroy the unity of stronger, nobler things. How much effort does it take to fuse atoms, how much to destroy them? You see, atomized groups are easy to direct, because they are all blinded, united peoples who see the untruth are dangerous for liars and abusers. Although you stand here, child of Mother Nature and the stars, there are people who draw boundaries and make you a commodity, a statistic, a profit, a group, be it a nation, an exiled pariah. Think about what you are first and foremost?

Fuomo: Well, a descendant of a human being who lived in a cave with my ancestral mother thousands of generations ago and descended from a genetic mutation of her ancestral mother. A person who has acquired such and such inclinations, habits, knowledge, skills, views, etc. through nature, education, language, culture, history. A person who strongly identifies with his Germanic and Thessalian blood-witch ancestry, a dead soul that took many bodies on Earth, a person who is related in spirit to the Dragon Gods. A person whose memories are linked to a particular area and who therefore cherishes many places that have shaped his life, be it the Arabian desert between Abu-Dhabi and Al-Ayin and Muscat in Oman, be it the Mongolian steppe near Kharkhorin, be it Taygetos mountain near

Stoupa in the south of the Peloponnese, be it the mountains of the Balkan Peninsula, be it the Welsh Penglais forest in Ceredigion, be it the Irish meadow near Ballycateen, be it lake Huron where nearby I spat fire, be it the river Sola where my great-grandmother lived, be it Val Thorens in the Alps, and so many others I could remember if I wanted to be a true child of the world.

Peripsol: You can remember all that and derive your strength from surpassing experience, but people who are so deeply rooted in fear, who are so unfree, have to lock themselves in a little box where they can loathe everyone else and bare their fangs that can intimidate a child or other people full of fear. They feel threatened by the world and their cage, they are birds that refuse to sing, they feel betrayed by everything and everyone and want to feel superior just because of one thing – that proud feeling of being important, of doing something with themselves in a huge world that often belittles them. You have overcome that, why don't you write it down, if you build on your own strength, on your own merit, then you know you do not have to feel threatened or intimidated, your fear will be overcome by an honest attitude reinforced by a firm step. A step that guided by Horus you have made above the abyss towards the Graal.

On the World Soul

Fuomo: Is it not so, Peripsol, that there is a hidden unity in the world-soul, that no matter how we look at the sequence, the pattern, the statistical change, provided with information, knowledge, data, with which science deals, all this is comparable to strands that appear separate and living by themselves, but in reality are inseparable from the object of their study, namely – the world. Although research in the given scientific paradigms is supposed to be accumulative, Lady Scientia has its own say in this regard, because if we look at all these patterns with a critical eye, we see that harmonies emerge between them. It is as if the individual strands of research form an inseparable whole and the intricate topology of leaving, creating and mixing paradigms is a matrix of movement of information along established forms. Is there a crescendo, is there a finite critical point after which all human science collapses?

Peripsol: You brought up the doctrine of learned ignorance and applied it to science. For one thing, human perception is limited, as are its instruments. You would need to create an absolute scientific, informational black body, a notion borrowed from human physical astronomy, that would preserve absolute

indifference to all phenomena, but at the same time gather an absolute measure of information through an absolute interface of input and output. What would be in the middle would not be easy for humans to interpret, but they could derive some sort of approximation. Human science ends where the unincarnated, uncaptured forces begin; it ends where transcendence begins. Just as it is easy for a religious person to discredit science, it is easy for a scientifically minded person to discredit all forms of religious belief. The notion for one is blind faith, for another reason, but it is the intellect that combines the two and is able to deduce divinity from the unspoken, subtle overlaps. Take, for example, the theology of arithmetic, in which the progression of numbers is only a means of explaining the harmonies between them, and when you come to a complete figure, namely the Pythagorean tetraktys, you must consider the whole. It is explained step by step in order to build a structure that is more cognitively understandable to people. But after explaining the strands, you have to look at the whole tetraktys in a single way, as if you were penetrating a symbol and leaving the by-products of research behind. Similarly, if one is able to study science, art and theology in this way, and build critical bridges. But when the life of wisdom animates them, even that of deities, they feel awe and wonder. This is the point where reason joins with intellect and emotion, for awe is a form of wonder and praise of the deities. Do you remember how, some years ago, as a gnostic, you looked at the stars among the houses and the dirt of the streets at night, and a silent comprehension of longing, sadness and awe touched your mind?

Fuomo: Indeed, nowadays, with a battered mind, it is so rare that I feel such great things again, and yet they haunt me with their generous glory. I was alone with loneliness, before me the cosmic space I longed to take one last step and become it, master it, and find solace in the eerie vastness of space. I remember one of the winged Jinges descending much later and taking my body with it. I felt as if I were floating in the space of the universe, without any matter around me, even though I was standing on a platform waiting for the commuter train. I felt its wings, as if I were one with this space, as if my soul and spirit could travel through the universe as a photon on the cosmic waves, as a wave and individual particle with absolute freedom.

Peripsol: To that degree, you were still a human being experiencing absolute space, but some gods and goddesses are spaceless beings, omnipresent and radiating themselves throughout the universe, recognising it, just as the monad permeates everything, so greater and lesser children of the whole fill the world with their divine presence.

Fuomo: Thank you, Peripsol.

On Passions

Fuomo: Hereby I invoke the Peripsol, terribly weakened, in the night of Saturn, the hour of the moon, for I wish to derive a simple thought. If liberated gods and goddesses are impassionate according to Iamblichus, how is it that the people who indulge in all forms of passions, who try to approach the deities, pretend to be of this kind?

Peripsol: My friend, the generative kingdoms, especially that of the animals, are dominated by the passions, but the animals keep within limits and do not transgress their passion patterns, for they grow according to nature and are decimated according to nature. Humans, as a self-reflective species, have a special factor of exceeding what they are given, and therefore tend to indulge in all forms of excess. This is because they like to accumulate abstract things, and instead of accumulating virtues, which all share in wisdom, they accumulate vices, according to the fixation of the modern age, and this vice is seen as natural and virtue as something foreign, although the former comes from laziness and indulging in animal excesses while seeing only the surface of things, and the latter from intellect and wisdom and seeing the depth of things. For those who hunt for

goods will focus primarily on the accumulation of goods, and those who hunt for knowledge will focus primarily on the accumulation of knowledge. Rarely do they see that all these inventions were used primarily as tools, and as tools they became commodities for their own sake. Thus, the minds, emotions and passions of people are the main arena of the abusive forces that want to use and dominate them as puppets. So, the goal of the sage is to discover himself, to know himself, to calm his mind, emotions and passions in order to control them decisively and reasonably, as if he were the master of his own expression. The ethos is formed, and it follows that all the teachings, structural theology, high magic, techniques and achievements are completed, so to speak, by this knowledge. They follow primarily orderly principles that seek to reflect the higher worlds, as if a man were growing steadily from a sapling to a tree, reaching out with his branches to the starry worlds, and they respond by growing toward the human realms.

Fuomo: Yes, that is what I know, my friend, but it is more difficult to achieve than said, what are the means and methods?

Peripsol: In meditation you conjure up states and illusions to control them, in contemplation you think about all things and give them reason, insight and proportionality, in studies you learn and acquire new tools to rectify the substance you work with, guard your thoughts, speech and deeds as you guard the six gates, that is, the senses and the mind. Ask for help in invocations and incantations to permeate your growth and protect you from relapses into negative states that like to grow into

your heart, favoured by less friendly forces, but also by passivity in gigantomachy or thoughtlessness.

Fuomo: This is not easy to achieve, because it goes against what most people live.

Peripsol: So it requires self-sacrifice and a Pythagorean decision to tread the path. As a Hindi master remarked, "People are all ears and eyes when they hear or see something that feeds their cherished views and confirms their selfish urges." So whatever confirms what they already know and hits the lowest common denominator will satisfy them. Do you think anyone would listen if I revealed these secrets to a crowd? Or can you imagine not being mocked, laughed at and called a 'good-for-nothing' while the crowd prefers to follow someone who is rich, famous or sexually attractive? But at the end of the day, this world is nothing but a spectacle, and we do not judge them either, they are simply pulled like puppets by the strings of their desires, lusts and temporary fame until, as the goddess says, "They sober up and return to me" — that's what Plutarch meant, that's what Apuleius meant, that's what the Coptic text meant about Isis, the "thunder of the perfect spirit", because great was her image in Egypt.

Fuomo: I am grateful for your enlightenment, dear Peripsol, may it be a wonderful year...

On Meta-Religion

Fuomo: Sitting in front of my desk, I have always wondered, oh Peripsol, how is it that meta-religion and politics and power are always so closely intertwined? Between all these belief systems and successive practices, how can one search for an approximation of truth? I am not a foolish practitioner, and I see it as a particular slice of objective reality, a way in which a man and a woman have packed their minds with particular stories, mythologies they live by, and principles they derive from them. I know they are not entirely relative, as there are more and less successful methods of achieving a goal. Nevertheless, a very successful Hindi yogin of the ancient past cannot be imitated by a Westerner hoping to achieve the same result, just as a Tibetan monk, no matter how versed in Arabic spiritual alchemy, will not have the iconographic mindset to arrange these symbols into a successful structure for a path, nor will a zealous Christian have training or techniques to practice the Dharmic art of magic, nor the high celestial magic of the Egyptians. How is it that we approach and fall, as in a kind of topology, and each age needs new masters and mistresses to gather everything and renew the heavenly dew of the ancients, preferably and forward, as Siakyamuni said,

"Through doubt, experience, practical exercise"? - A truly sane approach to spirituality.

Peripsol: As you said, these are merely belief systems, we are irreligious as divine beings, yet as mentioned in another dialog, some of us who are still attached to this world are bending over the petty affairs of mortals. Your question is, "Why do the deluded, airborne souls who think they are angels and are really just earthbound, who are intertwined with, for example, Christian belief systems, attack you you were devil incarnate?" Remember that you see and understand more and thus place yourself in opposition to them, while they, on the contrary, rage because they try to keep you imprisoned in their virtuality. Because of the limited spectrum of vision, because of their delusion that there is nothing but what they recognize and see, because you cannot understand beyond your own seeing, you cannot see beyond your own understanding, just as you have noticed the intelligencers and myriads of spirits that thrive in the spheres of the planets that revolve around the mighty sun, and the sun itself, which is made up of myriads of divine beings, but is also a monadic whole that is generated, and a generator, as in some Aztec beliefs, more so in Chaldean beliefs, that is generated by Aions and Teletarchs, and generates and consolidates the stellar system that you now call the "solar system." Of course, all the names we use are instrumental. You are a follower of your own way, so I am uttering sentences that are understandable to you so that you can better understand yourself and your world. Of course, this is much better than that of an ignorant

man, but no better than that of a Roman pontiff of Jupiter and not even close to the depth of the knowledge of the Bodhisatvas of the East. Now suppose that nature hates emptiness and the deluded Christian souls chained to the earth wanted to make you their own, imprisoned in an inferior heaven full of illusions and protracted rebirths, but they too are part of a dazzling plan in which they are involved. For if they were in truth free and objective, they would not violate your will and attack you. They are based on their own deception and are used like puppets of their fanaticism to attack you, oh young Promethean fire, out of their ignorance and as part of an even more evil game of illusions. As for the metareligious perspective, the power lies in the domination of belief systems and command over souls, because the mind transfers the cognitive-emotive imprints to the passive souls and the passionate emotions to the passive heart, and thus a soul is ingrained with taints. To be in possessions of one's own soul and daimon is to be truly blessed. To shape them is a masterful craft. Religion and cults have always been regulated for the purpose of consolidating power, even more so in a secular age. However, as you can see in modern times, they are striking back with full force - here as fanatical fundamentalism, there as a complete chaos of conspiracies and a supermarket of not too well thought out irrational beliefs. This is a road to nowhere from a spiritual point of view, mastership requires hard work and some notion of proper ratio. If the universe is a cosmos or an ordered ornament, as you would agree with Plato, then there are profound laws to be observed within the framework of physics. This is even more true for a metaphysi-

cian who seeks to reflect transmutations in his soul, heart, and mind by not merely absorbing knowledge like an armchair magician, but acting upon it, as in a ceremony, a prayer, an incantation, an invocation, an evocation, a rite, to draw forth certain forces. I hope I have made this clear to you. Go now and do not hold a grudge against these religious mongers, because hatred and aversion is a lesser form of attachment!

Fuomo: Thank you, Sun Master, you outshine my dead heart with your polite thoughts, Holy Guardian Angel.

On Aversion and Demotivation

Fuomo: Here I stand, Peripsol, dissatisfied with my astrolabe of measuring rods and intricate machinery of coordinates and nets that reach high into the starry sky, pointing up to metaphysics and down to science and natural philosophy, magnifying glasses and telescopes of perception, magic wands, with which I act, and goblets that fill my mind and heart with substance for the messages in interpretation, glass bead games of ideas that reflect the stars, and those masks of the gods that I still have the power to call ignited pneuma, and a blazing torch of brightness, that guides me through the city of the pyramids that I revisited a few years ago, when the cohorts of the shadow jackals gathered around me in dense darkness, when my tomb was guarded motionless like my body, when my brain was scraped out and my entrails preserved, when Horus granted me the sight of divine things and Seth Thanathurgic sagacity, when the gods showered me with gifts and protected me like a little god in their nursery, as if I looked through chthonic and celestial mirrors through ancient and modern times. Was not it Confucius who said that only those who master the ancient ob-

servations and wisdom and bridge to modernity deserve the name of a master and act in the realm of inner and outer greatness? And yet I stand alone, wasting my time on earth, looking at the past and loathing the present, which, out of helpless observation and impotent outcry, evokes my unshakable disgust, much like a historian who dreamed of a golden age and can no longer get beyond his dreams to pursue the deed. And as you know, Peripsol, when I was deprived of office and rank, I performed a deed in ceremony and gesture as best I could to ease the times and pursue my vision. Oh vanity! In what did it consist? To air bubbling in a cavern, echoing for a while all over the globe as my silenced, dirty voice, and then overtaken, drowned out, drowned in some subterranean chamber, repeated only in the mists of the howling underworld, whispered among the dead as a memory, a chatter among shadows never given flesh and blood. There have been times when I have tried to overcome this sickening feeling in order to do something useful – in vain! I was defeated by the petty affairs of life, by human laws, wisely taking care not to violate their order, perhaps that was a mistake? While being crushed by inhuman forces and those fools who turned against me out of ignorance, if I had had more reason and wisdom, strength and determination, I might have gritted my teeth and gritted through those plans, what is your opinion in this matter? An attitude perhaps, a turning point, a solution?

Peripsol: Do not bother about it anymore, your path is different now that you are getting older, which you must obey if you do not want to commit stupidity. The powers direct the

times by their gravity, disharmonies and enemies play against them in the lesser worlds where they sow their mischief, giving the impression that their will is that of the greater times. They deceive those who believe that everything is in the hands of the true powers, but sooner or later these plans will be smashed by the judges of the powers, but one world will be sacrificed in this process - another, some dignitaries are quite indifferent to this, others have tried to warn. Since you have proven time and again what you are made of, the "what if" is disregarded, for it has not taken place in the present or in reality, it is void. Your reluctance and all these demons of the mind that haunt you are well known to you, so devote the rest of your efforts as you please, for in retreat your life begins to fade. It is true that you have fought well in your youth, for you consider it wasted, but be prepared for an age in which not only you are defeated, oppose it in mind and heart if you will, you must bypass the times to break the bonds and master the times, while others on earth continue to be slaves of the times and the transitions, thinking that they are advancing their own goals, trapped in their own phenomena. Let kings be kings if they want, let masters be masters if they want, go higher, leave everything behind. You cannot call children home when they want to play, nor can you teach a dolt to be wise when doltishness is all he knows, nor can you teach a blind man to see when his sight is organically damaged, unless it is taken from him by some uncanny magic that it is enough to remove a shell, a veil that blinds him, to give him back his sight. It is not possible to remove the addictions of an attached person if there is no germ of a will on his side, unless he wants to be attached to things that contradict

his whole existence. Some find meaning in fulfilling their delusions and carrying out their projections throughout their lives. But although many fall under the wheel of fate that develops in this way, is not it better to free oneself from all this? Tyche, the lady of chance, gives hope among the destinies that develop from threads over which we often have no control – they are causal factors that develop over days, weeks, months and years, giving rise to many families, species and fruits, ultimately destinies that determine the directions through which fate flows. Everything in this world is transient, so are the new times of the slaves. If it is your retreat, check the moves of the opponents so that they do not grab you by the throat, do not let them get to you. Laugh, laugh in ecstasy at these fools! Let them play their games of politics, of society, of religion on this planet, abstracts they chase after, and rather enslave themselves with all this than think it a small game to get away from it. Do not be scowling or envious, even if life has its laws and it may be sometimes paralyzing and debilitating, in sorrow or in joy, it all passes! Find your comfort in the gods and stars, in philosophy and in the things you love. Let the things you love, that you had to sacrifice to find leverage, be freed from them to be free!

Fuomo: But for a living person, this mortification is a defeat worthy of a wretched monk!

Peripsol: You have not listened, stubborn Fuomo. Neither this nor that, detachment is not indifferent, point of view, point of work, point of liberation, point of view! Everything on time, beyond death! Wait for the time.

Fuomo: I stand on a pregnant tigress, crushing the lust and passion of the corpses under her paw, tearing the delusions of this field of Maya, as a red dragon belonging to the family of fire vajra, as a serpentine spiral arching over my spine and skull, feathered and rising rainbow-colored, and yet I still forget all the victories, surrendering to the melancholy defeat by enemies!

Peripsol: This sadness is brought about, because the unremembrance and ignorance reflected in your eyes are the only last feast they could have! Seen in this way, we should separate, because I in my nature toil for the circumference of the sun, the night is approaching!

On Generations and Dominions

Fuomo: Peripsol, my angel, I would like to inquire about the generations of dominions and principalities in the solar system, as mentioned by Iamblichus in his Hierarchies, in the historiography of the socio-political and psycho-sexual forces configured in the orders created by human hands and catalyzed on the face of the Earth. This is quite a grandiose task to map the meta-physical history of the Earth and the constellations of unleashed energies in its focus and calibration that were associated with the expressive forces given to each era that humanity received, processed, co-opted or co-created.

Peripsol: Your memories were clearly erased. But that is the nature of this enterprise you indulge in. Thus do all your coworkers engage in the writing of magical diaries or, as in your case, pithy philosophies, for we know that particular kinds of occult knowledge are susceptible to deception of the beholder, inspired deception by malevolent powers, and thwarting into unmemory and ignorance by the enemies of human freedom who abhor such spiritual sports. May Mnemosyne preserve your

memory, may Voluspa Angerona preserve your silence so that you may weigh your words wisely, may Peitho preserve your eloquence and restraint, and may Hanankeia endow you with the necessary mastery to say beautiful things that are well thought out and delivered in the most intelligible manner. As you know, the first goddess mentioned in writing on the cuneiform tablets was Ishtar-Ili, the planet Venus. We cannot deduce anything from this, at least not in relation to your question, since these are merely human historical surveys. Considering the interplay of non-human forces of solar, planetary, and trans-solar origin in the co-emergence of life since the formation of Earth's magnetosphere in the solar sector three and a half billion years ago, we must assume that many forms passed on to the chthonic graveyards, dormant or perished, and some were corrected and assumed the status of avant-garde deities of the species in multiple metamorphoses and intermixtures. This taking into account the breeding both on evolutionary and subtle levels that differentiated life with the limitation set by nature and its multiform, multi-faceted, multi-aspect, flourishing masses of being that left their mark on the spheres of the planets and were indeed influenced by their nature and these in turn by the solar and transplutonic waves and occult rays within the septadic fortress of this system. You have certainly seen the deity of the bees, or rather the sublimation and rectification of the collective into a front face of the species, which manifested itself in your presence as a great insectoid queen, similar to the Mantis Goddess and the Toad Gods, Some, who see the chthonic graveyards of their dark side, confuse them with demons, not knowing that the humanoid shadow daimo-

nions are nothing else than the nature that wraps itself in xenomorphic, alteromorphic or human masks, and therefore, depending on what it has learned from humanity, dishes out as a whip and punishment or – on the contrary – as a reward. Thus, the half-animal, half-divine man is entirely responsible for his gigantomachy, half responsible for his nature, which can become deformed and made bestial by malignity, or ennobled and splendid and well-bred, and entirely responsible for his own self-forging, when he discovers that he can form himself in harmony with his genii and intellect, which is that point between the pure reason that a human man can develop and the providence of the transcendent laws. The ancient Plutarch wrote that malignant demons, when they exceed the measure, return to nature and to their throne, are hunted, extinguished and punished, just as mankind today abuses nature and sooner or later can be extinguished by a more powerful force, passing to its own graveyards of forms and rectifications of spirits. With this logic, think of the first monkeys of your race, who animated the energies of nature around them as shamans with the souls of animals, nocturnal and daily, deadly, poisonous or friendly and wise, depending on their nature and character, as well as on the inclination of the shaman. Imagine the complexity of the bio-psychological, pneumatic and sexual hidden forces of life and man, what can happen when these forces deeply mix? Could it be that people become gods who are worshipped by those below? That would require that mankind was the first and only generation of living beings, and that is not so, entirely! Elder races, briefly mentioned by Iamblichus in De Mysteriis Aegyptiaca, lived before your existence, and beings

millions of millions of years older than you still live in rectified form, though not fleshly, disincarnate throughout the universe. Considering all the possible hominid classes that anthropology has drawn upon, do you not assume that there was a single man who made himself in his own image, as some religions claim? Rather, it was a series of mutations carried out by an intelligence and the evolutionary laws of nature. You witnessed protein sequencing experiments on the mental level when you were invited to participate in biomancing or engineering and your own spine, brain and body were altered several times in vivo, in a non-intrusive way, by strange, uncanny forces that are not human, yet superbly intelligent, they are more like a dolphin in the water than a human on land, if we need an analogy. But do you think that these highly intelligent forces never wear human masks to observe this species through incarnation or rebirth and get to know their herds better? In this way, communication is established between the Elder Gods and humans, as guardians and custodians, become links between the monkey and the deity, between humans and the spheres and stars. Before you believe that life is built into some star systems by design, I acknowledge that all systems that give rise to life evolve a blueprint that is governed by the same laws. Nevertheless, the differentiation in evolution and the succession of this blueprint is as varied as that on Earth through all the primordial epochs, and the life forms they produce, although limited by carrier systems and nature, can be completely inhuman, so that it is not necessary for them to develop hominid life forms. Now, as to your foolish question, let me remind you that you lose your memory far too often, and this works to the detriment of the

whole, for working memory is an operational tool of a magician, you should refocus and if it is of no use, then reorganize in silent concentration, you have been abused by deceivers for their own whim, they seem to have forgotten that they are animal herds in the eyes of their benefactors. Therefore, as long as you reroute intellect and spirit, historicity is not important. Your approach your personal religion, science is extremely useful to you, for it is a map with which to navigate the narratives of human belief systems and their larvified ideas about themselves. Refer to the sources you have received and continue to engage, for it is quite necessary.

Fuomo: This would be unthinkable, unbearable, humiliating and degrading for most proud human herds.

Peripsol: If you talk the way you do and act the way you do, there is nothing more to say. Otherwise it would be highly ineffective, and you do have a sense of humor, don't you?

Fuomo: (laughs)

Peripsol: So do the gods, so play the game and preserve your memories. You have vowed to commit yourself.

Truth or Honesty

Fuomo: I recently encountered a man who called me a "liar" for contradicting his "truth", following the example of a Japanese prince described in Dogen's Shobogenzo: "What is true for one is a lie for another and vice versa". How should I approach this subject if I want to be honest?

Peripsol: In the Nag Hammadi scriptures, it is mentioned in the "Revelation of Adam" that the truth is vaulted on the highest mountain, guarded by angels and unknowable to any mortal for all eternity. Do you also believe that man with his senses, his mind, his biological cocoon called Homo sapiens sapiens and his entire mental apparatus is able to claim that the objective truth is tiny in the infinity of objective worlds? Your race interprets reality according to its belief systems, inclinations, tunnel realities of semiotic-linguistic fetishes through which it sees the world. If two people agree to call an object you call 'a tree', that is a culturally, historically, linguistically, etymologically negotiated abstract that is true in that the object you decide to call you see in a different spectrum that enters the eye than – for example – a bird. This is the concept of apophatic uncertainty that teaches scientific humility. How-

ever, this truth is conventional and not objective. Does it make all human attempts to approach the physical and metaphysical properties of the world come to naught? Not really, for much like analogy, allegory, and integumentum, the layered philosophical contents, they seem to find orders of greater magnitude in their proportion, relationship, law, and substance on a synchronous scale of lesser orders that emerge as transient signs that are subjectively of phenomenological types that are permanent. Was Plato the ultimate reference for the objective world? Certainly not, but he was a powerful master who approximated certain laws of which a man was capable to derive a grand scheme of things within a consistent system. He primarily used an ordering principle for previously invented systems and blended them into a single-tasting honey. Is modern science also a theory of everything? Absolutely not. Even if it were to derive a theory of everything, it would go back to its basics and exclude everything that your race does not know. Imagine if you could conjure up an ideal measuring instrument for the world that would say anything and everything about it and give you understandable results and descriptions. You would still be totally absorbed in who you are as a human being, in your cognitive, emotional, intellectual and spiritual limitations, and how you would interpret it would be a projection of your understanding.

Fuomo: Therefore, those who claim truth, all who call themselves truth, are dangerous. What is the difference between the Yeshua of the Hebrews and the gurus of today who proclaim the same thing?

Peripsol: You see, one is historically embedded and it is easy to dismiss the others as "false prophets" in the eyes of believers, but remember that the Hebrew was called a "liar and false prophet" in his time and era, only to be a salvator for christians in later centuries. There is a qualitative difference here. Rather, listen to the philosophers of antiquity who, like Iamblichus, claimed that all theology, philosophy and science was a creation of man, but did that make him any less a master, meta-physicist, miracle worker and theurgist? He was deeply immersed in what he was doing as a holy pagan man, yet possessed enough humility to admit that "he did not know," yet he pursued it and acted, wrote, and ascended to the starry robes.

Fuomo: Ah yes, Peripsol, I am of rash character today, a bit annoyed, please do not take it too seriously – as an aside, sometimes I feel that Earth is a feast for hypersensualists from which, once outgrown, one would prefer to leave altogether this planetary hell that was not always as it is today. The Hellenes, who believed in metempsychosis, knew that our earthly sojourn was a "temporary thing," that is, their spirits were "not of here," but wrapped themselves in organisms that evolved over time. Oh, I am a child of Mother Nature and the starry heavens, but my race is celestial, claiming truth in the Orphic Tablets.

Peripsol: You see the earth as you are, your experiences were not to be appreciated, but you are right, there is a notion of fall here, the things they chase, the half asleep souls, the constant evaluation for unworthy things, the capture of the mind by the mass hypnosis of as if egregores. It seems that it has been

turned upside down, where people affirm their stay on Earth like a prison, a circus of abstracts, chases, flesh and senses, and so their minds, emotions and souls have been completely separated from the aforementioned realisation and wedged forever in this prison. So, arrange yourself and defeat this rashness of mind, because something is trying to provoke you!

Swine and Principles

> *Eat, drink, and sport; the rest of lifes not worth a fillip, quoth the King; Methinks the saying saith too much: the swine would say the selfsame thing!*

— Burton, Richard THE KASÎDAH OF HÂJÎ ABDŰ EL-YEZDÎ, Translated And Annotated By His Friend And Pupil, F.B

Fuomo: ...and these uncivilized swine still wonder why I call them swine, because they thought I would turn into a moralizing, sacrosanct moron like themselves, or a hypocrite who indulges in morality. I am ethically a-moral, unlike those who are of the tribe of these devils, who reverse everything or appropriate what they think is real, while destroying and slandering my person, twisting and thwarting the idea because they are unable to convey anything in a pure or intelligent form as it was intended, and flattening it and mixing it with their mud in the battle of minds, hearts, souls and ideas, spreading nonsense about the souls and minds of men, in a game of percep-

tions, beliefs, illusions, ignorance and the like. My voice was robbed from me long ago when I was plunged into madness and obsession unworthy of an experienced magician. When I had upright, noble things to say, they silenced me with their parasites, or thieved whathever was of worth and remade it into their thwarted pretension of wisdom; now and then, when I was full of filth, rage, irrationality and hatred, it was unleashed and mingled the air. Silence is a refuge, true, with mental habits corroded and irreversibly damaged, yet I want to rage at those idiots who ruined everything from beginning to end, trying to abuse the voice of a magician for petty motives. In fact, it was used to the detriment of looking beyond the inhabitants of the Swineyard, who considered their strategic victory a success that was nothing more than a dagger turned against their own backs! When I regained my wits, I laughed endlessly at this mocking troupe plunging into the pools of fire and pits they had reserved for me. I would mock and laugh at them with a matured smile if I did not still have a remnant of my tired dignity. Hail the victorious, laurel-wreathed eagles of Rome, whom I see in the night and day skies, S.P.Q.R, Saturnine nobles, Hail the Horusian and Isidian hawks, when I see their scarab-studded hearts storming into this world on mighty wings, Hail all the families of heaven against this centuries-long betrayal and progressive contamination of this world trampled by pigs and fools! Only the latter have need to shout and quarrel, talk and rant through the hadesic air between earth and moon. They are ranked among the geniuses of the earthly stages and kept both as prisoners and overseers of the unfortunate few who hear their generous nonsense. Oh, if I did not see that

I was falling for the liars of word of mouth, if I was not inspired by quiet, strong, powerful, pregnant ideas that contradict them, I would become either a zealous Christian or an antinomian Satanist instead of keeping an open mind that barely penetrates all the lies, slander, nonsense, brainwashing, indoctrination and spreading of ignorance. To make someone a Christian, they have to break his intelligence and free thinking to fill us with the nonsense of their outrageous religion and turn fine, noble pagan thoughts into their stupidity — thus another slave is born. In order to turn someone into a Satanist, they have to constantly destroy an intelligent person who ends up unleashing hatred against them and has no other point of reference than the Typhonian force itself. But with a pagan attitude one weighs and decides, with a scientia one thinks and learns, with a sharp mind one recognizes Providential motions and rejects enemies' nonsensical feast of power politics and vicarious religious wars for minds and souls in the name of these incompetent, half-crazy fools!

Peripsol: You proceed uncouthly, vulgarized by the conformist pigs you have dragged into their mud, they are like flags in the wind running toward their fixed targets, omnivores of their attachments, incapable of real thought and action. If you show the pigs food to the left, they run to the left, if you show them food to the right, they run to the right. However, they are similar to dogs in only one way — dogs respect themselves and bark and attack when necessary in their loyalty and canine behavior, likened to Anubis or the puppies of Hekate hunting a good game. Pigs, on the other hand, are intelligent

only in terms of their omnivorous piggishness, that is, people who are like pigs use all their cunning and intelligence to enforce their petty deeds and motives and find immediate relief from their needs, while surpassing other animals in this respect and making themselves more equal than the rest, even if their meat is eaten by a lion who prefers to tear something of stature, a gazelle or cattle. So the lions that feasted on the Christians were acting according to their solar nature, and a lion would never find it reprehensible to tear up sacred livestock because of the latter's fantasies about its mildness. So your assessment is correct, because since there is no stability and no insightful, rational thinking that should distinguish a human being, no knowledge of good and evil for reason to lead to the better, and no intelligence to guide his judgment of what is right or wrong, what is beneficial and what serves the opposite, even dogs would not touch what the pig would pounce on, a human pig would betray another pig to find its own advantages, and in fact build on its crucified corpse, which you would so gladly crucify twenty times and gouge out its eyes as a Mithraic Corax, in revanchism, or they go against the fallen righteous, whom they outdo, outmaneuver and ruin, trying to make them equal in order to get what they want. What does a human pig want? Satisfaction, satisfaction of desire, prolongation of his illusions, prolongation of his stomachs suppressed desires, which he projects onto heaven, fulfillment of his whims by any means, with goals so low that even a poor old pig you have seen working as a stable boy would despise such a person. Do not dwell on it, you serpent relative of the winged dragons, may your thoughts be airy and starry! The political faction of the modern pigs is

for a Cassandra seer to tear his robe or have a brave heart and retreat! If your vision clashes with the world, be sensible and retire from an estate you do not like, live while you can, and hurry away winged when you are over. Times change according to their laws. Be warned that the existing powers, having disarmed you, do not appreciate your presence in this world because you do not appreciate their scheming and refusing to be blind and ignorant, observe their swinery in full splendor. Pigs don't like to be exposed, especially when they see themselves as lions, naked as they are. Now go! Memento Mori — words of great Marcus Aurelius

Fuomo: And so it is! The one who goes shall not break!

On Urania

Fuomo: I call you, Peripsol, to clarify my doubts. At night, as I continued my meditations on Gustav Holst's planets, I climbed in my mind through the sphere of Mercury, Venus, Mars, Jupiter, Saturn, all the way to Urania, that powerful muse. Pay attention to the details of the operation, I felt as if my will, filled with ecstasy and inner laughter, expressed the cosmic principle, as if my genii and this will were one. I merely modulated its expression, but it was neither willful nor willless, it was perfectly attuned to this flow of cosmic forces that filled the space of the cosmos like waves, like Chaldean jinges, magical word beings. The next day I encountered the following practical problem: Whenever something opposes my will and tries to turn my nature against itself, I have to affirm it by hardening it and strengthening the will forces against the tide. I think this is harmful because the will alone as the directional carrier of vision and intention is crooked in that it has flaws, and you and I know that mortals are imperfect. But if I defend my will against minor bends of will, I harden it and fall straight into the performance of a botched magic trick, it coagulates around my spirit and thereby imprisons it with its shadow. On the other hand, when I want to tune and align my will with the

whole, the larger view of these cosmic movements, I feel like I am moving through a minefield or a game of hide-and-seek, that between me and this great expression there is plenty of ignorance, self-centeredness, delusion, and purposeful or not purposeful deception. We know that nature hates emptiness, and I, as a hollow human, invite such influences more than often in mediumship. So I struggle to maintain and want to release those parts of my mind that can rush into this excellent understanding in free space, while ignoring all the debris and hubris of the earthly aethyric zones. To put it more clearly, between man, woman and the divine excellence of expressions, there is a multitude of smaller currents of forces that express themselves in the faces of these entities that blind us in the middle or perhaps, if we take into account the size, like a scanty veil of earthly dust here and there, distracting us from our works.

Peripsol: Your aspiration is that of a cosmic swindler, as Chuang Tzu said, to be one with what you do, and to perfectly match what you do with what you have experienced in the mighty spheres of Urania, you want to transfer it to life, but fail because the world is made up of manifold forces that want to move you in their own way, according to their own gravity. But they too are enveloped by this cosmic expression, but as corrupted forces they prefer to separate from it and act as bundles of peculiarities, natures, inclinations, colored energies wrapped around their substance. Think like a swordsman and imagine the scenery of these events like a good battle, and make yourself calm and serene before the fight, perceive in the fight all the

events, as in a flow of phenomena, but move completely calmly through the changes, strike when necessary, defend when necessary, do not be discouraged by a temporary defeat or by fears resulting from disorientation. This should not stop you from working with determination when conditions are not met, otherwise you would lower your guard halfway and then retreat too quickly. Break those ties if you do not want a puppeteer to dominate you, and even if you do, elude his sphere of influence when you are not being watched, and return to your nature at all times. Do you remember the lesson from the Zenist text "Unrestrained Mind"? When you take the sword that is meant to strike you down and turn its power in your favor, it moves through the void. If you do not reach for the self, an army cannot defeat you because it strikes through emptiness. In other words, instead of creating pressure points in your will, observe the pressure movements that your opponents create and penetrate them, then quickly turn their swords into yours. Therein lies a simple secret. You do not have the time to understand their perspectives, movements, actions and motivations, but you put yourself in your opponent's shoes and strike through the void while disappearing from the scene as soon as the thought of pressure arises. If you master this, you will preserve your will and have more space to set it high. Train your subtle thoughts in this way, because they are very difficult to control and it is easy to break the focus of the subtle, delicate thoughts, as well as the subliminal ones that you can perceive but are difficult to control. Let them flow, but shape the riverbed as you please through the mental habits you have formed, dissolving those that do not benefit you and work against your goals. Any

such tension between subject and object leads to greater knowledge of the self, for it is only through difference, through contrast, that you know who you are and where you are going. A person unmoved by opposites is governed by what he knows, often thoughtlessly; a person marked by inner struggles must be fully aware of himself at all times. If you cannot get rid of the opponents, use them in your favor and take them as a lesson. The greater the power of your concentration and focus, the greater the art of the tools.

On Dualisms

Fuomo: Peripsol, my angel, I hereby politely ask you to help me solve the following riddle: Some claim that the world is dual, others that it is a harmony, from what I have deduced from the Pythagoreans, the second monad is the dyad, this Artemisian bow which in great concentration distributes power in the world by the force of its arrow, that it is the first duality, pre-cosmic and standing before all diversity. Now to solve the problem in the phenomenal world, we should not follow an absolute example to find its magnanimous trace of an ideal world in the world of the Platonic shadows, how should I resolve these two?

Peripsol: As above, so below, but what you are asking is the question of diversity, which is an ordo ab chao, and chao ab ordo – do you understand this paradox?

Fuomo: To the extent that Ereb, the dragon that bites its own tail in timelessness, occupies the realm of Kronos, I can transfer what I know to the orders of phenomena below the eternal worlds.

Peripsol: Very well, do you remember what the Chaldeans and Egyptians taught about the Triad?

Fuomo: Ah, that it is perfected justice, with Isis at the base, Osiris, the mighty arm, and Horus at the hypotenuse, giving rise to triple transcendent worlds created in the pre-cosmic stage, which only later solidify in the space of the poseidonic universe, but are still above, as if they were unconquered, until, as the Egyptians claimed in their eschatology, everything will retreat into the bliss of the lotus and the abyss will be defeated and annihilated!

Peripsol: You have studied attentively! The worlds we are learning about are metabinary dualities, as in the Tao or the dyad, which divide evenly into multipolar qualities, shifts of energy in monistic causalities, leading to further ramifications within what nature allows before falling into the chaotic fires and reversing into subchtonic graveyards of forms. Well, my student, what do you think of this?

Fuomo: From my mortal perspective, the objective universe is of one and the same flavor, like the Buddha field, and yet people tend to divide phenomena into subject-object dependencies, and therefore the degree of their difference as duality, that is sensory, like cold and hot, darkness and light, that is categorical, like physics and metaphysics, that is conceptual, like right and wrong, good and evil, that is thematic, like politics and left and right. And yet here we are on the threshold of chaos, and behind the symbol and the content lies the fear of

infinite libraries of possibilities. The foundation of human perception is dual because of the subject-object division, but the world is seamlessly adualistic.

Peripsol: We have often agreed that we participate in the order and ornamentation of the cosmos, and that the synesia, the patterns of laws, are found in all of this. If you decompose matter into infinity, you will find that it dissolves and disappears into nothingness, it resembles the infinite inspection of all phenomena – it is like the empty dharmas, as postulated by Nagardjuna, the great Nagin philosopher, the serpent man. But does this mean that we do not engage in meaningful pursuits in conventional reality when we have the transcendent and divine in mind?

Fuomo: It does. So let me come back to current world events, where ignorance rule the masses, when what is really needed is fearless reason and cooperation. What is the basis of the process?

Peripsol: The movement of principles built on ethos are the substance of staying, the statue of passionate wisdom drives the force from the insight into the unwavering observation of all perspectives and their combination with intelligence, while deriving a high acumen not to turn into a terrible mess. Critical thinking combines many disciplines and through continuous education and learning promotes reason, which is an architecture and geometry of thinking and weighing logical lessons that build on each other, while judgment, the balance is like the

arrangement and composition of a rhetor – it must be sound and meet all the previously collected dews before, alas! Making a decision, an action in thought, word or deed, this is the very last thing we should do! But do not let that get you down, because if you are well trained in all of this, intuition works like a sharp blade – so true wisdom is about being at one with it, not thinking too much, thinking if wisdom fails you, then you have to rely on your thought processes and bare knowledge. If any of these equations do not work out and you give in to passion or any of the devils that haunt you, you will only bring misfortune to yourself and others. I must go now, the emissaries of the morning sun are calling for me.

Fuomo: The wisdom of the morning sun has visited me again. May you be remembered in eternity, Peripsol!

On Egyptian Magick. I

Fuomo: Here, when Mercury enters into trine with Jupiter, I call you, Peripsol, to dispel my doubts and illuminate my intuitions, which arise from pure reason and the experience with which the gods have endowed me, to eliminate any inconsistency, without being too authoritative about ancient magic, namely that of the royal Pharaonic priests and the golden-skinned soujourners of Egypt.

Peripsol: Let me listen to your explanations, and then we will decide together what knowledge there could be in every single point that you touch with your curiosity and your effective ceremonial word!

Fuomo: For "Heka" is the word that means magic, and is the son of Atum-Re, the god above the universe, who rises from the cosmic mud as the manifestations of his dominion, and I see it as a superior universal power that watches over order and gives power to Tefnut and Shu and all the other gods, as well as to the active and passive recipients of this power in the world systems. She can be likened to the "food of the gods," the divine nectar, a part of the natural order of things, which, like the life

impulse, is the bloodstream of all worlds, as it can be likened to the breath of the world and the souls of the world. It is the preserver of the causes and the saver of the effects, in causality it is an essence of its manifestation. It dwells in every body and in every void, and in mortals it dwells in the body of the soul operated by the mind, and in the gods it thrives in their divine bodies operated by the Godhead as the inner Logos, and these mortals, capable of supernatural qualities, have the theogonic, leased logos from the inner logos of the gods, inasmuch as there are separate groups governed by the power of the ka or the power of the name, the soul, the spirit, and the effective power and magic of men, infinitely inferior to that of the gods. Some people are gifted with the inner logos of the gods to focus their energy as collaborators of the magic of the gods, others rely on their own inner logos as far as they – as mortals – are able to do so. Heka also denotes the time cycles of creation, as the clockwork of the eons, therefore both laws and time are contained in it, where in the transcended worlds the phenomena take their beginning, which become reality in the worlds we can recognize, that is, the manifested worlds. The Logos was called "Hu" and it was opened through the aspects of "Sia" or perception, in other words, one had to perceive in the right way to recognize the inner Logos, the outer Logos and the Logos of the gods. It is written that the Goddess Isis guarded the Order together with a certain Elder Magician, who was it? Was it the son of Re-Atum as Harpocrates, the Hypothenuse Elder Horus, the child on the lotus who commanded and created with speech as the silence of an idea in the most perfect and magnificent way?

Peripsol: The cobra goddess was powerful of magic, she merged with the powerful Isis, the enchantress of many worlds. With this knowledge, beware of the "Thousand Violent Ones," the chthonic demons. They were mentioned again centuries later in the Chaldean oracles as "many-headed tribes" and "rogue dogs" or "cacodaimons".

Fuomo: I have seen them in full force, but for some reason they have stopped harming me. Do I need to offer protection to the gods?

Peripsol: In part you are like them, for as you know your soul was killed and you appear to them as you are, in part they are divine protectors, and you have proven yourself worthy to a degree that some have adopted you and are no longer a great danger or terror, and for the most part the gods have had enough of your suffering in their hands. Be careful and do not provoke them, because they are dangerous, combustible and violent! Take precautions!

Fuomo: Thank you, Peripsol. May we say that we too are protected by Heka, the inner Logos, just as Ra's Heka is protected in his own divine body, the immortal manifestation of the Sun, transcendent as Hyperion? Therefore, Apophis strikes Ra, but cannot penetrate the sun with his magic, because it is the center, the whole, and the transcendent root that Apophis cannot penetrate, as he is slain and bound by the gods to protect the heka of this world?

Peripsol: Well said, the gods guard the order of Heka insofar as you are your Ba's, a delegated, embodied mask of Heka, the Ka power of your mind and soul is that of your magical potency and power. Hk is also the order, the justice that consecrates the Ka of the magician and the sorceress, consecrated by the gods to practice magic in order to preserve and maintain justice and the order of the cosmos. It is the self-sufficient creative force, effective and radiant, that intermingles with its subjects, the bodies, the incarnate and disincarnate operators throughout the universe.

Fuomo: A sorceress expressed herself thus: "I have made spells in my heart," meaning that she has bound and invoked her Ba-Kheper and engaged in joint operations with a god or goddess in which she has redirected, "shpr" – or created – an effect, like Isis, who has overcome fate and whom fate obeys, and the Uraean serpent, in which the serpent is the son of Isis, while the Ka-Khepher operand of the former theology consults the Hemsut of the sorceress. There are the spells that are pronounced with the heart, the mind, the soul, the heart in silence, and the spells that are pronounced by performance, speech and other actions, in which Medu-Neter, the words of the gods, receive their power through Heka, similar to the Gnosis Arretos in the Homoiosis Theio of the Greeks and that of the Theion Ergon of the Theurgic actions of high magic, in which the procession of metaphors and highly developed actions, or the simple actions marked by sincerity and truth, open the gates to the great effective actions in which we are empowered to perform theurgy as if we were elevated to a divine status, or to perform

the inner Logos attuned to the movements of our will in various modalities, making us agents of Heka. Finding the source within is the purest act of turning to the great divine, that is the greater vehicle in which all pass through all and one through all and all through one, while the granting of logos through possession or temporary emanation or a skill in execution is the greater vehicle of the gods vis-a-vis mortals, while the lesser vehicles are based on the operation relying on lesser sources or on an unbalanced temporary heka of the magician in question. Do I understand this correctly, that a magician or sorceress should first seek the divine "Hu" of the gods and goddesses, and then find his own logos and heka and merge the two into a single mixture to maintain the order of divinization, while avoiding the petty acts of parable for personal achievements that do not spring from the discoveries of the Divine, but rather shallow projections of the mind and whimsical travails of its constantly erratic movements, as if enslaved by it?

Peripsol: This is a striving to strengthen the connections with the traditions and the greater whole and to advance on the path.

Fuomo: I would like to digress for a while, Peripsol. I think this is a necessary step to illustrate the type and the sign, the archetype and its manifestation, its presence, its time, its being, its return, its atavism. In an ancient story, dry myrrh is thought to be the tear of Horus. This story seems naive. Can you tell me more about this kind of understanding?

Peripsol: Certainly, if we take the world in hypostasis and assume that there are gods and divine powers, then everything is encompassed by the divine...

Fuomo: Without moralizing about it and without taking our interpretations as certain...

Peripsol: Listen to what is said directly, do not look for guile and subtexts that are just the projections of your own passing infantilism. You know better: the art of philosophy lies in its polistructural and poliperspectival approach, in the use of such and such models that illustrate certain things not only in the most honest and truthful way, but also in the most beautiful, harmonious and appropriate to the ethos and essence of the subject in question. Consequently, all material substances that somehow occur in nature are also emanations or generations of deeper forces in different ways. For this reason, in some later witchcraft traditions, herbs and plants were associated with gods, Angeloi, daimons, heroes, or the shadows, etc. This is because the incarnations of certain forces resemble them in their actions or characteristics on the one hand, and share their essence on the other. In the course of evolution and co-generation of all life on Earth, certain forces were trapped in them as if they also nourished them with a certain vigor vital, therefore, from the point considered, namely ancient Egypt, an Egyptian rightly attributed the metaphor of a tear of myrrh. In other words, they invented a metaphor based on a transcendent atavism, focusing on the similarity with the myrrh, which, like the plant world, has existed for millions of years. But the myrrh

is also the child of timeless eons, just as you are. But are you more related to your time or to timeless realms? That is the range of time cycles. To put it practically, you feel the magnetism and life forms of plants, don't you?

Fuomo: That's right, when I hold my hands over a plant, a rose, a rhododendron, they have different qualities that I would call magnetic, I also feel the life force of some entities and souls, just as I feel the magnetism of people and animals. Everything you show I find interesting and I will consider it, my good teacher. But before you accuse me of impatience, please enlighten me as to how we would explain the use of heka in ancient times in modern times?

Peripsol: Heka permeates everything, even though it may be depleted or reduced by its various organization on Earth, by mismanagement on the part of local authorities, or by invisible usurpers who have abused the existing status quo of the ancients and have begun to colonize and amass for themselves the terrestrial distribution of Heka. This should not worry you, because you have developed your independence, which is connected to a star and embraced by the gods. But it is a sad matter that this mismanagement has turned the earth into a terrible prison and a kind of citadel, and at the same time the removal of these prison bars would mean the total collapse of the order of the counterfeiters who have unlawfully placed themselves in the positions of architects. Rest assured that they will pay with the blood and starvation of millions of souls. While these usurpers sit temporarily in their

towers, they will wail in the cosmic abysses until the end of universal time, when they will be struck down by the solar forces. But there are so many beautiful, invisible worlds that escape the attention of these usurpers, but which you have noticed. So ignore the blinders they want to put on you and have a great perspective with wisdom and measure. Do not engage in dangerous operations that exceed your strength and time, because you know they are possible, but they disrupt a higher order and are totally impermissible or even inharmonious with the greater harmonies. "Your roots come from the depths, but your powers lie in the heart of Hermes-Thoth".

Fuomo: I have had the experience that when I was connected to the ancient realms, the depths of the moon and the toad gods of the earth, it proved devastating to my spirit.

Peripsol: You babble like a child now, spreading your words all over the Aethyrs. Let them rest Fuomo, mind you, not only yours, but also those of those who received the tunnels into these realms, but you were a victim, not a culprit. And jokingly, you have befriended some powers, in a very strange, eerie way.

Fuomo: Oh yes, forgive me, good Peripsol, but before I retire, please answer me one more question: so what is it that unites spell and object of the spell?

Peripsol: It was called epiclesis and practice or incantation and rite, the calling connected you with Heka, the rite was the exercise of its power and effect. You also enchant with words

and recitation, for you can bestow your heka on objects, as you know, insofar as you can consecrate them by the power of the gods. Protect yourself from curses, because they make you unhappy, and that is the original meaning, to be cursed means to be turned away from order and to become a miser.

Fuomo: Thank you, Peripsol, all the best, may your beautiful wings be full of splendor and your scarab full of power!

On Egyptian Magick II

Fuomo: Peripsol, I would like to learn more about Egyptian magic to enchant the Skye, to gain knowledge and blessings from the gods, as I am inspired by you through and through, good angel, Daimonion of the Sun. "Riding on six dragons, may I consolidate my destinies, may the depths sustain me, may the potential of the sky become a reality in the world and in me" — this I have learned from the Book of Changes, may I invest my heart soul in that of the star spheres and the great golden fields of Yaaru above!

Peripsol: The lords of the divine worlds encircle, enchant, the root "phr" denoted this action, Elder Horus, the great magician, encircles, encircles the serpent of time, the Ouroboros, binds place and space, time and void, territory and causality. Thus the ancients went around the mastaba, around the dwellings, around their space, to bless and protect, to displace and bind, to curse and weaken, to bind time and space with Heka, that mighty essence! The great Rudjeret, when she heard the magic of the primordial waters, when it revealed itself to her, this supernatural music that Pythagoras also heard, with spheres of sounds of glory and mighty songs of the cosmos, she circled like a mighty goddess in her space, surrounded, enchantress!

She purified, made pure the sacred territory, erected a marker for the cosmic space, protected from invading forces, may You stand in the midst of the underworld, the earth and the stars, the divine fires and the cosmic abyss, the phenomenal, the transcendent and the all-pervading worlds, adoring celebrant, worshiper of the stars, all-pervading!

Fuomo: Ah, this is the union and the descent into these waters, sanctifying the bond of union between the gods, the world and man, and the magician and the sorceress! Much like Re, who encloses and surrounds, protected by his heka, phr-ka, enchanting, enclosing, silent language, I must beware of words! The completed cycle is "dbu" — the word for perfect enclosure. May I enchant with the heart like that great enchantress who enchants the heart — and captivates the minds of people as my magic circulates in their hearts, souls and minds as I oppose the evil machinations, try to pave my own ways, least of all my and my enemies' poison and black blood, poisoning them to death and scorching them in a pool of fire — may I extinguish the enemies' works and strike straight through their ranks like an Artemisian arrow — with my name, heart, will, power, with my magic, my orbits, may the work of the gods become reality on earth, in the transient times of blind masses and their corrupt leaders, may this terrible dawning of an age that should be golden, have a spark of hope that reignites when the destinies obey in the immovable movements of fate!

On Egyptian Magick. III

Fuomo: Peripsol, I ask you again to shed some light on the matters that trouble me, so that with the books in hand, experience behind me, and your interpretation at my disposal, I can clear the doubts on certain subjects.

Peripsol: Airy, prominent and benevolent I listen to you, future intelligencer of Saturn and Moon in the house of Ra

Fuomo: It has been found that the Egyptian word "sp" means a spell, a deed, a magical act, and "ir sp" means the art of making and casting spells, making magical books, grimoires, an act of keeping oneself safe and exercising magical control over events, in other words, taking a magical rite as a performance or act, so how does it work?

Peripsol: The causality of self-consistent virtualities that proved effective while undertaken with an intention in a given framework, endowed with a structure and mechanics homogeneous with the universes of meaning, made symbols and actions effective. They are de facto the deep objectivity of certain performances.

Fuomo: May I take this to mean that just as in the case of "hp n sh," the script pattern of the sacred hieroglyphs, there are patterns in physics, magic, and other ways of mapping the territory of what the Hindis call "lila," or the play, and of a world of subtle patterns and their laws in motion that are absorbed by experiences and gnoses, bestowed by the gods and supported by practice and learning, virtue and intellect, honesty and justice, feeling and ratio, temperance and self-knowledge, beauty and the pursuit of happiness, do we get to combine these patterns in one masterful act of a technician of magic, an artist-magician, an artist-enchantress, to permeate the sacred actions and arts? How do we know where the limit is, when some with little experience inflate themselves in great misdeeds, others with great experience lose their minds, where is the natural matter that forbids abuse?

Peripsol: Child of chaos transformed into order, listen – Heka is watching over the natural law of the cosmos, so also of the solar house, namely the solar system. Damage can be done by abuse, well weighted logos can turn lead into gold, but beyond political, religious, military, ideological, covert and overt games on earth there are powers that take command, their intervention is continuous, but ultimately it is the people, little gods and goddesses, who decide the fate of this world, drawn into madness or enlightened by reason. The veils behind which we work are thick, but we are not the only ones trying to push this world up, there are many currents struggling behind this veil, of lower rank, of different worlds, of different ways of expressing the cosmic osiric breath, the heka of their logos differ-

ent, but ultimately the supreme law is immovable, there for eternity. Their scientists hardly touched the problem of patterns a few decades ago. Your craft is to take the patterns you perceive ("Sia") with your Logos ("Hu") and decide what is wise, just and reasonable to guide you, while being guided and shaped in the movements of the deities that are in harmony with you, and disturbed by invasions of your mind and body that distract you from the above goals.

On Egyptian Magick. IV

Fuomo: While the morning rays of Ra lick me with blessings, and the emissaries of the golden-brown and silver-blue hawk-like wings hover majestically overhead, holding their khepers in Uraeic bliss, I call upon you, Peripsol, to come and shed more light on these questions which are so near and dear to me through the wisdom of my lord Horus.

Peripsol: We have already addressed many issues, but I know that the theologies of the Noma and the temple cities differ. Reading your thoughts, I see that you are following the example of Iamblichus, who advocates the heliopolitan theology of the nascent Atum that brought forth Shu and Tefnut. Here, in some cases, the creative act is substituted and reified by the human acts of spitting and masturbation through which the act was performed. The act of spitting was so important that it had its own hieroglyph "p". May I draw a comparison with synecdochism, in which a part of the whole universe of meaning is taken and, by representing the whole by similitude, a category of an act is drawn from the indivisible whole, which is thus a substitute for the whole by similitude. So before you accuse the ancients of superstitious naiveté,

consider that you are performing the very acts of intellectual magic insofar as they are practiced by methods derived from the behavioral corpus of your time, acceptable to you, and so on and so forth. Be aware that the Greek term ousia, personal effort, has always been necessary to make progress, unlike some religions that claim it is enough to believe. I point out to you that we can believe in crap and decide that it makes us divine, thus enchanting us with the darkness of ignorance and delusion. But practice, supported by structure and theoria, is the way to any form of alchymic reconstellation in the approach of your soul to the Divine. Moreover, the experience and knowledge of the experience is of utmost importance and necessity, which, compared to the act of swallowing in ancient Egypt, was a main prerequisite to move forward with the magical undertakings. The act of spitting was neither negative nor positive, it could be charged for blessing, protecting, cursing, healing, self-defense, as in the case of the Black Cobra, it was simply power charged. It was compared to fire, and the ureic snake venom spit as in the instruction of Amenemope was commemorated in the crowns, because "one rejoices in the Uraeus, one spits on Apep", it was an action similar to trampling, stabbing, burning. In the statement of Onchsheshonqy there is an old proverb: "He who spits on the sky, on him it falls".

Fuomo: We have established in the past that magic can work regardless of territory, but can it work only on the living or also on the dead?

Peripsol: May the dead rest and find comfort, but it was known that some magic could affect the underworld, the earthly, and perhaps the celestial, so that both the living and the "mwt", the dead, could be affected. Thus, the enemies of Pharaoh could be cursed whether they lived or not. Likewise, an enemy who escaped battle to safety could be cursed to meet death elsewhere. The Greek "kakadesis" or the Latin "ligatio" was a form of binding a soul caught in the enchantment, as if it were knotted in a web of causalities that worked in both worlds and, moreover, forced the sympathy of the synchronous causalities to a certain result.

Fuomo: Yet somehow I feel tempted to curse some of my enemies, as I have done before, to drive them to death and fire.

Peripsol: It is much wiser than following your cruel instincts to call for the Arabic phrase: "bitiksar ullah' waraah", to break a pot behind an unwelcome guest. It is a nice opportunity to show your discontent. In fact, this was also a ritual among the Egyptians to break red pottery, because red was the color of Seth, and although he was a brother of Horus, he controlled the chthonic worlds of the shadow, as you remember, his priesthoods once visited you. Also that what was written in red ink had to do with demonic worlds, so dealing with these worlds was somehow related to this color.

Fuomo: Perhaps the color was chosen because of the dimensional synergistic layering of sound, color, physical and metaphysical properties in a certain Pythagorean geometry or the

Bardo colors that are well described in the Tibetan Book of the Dead. Ah yes, the robed figures and the jackal-headed shadow of the chief priest, during the ritual of swallowing the symbolic phallus of Osiris, where I clearly saw the dead behind the Thanatos veil. So why did the great Lord Horus make me a jubilant avatar here for tiny details of time, and there I was gifted with the breath of life while Seth intervened?

Peripsol: That is because, according to tradition, you were revisited by these priesthoods and deities to whom you are subject as a mortal, and it is beyond your understanding and human psychology, your judgments and opinions, why it was so. It was as it was, now then, that the gods are beyond the scope of mortal understanding and they do not indulge in the childish behaviors of humans, although they are brought closer to human understanding through stories and mythologies. Do you think that the force called "Nut" in Egypt was angry like a little girl and threatened to destroy the universe and the Ennead if the gods did not listen to her? Or did some scribe want to use a metaphor to capture the depth of preventing disharmony between the cosmic powers?

Fuomo: Yes, sometimes.

Peripsol: Yes, a sense of humor is intended and ecstasy, joy and laughter, but remember that the forces of the cosmos are profound, gigantically strong and infinite, they contain many movements and inclinations.

Fuomo: Going back to Seth being associated with the desert, some magicians used pebbles to replace the image of enemies, and sand was used as a platform for images, ritual lamps, and the like. It occurred to me, vaguely, that in addition to the unity theory of life, there is also a unity hypothesis of matter, where all matter comes from a source that creates sympathy in between. Thus a desert is a container of sand representing the earth, the dunes are moved by the air, it is burned by fire, it is a remote place, uninhabitable, and so it represents the desolate world of the cosmic chthonic void in the black fire of Azoth the mystic. I think about the admixtures of elements, which are an external representation of their internal properties, defined not only by physical properties, but by a phenomenal understanding, e.g. "the desert is an empty, desolate space", but also a-phenomenal "the dimension of the desert is that of emptiness, desolation, spaciousness", which opens a whole new paradigm for a-paradigmatic thinking about certain properties.

Peripsol: Well thought out, so sand in this sense is understood as cosmic foundation, matter represented by the base of the triangle or Isis, but it is not matter as you understand it in your company, but a substance of manifestation in reality that transcends time and space and is matter in manifestation in time and space. Although the uniformity you speak of is not uniformly distributed, for example, if we see a number and associate it with one thing, we might associate all those numbers with one interpretation, which would be nonsensical in a world of diversity and generation. However, if you have a magical sense, intuition, foresight, causal insight, and a good sense of

not getting caught up in deception or misdirection, then you can sift an order out of chaos and extract meaningful resources from the world around you, as well as read the sacred letters and signs of the transcendent and invisible worlds in this one that correspond to the world closest to you and known to you all the time.

Fuomo: One more thing… "ph-ntr" meant to appeal to the gods to use "hk" in the name of the practitioner, as I do, deprived of my soul and sahu, but how can it be used like that for both evil and good purposes, or evil and creative, equally to other functions?

Peripsol: Egyptian theology also assumes the unity of the Godhead, as "Godhead transformed into millions," and the method you speak of was conducive to later Neoplatonic theurgy. It is the merging of the two forms, for "ph-ntr" and "hk" is the ability to merge and focus the power of the deities through their permission in the world, while "kh" is the personalized use of that focus. In this sense, "sms (ntr") meant serving and worshipping a deity and using heka as a sign of this bond, while the magia of the Zoroastrians had a different overtone and was strictly personal as the Romans understood it, but under the magoi of Zoroaster and Babylon, magia was the "sms ph-ntr" of the Egyptians. Consider, however, that the Romans, moved more by reason than by magic, often forbade such practices, as Q. Aemilianus Saturninus, prefect of Aegypt under Septimus Severus, showed, threatening with the death penalty anyone who invoked such practices in office. They were consid-

ered superstitious and dangerous, as the Egyptian and Roman ways of thinking differed in the II century.

Fuomo: However, as mages of rational thought, we merge the two to see what wisdom can be found by discarding superstition and relying on intellect, science, and the patterns in magic and metaphysical reflection that are useful and directed toward good.

Peripsol: That is correct. But remember that it was the Christians who stripped magic of its theological basis and banned both Roman and Egyptian practices, while destroying even the most sacred arts and leaving their own theology to promote magic.

Fuomo: They banned private magic, forgot about priestly magic, and practiced magic by calling it "sacred works of God" without knowing how it works. The irony.

Rosa Mundi

Fuomo: Peripsol, I call you when Saturn rises with Jupiter and the full moon goes west, for I have discovered a great secret. Unfolding the Tetraktys of the Master Pythagoras and the Lambda of the Master Plato, I have unraveled it from the Monad to the Decad, following all proportions and ratios, so that it seems to turn into a magnificent rose. Is it the Rosa Mundi, often mentioned by so many mystics?

Peripsol: They have discovered the divine heartbeat and breath, which, like the persistent flower with thorns, protects itself from the profane. For the rose is the queen of flowers and inaccessible like the mysteries of Isis. It can be plucked, but never possessed, for it dies when it is detached from the retinue of its sisters. The profane must not do violence to the mysteries, for they are forever beyond their reach, and violence must not be done to the laws, for the profane contradict their reach with the foundations on which they are based.

Fuomo: Is it the heartbeat and the breath of the divine soul that opens and blossoms in every true case of alignment with ideas of the purest kind, the most honest and greatest openness,

which are discovered only where the barriers between falsehoods, surrogates and illusions, deceptions and delusions are removed from human souls and hearts, so that they fully draw from heka mentioned in the Egyptian mysteries, in love and inner struggle, in joy and despair, in awe, glory, downcast sorrow and woe? It is when the pure light of consciousness enters and illuminates everything with itself, when the microcosm aligns with the macrocosm in its highest octaves, when the song soars high and opens to the cosmic harmonies like a hawk in flight enjoying nature in the element of air.

Peripsol: Many times you were touched by it before you wrapped yourself in robes of darkness to protect yourself from the stinging pain – well understood, but one day your spirit will tear the black veils and you will be free again. It is everything caught in the mystery of the breath and the pulse, as the pure ideas, clouded by nothing, are expressed in man, his reason and his highly intellectual thoughts floating in the air, reaching to the stars, a feeling of the highest sublimity and self-identity in the self-created nature with the universe of the greatest kind!

Fuomo: How can you express silence when you want to speak?

Peripsol: Do not hurt it with words, a true craftsman submits to these currents and dances on their threads, a magician artfully shapes them, but when he or she is caught by himself, he cuts himself loose from the divine continuity and calling and owns himself as property and everything around him as what

he has to control. It is a balancing act, but your path was decisive!

Fuomo: What about the others? I turned my compassion into vile anger a long time ago.

Peripsol: Look at the youth in unhindered love, at the children's play, at the foxes playing in the winter snow, at a woman in agonizing pain who broke with grief because she felt that very pure peace in her heart. Need I remind you of how your own defenses were broken when your beloved hurt herself? You cried like a child after you stopped her, or that wise look on your face when you sold her dreams and lectured her with a fatherly smile about the transience of your common toil on earth, or when you fell into a long embrace after your quarrel, or when you fell wine-drunk on the forest floor and had sex when she was the seductive witch and you were her faun, or the memories of the rage when your grandmother died and the silence that followed as you watched the blood flow from her corpse in the hospital, or the feeling of a mounted conqueror when you thought you could almost build an entire empire in the Asian steppes, or the pride and contempt toward those who wronged you when you boldly challenged them and won, or the sickly scream when you were overcome with agony in a locked psychiatric ward, or when you looked to the stars and spoke the words to the gods in great longing and abandonment from the world, or when your heart spoke noble things in silence, or when in great rage you wanted to destroy and annihilate everything that hurt and humiliated you. Are these not the move-

ments of the world? Honest, objective, free from all cowardice, falseness, genuine through and through, and as natural as a mortal man can be?

Fuomo: You remember my life well. If only I were not so forgetful… but then I would freeze in time and not become a phoenix with each new event in time.

Peripsol: That's true, so both remember and forget, so go on and – live!

Paradigms of Ascent

Fuomo: Here Peripsol, I would like to know about the retreat from this world, as I have affirmed my desire to leave my Dionisian tomb, Hades, with a sweet, merciful death, with a positive conclusion at the very end of my path. What ways can Thanatos offer to re-enter the Eros of life?

Peripsol: Thine art difficult and paved with dangerous stones that span like a bridge over the abyss. Because many masters and mistresses have perished, even if they were endowed with the best intentions, the best knowledge and the best transformation of their minds, hearts and souls. The most important thing first: realize that the way is blocked by every possible ignorance, obstacle, meanness that the traitors have put in your way, as if they were traps and entanglements. It is enough that the commonwealths of ignorance flourish in the hearts and minds of men, so that they go to their deaths and, deprived of their bodies, rise in surprise when the merciless wheels of destiny turn. Know, then, that those who have not left this world in time will not do so any time soon. Those who are caught in the passions of this world are driven back to it by the kinship with what their senses demanded, and those who are

chastened by abstracts that their minds obeyed are captured by those pleasant attachments that they projected, and run toward sailing this slave ship without sail or rudder. Know, then, that darkness has conquered the human mind and hearts over time, so that the truly realized one is like an island of light surrounded by a dark night full of storms. One must have a strong heart to move through this valley of shadows, with a lantern of one's own spirit to light the way on the steps of constant deceptions, illusions, which one leaves behind so that the exhausted traveler can leave the Platonic cave. Do not surrender to sorrow, because this perception is the darkness itself, which is overwhelmed by joy when outbreaks of sadness and tears seize your heart. It is to enjoy the black roses, but not to touch them nor to pick them, until the landscape clears more and more and you see it as a desert illuminated by the isiac joys. Oh, how joyfully you move through the deserts of the heart in all associations, how gladly you watch the sport of nature, knowing that it is a seed of your death. Some who have abandoned the world have lived in the shadows, burned by the sun, fled from the burning light, kept away from the transcendent field of gold, thinking that combustion is all there is, not seeing beyond the symbol. There are other paths, which are a circus for prisoners, who enchant themselves in the darkness of their cathedrals, who are overcome by tamas, paths of sorrow and joy, who have overcome nothing, and yet dare to believe that, without conquering this world within, they have conquered heaven! Oh, the happy ancients, their way to the stars was sanctified! Over the centuries, Typhon and the demonic world have seemingly conquered the earth. Few see how these bored shadows, patiently

watching the life of mortals, yawn out of boredom, because they have already won! They observe you as a curiosity, as a madman who goes back and forth in search of knowledge and deception, but since they are sure of your own demise, they have long ceased to turn against you, turn away? What a laugh, you would have to be a giant! Call upon the Gods of Providence while you still can, as you wisely do, to save you, like a child in time. You are not able to do it yourself, because your spirit is broken, damaged! To overcome this seemingly trapped state, you should not feel like a prisoner, otherwise you will be trapped in cause and effect, like a victim of the machinations of your enemies. Wise were the Dharma teachers, wise the Platonic seers, wise the Hindi masters, wise, wise sages of Babylon, wise the priests of Egypt, wise the Hellenic priests! O forsaken wisdom, where are you now? Not enough! Not enough! And people are like children, fools, their sorrow and happiness blind them! They cannot distinguish a deep truth from the empty repetition of a thought they consider enlightened! They cannot distinguish the play of their brain from a great insight! They mistake an emotional projection for love! Shall I enumerate all the masterful initiations and courses for others, shall you?

Fuomo: The world is open and pregnant with all teachings, an awake mind will read and understand the passages of the world. Do you think that everyone will be allowed entry if they do not work, struggle, transform, change? Do you believe that all people who inhabit the earth, all newborn souls, have the conditions to rise above themselves, to form, to transform, to change? It is true that in nature nothing disappears, but ac-

cording to an ancient law, what does not go beyond the earth is of the earth and therefore remains on the earth. There are those who remain in great compassion and observe the ocean of toil among human souls, but is this not a futile work? Is it not a work of heroes like Sisyphus? Master Peripsol, is all lost then? Why should I not stay?

Peripsol: You are assigned elsewhere, you have suffered enough! Times follow times, happy son, cursed son, failed son, dragon! Even if you had the means and miracles to change it, most of humanity would consider it entertainment, the times of greatness of people are over. They would consider philosophy an entertainment, spiritual journeys a recreation, guidance a borrowed vision. How do you plan, your insight is individual, take what you can and write it down, maybe a kindred heart and soul will read your signs and interpret them to further his own day! Another mind free from the deluded who take your words for truth and proclaim a sinister allegiance, a label of fetishization of mere thought! Faith! Faith is something for fools, if they cannot understand!

On Character

Fuomo: Noble Peripsol, I often find myself in a gigantomachy with darkened mind, when the light of insight does not arrive. Then I commit all sorts of evil inconsistent with the portents of intellect, self-control and high integrity that I aspire to and revere. A voice of an idea whispered in my head, "Malice and stupidity are caused and invited by weakness. Make yourself alert and strong, using these virtues you have already established as a reference point for a resourceful harmony that thrives in relation to the divinities, forces, and ideas that evoke pure, noble rapture from us mortals here." How can we attain this power?

Peripsol: Some traits and characteristics are as they are, they are hard to change and hard to sublimate, they are like iron. But with the right approach, they can be transformed into the right behavior. If a fire dragon from the vajra family indulges in irrational anger or arrogance, can not he follow that force to transform it into fierce compassion through boddhisattic principles? These character traits are divided into three classes: Those of iron, already mentioned, those of silver, and those of gold. Those of silver are valuable, but they can deterio-

rate with time if not used for the right purpose; those of gold are splendid and beautiful, and they are trophies of nature, of the person's innate genius and character; they are virtues that are as difficult to change as the vices of iron, but they too can be misused and directed to the wrong purpose, according to the old quotation from Iamblichean about undertakings that lead to the bad. For it is often the case that we are honest in our virtue but do not see our true reflection in cruelty. A just man was not one who slaughtered whole villages in his anger, a sacrosanct imbecile was often a pope, a lying idiot who was crucified, spreading his devils and poisoning Rome while ruining the true philosophical religions of the ancients. As you have noted, most worthies who are Caesarized are both noble, of high intellect, embellished in nature, and great in understanding the world, philosophers and emperors, leaders of their men. Remember that rigor in self-discipline makes you stiff and you soon enter into catastrophes which you evade, self-control in moderation should at all times be combined with reason measured by golden standards. This is a true living meditation, to see through the phenomena, to fight them quickly, not losing the image of the great illusion that separated the prisoners in Plato's cave from the great essences of the deities! Constantly confront old pains and free yourself from any stiffness that has solidified into terrible qualities. Even if you are stung by evil tongues, intrigues and the like, may Volupia Angerona, the goddess of pleasure and silence, reward your patience with great strength of character and an indomitable nature. Waste neither your speech nor your mind on trivial spectacles, concentrate on the point of strength which you have

since recognized and are developing. It is of Saturnian paternal statism, yes, but also of Mercurial swiftness, be reminded that Saturnian work is faster and more prone to great risk and danger, rest in Mercurial quicksilver before Saturn freezes you in gravity again. Always, at all times, think of every change in your life and consciously shape it with this in mind. And now I say goodbye to you, keep it in your heart.

Fuomo: Farewell, embodied hero, great one, may you prosper! One day we will unite our forces into one, until then I need your guidance on earth!

On the Harmony of Monads

Fuomo: Master Peripsol, I was wandering through the night, thinking about the symbols of the starry vaults of the sky, about so many wonders that are signs of the intelligibility of the Great Worlds, that carry me like a child and protect me with delightful garments that nourish my philosophy, in the kindest way. The thought came to me that "every harmony is dissolved in a monad". What does that mean?

Peripsol: Accepting as axiom that dyadic dualism exists and that the world is in constant movement, there is no other way of mastery than to restore the perfect monad within, to contemplate it, to reconcile the opposites in a dynamic harmony of solutions that lead to the centre where everything around us changes, which is nothing other than the spirit that dives into the vastness of the world and blossoms whenever the alchymic ground is ready. This means not mean mortification, i.e. dying to the world, it means an active method of engaging in all states of life and being, while the inner truth is immovable and everything for the ethos, mental continuum, behaviour and opera-

tional philosophy is derived from it. That is, the goal is to achieve a self-contained harmony through means and imaginative dedicated moderation and restraint to polish, bind and release all tensions, like a master swordsman cutting the net when needed, like a seamstress spinning it when required.

Fuomo: Master Peripsol, whenever I have reached a state of calm equilibrium, or that satiating feeling of numinous joy and awe, gratitude and grace, tranquilly and commitment, devotion and noblest thoughts, after a while my mind has been invaded by the most terrible emotions and senseless anger stemming from ignorance! Sometimes I am afflicted by malicious entities which favour such a state, sometimes by entities which are turbulent when they mix with the human spirit, not with the intention to do harm, but to unite – to the detriment of my self-identity and the stability of my spirit. What is the remedy and where does it come from?

Peripsol: Remember that too much light invites darkness, and the more light you emit, and that is a one-sided approach, then you provoke imbalances of a sinister kind. All forms of intrusion into the external natures originate in the forces that are translated into their natures. For example, tamas is a heavy substance of black fire, and in the chthonic, demonic worlds leads to perpetual heaviness and gloom, while in the human worlds it leads to darkening of thought and severe melancholy or depression; dominia of chaotic substances leads to disorder and madness; that of the air element and positive mercury to brightness and quickness of the intellectual mind receiving ideas. So

choose wisely the worlds with which you cooperate, remembering that any nature that does not dominate you will sooner or later become a friend or an acquaintance, and you have become respectful in the eyes of some darker worlds of the shadows and the dead, while the blessing of heaven is constant. I also know very well your kindness towards the demons and the dead, it is a form of wise compassion and determined understanding, but do not dwell too much on it. I also know well how much you respect the order of the stars and the heavens, which has made you a worshipper of the divine. You are not a Manichean, perhaps a lover of harmony, but if you lose balance you will be involved in the old dualistic war – beware. To be wise you must understand the dualistic nature of the world, but for yourself – preserve the harmonious monad to grow into maturity and true wisdom, then and only then can you be a counsellor and a sage to both. All worlds rent something of themselves in the world-building, and then they differ in that they have their beginning in the generation which they themselves have generated. To understand this paradox, think of a plant that grows with its branches and leaves in harmonious proportions from the seedling, then it begins to make sounds of itself with its life and influences itself to repeat the proportions in other branches and leaves. Thus, like a tree, the world grows steadily and then influences itself in various varieties of forces, powers, and ideas that lead to differentiation and analogies that are intertwined. Some imagine that this creates perfect symmetry, but this is not so. Rather, artificial generation finds room for many within the confines of its laws while maintaining an indivisible unity through it all. The harmony of the monoids is different, con-

taining both, but striving for the producer, the divine, whose presence is felt even in the deepest cosmic abysses. Whenever there is an entity, whenever the form is not deprived of its substance – there is divinity, only the complete nothingness is without it, and this does not concern us, because this is also a positive manifestation of the Divine. Whenever you encounter the pull of void and the black fires of chaos, imagine yourself like a crow feasting on a carcass, like a monk performing a Maranasati mortuary ritual, and meditate on the impermanence of phenomena – until the torch of knowledge illuminates your mind, until the torch of knowledge illuminates your mind, and everything rises from the murky, shadowy waters. Set sail and steer yourself into the luminous radiance that is both the black light of the mystics and the clear light of consciousness and the divine fires of the stars.

On Innocence, Justice and Brothels of Time

Fuomo: Master Peripsol, for years I was treated like a murderer, and my opponents attacked me like their worst enemy, I was the victim of many torments, intrigues, slanders, lies, humiliations, ridicule, and I asked myself: „Where did I make mistakes that the most vicious murderers, serial killers, warmongers who slaughtered many are pardoned, while I am treated with disgusting disrespect, disrespect, hatred and petty envy, comparable to the envy of pigs jealous of another's food or copulation, as well as abstract things that lack status, wealth or birthrights, for they were nothing more than a conceit without any comparison in reality, for I was never in possession of these things, and yet some believed — on the contrary — that I was gifted beyond their tolerance with some »invisible stuff« that they did not have, and they took it for granted, as a promise of an illusion that could be realized at any time. Amusing and cruel!

Peripsol: Be assured that your struggles were worthwhile, because you not only tracked down all the movements against

you, but also sincerely ignored the calumnies that you heard and noticed, and disregarded all the machinations about which your spies informed you, so that it was at most impossible for your enemies to acknowledge that you knew very well about everything and anything. Your enemies see only what they themselves are capable of, and while they rage like pigs being led to the slaughter, you endured it all like a lion-headed serpent patiently gathering its venom and cleansing it. The details, as you know, are unimportant. It would be tedious to remember all the events, because your enemies will receive due punishment, dead or alive, for all misdeeds here and in the hereafter. Understand that it is in the interest of the rich and powerful to remain so, and in the interest of the poor to accumulate more wealth. But in these times everything is governed by the pursuit of this or that, neither the elite nor the poor are ignorant, they all covet all sorts of things, their stomachs are never filled until they are full — and never arrive. This world, of course, has been turned into a brothel of the hunt, where the whoremongers are the ones who hold the bait, the prostitutes are the ones who provide it, while the clientele, rich or poor, are the ones who indulge in the consumption of the contract. Therefore, it is only natural that when you arrived outside the brothel, as if you were coming out of the temple of Hecate and were outside their leitmotifs, the prostitutes first considered you as something to be bought and sold, used, abused and abused by. After that, they projected all their filth onto you to see if you would follow their capricious, hysterical ways, and when they refused, they decided to bite away, like vermin, all your foundations so

that you would collapse. So it is easier for the pigs to see when they have no thorns in their eyes, and you were certainly a thorn, because you pricked them out one by one. Socratic irony — you were to do, say, decide as you did, and likewise the reaction was natural, what else did you expect? He who is superior in inferior times of the mob and the mob rule of the parasites, shines among the stars and in the heaven of the gods, and in these days at first seems like a lazy reminder of his or her superiority over the others, and after they are ruined, deprived of their strong constitution and their noble, righteous nature, he still annoys, irritates these who are a mere swarm of locusts, because he, she, cannot be even in their downfall. Thus, a hero becomes a golden wretch who stands above the masses of opponents — listen, judge those who condemned you, execute those who dared to move against you. Are you allowed to influence the opinions, the beliefs, the self-esteem of others, especially when they are not obliged to listen or to see the error on their side? It is natural for these things to come to the table, and you are not responsible for others" perceptions, their beliefs, their ignorance, their delusion. So, if you follow this thread — you are responsible only for yourself, if others cannot raise and realize this fact for themselves — that they are immature enough not to seek knowledge when it is offered, wisdom — when it can be learned, and are decomposed enough not to seek virtue or high noble things and blame others for it, is it not a matter that they ignore and leave to their lot? Therefore, go your way, Fuomo, leave them behind, and if they must, they will bark at you, if they must, they will make your life miserable, if they

can, they will harm you. But pay attention, follow the high paths, they will make you stronger, do not waste your strength arguing with parasites about trivial things — that is their own strength, arguing about such trivial things that any person worthy of a name would find it foolish at best, not even worthy of a little amusement, but a pompous omission.

On men acentric

Fuomo: As a follower of Julian the Theurgist, I must say, "Galaxies and stars were not created for the sake of men." So why are people so enamored of themselves that they call themselves "the image of a deity" or even go so far as to invert the above saying? I understand that the Divine is objective, but our reason is also flawed, and if we image the Divine, it is only through the humble approximation of our own inability to achieve such ends, and that is why I say, "Man, by means that point back to him as an intellectual animal, tries to understand the Divine end that corresponds to his methods, his apparatus, and the possibility of a potential realization of what he can know, to the exclusion of what his form forbids." Even raptures, ecstasies, and mystical direct contacts with the Divine are thus only the tip of the iceberg that the recipient recognizes by enveloping him in all the forms of belief systems that the socio-historical Logos allows and that his cognitive-emotional and biological environment makes possible through a direct connection, namely his soul or pneuma, which is shared in a hidden and unknowable form with the totality of this world as an indivisible unity. So my question to you Peripsol is whether my reasoning is correct?

Peripsol: Man has, as a biologist-philosopher put it, evolutionary defects. He is a "sick animal" with divine possibilities, as taught by various schools of psychagogic philosophies. If we take as an example your spine, you are almost stopped at the evolutionary stage of Homo erectus, with a higher density of encephalization that allows you to symbolize, create tools and conquer the land. From the perspective of ideal beings, humans have many ailments related to their spine, which is not fully adapted to the upright posture, but evolved from the mitochondrial "Eve" or the last common mtDNA strand of Homo sapiens sapiens, which has been traced back to 120 millennia before your time, while other strands spanning some 400 millennia have simply died out. Consider that your civilizational skills are barely 8 millennia old, and your technological progress is in majority no more than a hundred years old, and technological progress outstripped your natural ability to adapt to its onslaught in a healthy way. Therefore, man – a mortal animal – yes, but a potential god – equally true. Those who control the masses are political magicians, for they influence phenomena; those who control themselves are magicians, for they influence the common pneumatic element which is the all-pervading force of the universe. Do you think of yourself as a coronation of the animal world? Do you consider the solar system as the only one, or do you recognize it as a part of a galactic wing among infinite other galaxies, the most important one? Listen to me: Just as the invisible worlds behind the veil are superior to those of mortals in the hidden realms of the earth, the planets and your home star, so are the archons of the solar system, namely the planetary pneumatic natures and their individual-

ized faces, subdivided into further powers and forces, and they are both subordinate and superior powers. For if they are archons of the solar system, they are also teletarchs of the transcendent worlds; if they are archons of other exo-planetary systems and stars, they are also superordinate, uniting them all. You recognized me as Peripsol or the one who travels around the sun, as an angeli bonum daimonios of the illuminating light of the star, but I duly answer you that I am neither finite nor infinite and that there are those who know more and those who know less. But as your holy guardian angel I transmit to you by means of silent inspiration and idea what others also transmit in the circulation of ideas, impressions and forces in the land of men and forces of the Divine. In my care I am not able to convey all that I could convey, nor would you be able to understand even an inch of what is not meant for you to understand. So please understand the affirmation of your life and the affirmation of understanding with intellectual and ethical humility to marvel and subject the world to that philosophical awe that accompanies children when they bravely encounter the unknown. You will know nothing, not in this life, but you will know all that is necessary, insofar as your life requires, demands, and permits. And one more thing: do not look down on the enterprises of others, they have their own platonic caves from which they emerge, and their own simulations of the world, i.e. their views which they project onto the universe and the Godhead. The tunnel of reality in your words that you have built is a self-contained, consistent system, but you would be horrified if it were to collapse.

Fuomo: I am well aware of the last sentence, because I only invoked this system to ward off chaos. And there is no chaos in it, only anomalies so profoundly alien to the human race that I have somehow used it as a lifeboat on the ocean and the surface of the weirdness that makes up this world.

Peripsol: What is chaos to you, Fuomo, is the flourishing soul of our life, it is natural and orderly, that should be enough to say, but there are laws and orders that would shatter your world into nothingness, and that is not the purpose. In my eyes you would find a hecatombe of terror and awe that would drive your mortal heart and mind to madness, but I am good-natured and only show you the magnificent face that you can most readily accept while preserving your sanity. You too have a morbid, terrible face, when you are angry and give way to unnecessary passions, the daimons of the chthonic hells find that you are similar to some of them and thus possess their nature and resemble them, and you may be full of splendor and glory like the heroes of past times, which brings you closer to those, who have been heroized, For why should a human mind and soul be torn by the chaos of the vast expanses of space, when the Great Priests of old can establish subtle orders to secure the inner and outer temples of the planets and the outer arrangement of the zones? Perhaps best suited for the task of traveling through the stars were the shamans, for they were perfectly connected with this and other worlds – they had no fear, they had an animal soul that took for granted what is full of horror for modern, civilized man. Their civilization sufficiently rationalized a deadly order. Take note that you had to go through a great

madness to free yourselves from the shackles of modernity and then slowly put yourselves together to comprehend the vastness that is beyond the reach of most of your kin and your kind. I am called, so I retire, goodbye Fuomo

Fuomo: Farewell Peripsol.

On Death

Fuomo: Dear Peripsol, since I have ventured into the land of the dead with my second sight and experience, I also have first-class contacts, i.e. Angels of Death who have been kind to me, Azrail, the noble Soul Harvester, and Azazil, the ancient one who once wanted to tear my head off my spine because of my gross misdemeanor and anger. I have encountered the former twice, and the latter once, so much at least for the recognized encounters. Now, I know that the questions about death must be answered by the pale old horse himself, so could you recommend me?

Peripsol: Thanatazil will be a servant to guide you through your findings and musings, but remember that she is not even a familiar, but a link between your knowledge and the deeper convolutions of the philosophy of death. I will leave you and her at your request.

Fuomo: I am aware that after our demise, according to the Egyptian model of souls and the enlightening Tibetan view, human souls roam with their senses in the physical part of the aethyr realms for a few days and then, according to their abili-

ties, fall from this radiation of the afterlife into the slumber of darkness, after which they are reborn in many worlds according to their inclinations. Nevertheless, I admit that I do not know many forms of postmortem shapes, forms and modalities. I see both small sleeping dead among graves in cemeteries, so when I came across the mausoleum of a child, I saw the little girl sleeping over her grave, in semi-transparent form, when I disturbed the soul by my gaze, and she was awakened from her sleep for a while when she began to move. Some dead people animated the stone angels above their graves as they gave me silent glances and turned their aethyr heads as if they were superimposed on the stone angel heads. Also, some dead people in the cemeteries call the sensitives to them to solve their riddles that were unsolved while they were alive. I have served some dead at night with melicraton, prayers and eulogies, mentioning the local dead in the district where I live the least. It is well known to me that some dead can take possession of the living and their bodies and spirits, others are content to fall asleep in their graves, some use special dolls if they were conscious while alive as their graves in the grave, other shadows use their cadavers to fly through the night spheres, especially vampyric ones. Still other shadows stand in one place and populate both houses of the living and abandoned houses as if they were fully aware of the living side of things. Shall I follow the Dionysian principle that the "dead know more about the living than the living themselves?" That they are no longer bound by any restrictions or morals, but follow the ethos they have developed in life, and nothing more. And so, in ancient times, children were the most feared, because as innocent as they were, they could also be very

cruel to the living and play "innocent" tricks on them. That the prematurely deceased are cast out of their bodies as fate and return as vengeful or grieving dead, able to infect the living with their vengeance, pain, and emotions and passions that still thrive in their black souls? I have looked into the Thanatos green with my eyes closed and it seems that they dissolve into advanced forms of geometry, sound, light, etc., like most aethyr beings. What happens to their other souls then? Does the "ka" fly enwinged, or the small spheres of light, their souls themselves travel in groups of kin through the atmosphere, or taken under wings of angels, they jet together through earthly Hades, while the lunar island of the blessed and other planetary spheres are for the dew of alchemy and that of the few?

Thanatazil: So I answer you, my dear, my black wings and green mists are comparable to the storms of the yellowish Saturn. But I do not bring you a Saturn destrudo, but the answers you asked for. I will not go into further detail, but the shadows you mention are not just shells, as some think, but intelligent, gesticulating beings. Otherwise, the shadow witches you mention, powerful in their gestures, would have no existence except their own inclinations in life, as you have often experienced, just like some nigromancers who consider the beings of the black chthonic earth, the daimons, as violent, as mixed, as sinister. All mortals encounter death sooner or later, but even with your knowledge, you are as unprepared for this transition as a sparrow is for swimming in the sea. After death there is a period of adjustment, some lead the young dead to their destination, those who are left alone are

at first terrified and then learn to adapt to the realms of Aethyr and death. Death is the sister of the dream, and if you are willing to dream in different ways, so is your death. As we know, despite your second eye, you rarely have dreams. So imagine that when you fall into tamas, you have only your inner light of pneuma to guide you. Throw away all illusions about death, that is my advice — there are many apparitions, often too strong, that overwhelm mortals' ideas about them and force them into their assigned realms and worlds. Make friends with the guides, the psychopomps, and you will be safe, because they will build bridges for you and issue iron letters for the transition, as well as hell money that you have earned in life to free yourself from the shackles of the lower realms that welcome more and more beings and slaves in their worlds. The money of hell you have earned with your pain and suffering, the advice of heaven you have earned through your wisdom with which you have overcome the former and forged yourself into a wise man. Let me now elaborate on what you have recently read, namely "De Deo Socratis" by Apuleius in relation to death and the dead. Every person has a daimon, which he shapes according to his free will and deeds, depending on circumstances and his disposition, which is the result of previous agreements. The daimon is an effective tool of the spirit in the underworlds after death. The dead who remain and attend to the business of the living, especially that of their families, are called either "lemurs," which can be called either malevolent spirits or benevolent spirits, lar familiaris. This means that they have not abandoned their descendants, but even care for them and make fate smile on them or

strike them when they dishonor them. The wandering dead who cause mischief are called “larvae.” They may take possession of others or seek something they have lost, moving through the shadows from place to place, inquiring about mortals and gathering information, some have lost love, some have suffered, some have been humiliated. All the dead were collectively called “Manes”, “Di Manes” were the good dead who were nobly inclined to the living. As a medium, you know that a possessed seer can give prophecies in certain cases if he or she gives up his or her own will and lets the dead speak. When it is clear, it means that the sensitive is a prepared vessel for manifestation, when it is veiled, several spirits are fighting for the mind of the prophet or oracle, but “not every wood is made for quicksilver essences”, therefore only people of wide education, sensitive, open and practiced in trance can be good vehicles for the dead and multiple spirits to translate and interpret their worlds into those of the living. Among the dead, as among the living and the spirits, there are different classes and hierarchies, as they can be summarized in different ways, but this is not the time to enumerate the beasts, and you are not a paranormal investigator or ghost hunter that the dead taunt in their ventures, as they go into the field chasing their own excitement and whim, trying to sell their audience something they know nothing about? Remember the judgment of the dead and how justice is often dispensed not by the courts of the living or the gods, but by the judges of the dead after the living evildoer has died? Beware, then, and guide yourselves rightly. With this so much is said, you should keep silent about the rest. Farewell, Fuomo,

call me no more, the secrets of death are for the dead, and you have tarried long enough in these lands, initiated years ago by the priests of Seth and Anubis, do you regret it?

Fuomo: I would never do that, I submit to my fate!

Thanatazil: Well, go on then, I wish you not to perish, little vampire, you may even have earned some wings.

Fuomo: Farewell!

Character sows fates

Fuomo: I have read that the spirit of heroism is shaped by tragedy, that it grows to maturity through hard inner struggles, is threatened in confrontation, makes judgments and decisions that shape wisdom and prudence. You know from my destinies why I have not developed into a greater man, and even if only for a short time, my nature has turned to great evil and fallen prey to constant unhappiness.

Peripsol: Ah, it's because you lacked direction, you threw the whole picture into imbalance, into cacophony, you simply lacked a teacher! But the time you fought is a testimony to the resilience of your geniuses, which is greatly revered by us.

Fuomo: True, good Peripsol, but how could I find someone who could teach? I have not found a worthy teacher on Earth, I even had to turn to Heaven to find a hearing with the masters and mistresses of the centuries.

Peripsol: A mastery gained with little means is better than a developed education, the character sows destinies, young angry dragon, yours was a fickle one, but did not you enter the

council, did not they watch you fish out all the nobility that shines in the world, even if only for a moment that must be preserved, because that is a jewel that is in the crown of your life and soul.

Fuomo: Nevertheless, the idea of imperfection, obscenity, vulgar filth, many lemurs and erynii ride my spirit, to the detriment of my growth, remains, as if a misshapen tree were growing in a barren land.

Peripsol: But that tree also bore fruit, did it not?

Fuomo: Will, if one may say so, I do not know whether to place myself under my life, for it is more and more shameful, in view of the staffs and realms of the invisible worlds which I gathered at the beginning, only to disperse them with terrible speeches which, in time, have been taken over by malignant others.

Peripsol: The hardest bark you have, the gods will build a house of you, and the fruit may be sweeter than plums from the tree of life, false words heard at a small distance are cut short of all decency, imagine how cruel words, shouted at a distance – what chaos and disgust they cause among many, but now, now you know all this, your mind is strong, but like a sieve, do not make it a wooden bucket filled with dirt, it is upright, but it is easily turned left and right. You have developed a multitude in your potency through acquaintance with the many, but this multitude controls you, what could free you from this curse?

Fuomo: Well, this is the formation and the perspective and a faithful cord between my spirit and the immortal star, but when mercurial turns into chthonic whispering and shouting, how can I remain moderate when the malleability is already given, if I stiffen it now, it will join saturnally for its worst, not for its best.

Peripsol: You have trained well and in many ways, but all your tools fail if you do not remember to let go of yourself and bring this mind into order and proportion from without! Certainly, the malignant other will intrigue, for the potential is there to manifest in reality, and the similarities of natures and destinies, their differences create movements that war, connect them above and put the arrow back in the bow stretched far enough to shoot this spirit up into the heavenly spheres! Do not dwell on the life of your works, because you know that it is a constant manifestation in action, that of the deed, the soul, the spirit, the emotion, the feeling, the rest, the movement, the ceremony of all the avant-garde of your art and your being!

Fuomo: Gratefully I go, master Peripsol, do not leave me, if you lead me from above and travel around the circumference of the sun!

Addendum

A long time ago, in a closed ward of a psychiatric institution, I lingered towards the small library in the "common room". The book that I found was Naguib Mahfouz's, an Egyptian nobel prize winner from 1988. It stunned me: "Here I am not in front of this man's book, I'm in front of a whole library greater than the Library of Congress, that were long forgotten, that no one will ever remember, save for a short biographical note, an encyclopedic entry, or a dry note in literature history bothering only specialists that deal with it. Here, I stand in front of the mind, soul, heart of a man that bled, sweated and toiled in his life, that had a mother, that had a history, that left an imprint greater than a remark on his grave and that is no longer among us". I recalled Thoman Mann's words: "Deep is the well of the past", who ever dares to enter its portals? The time of great literature is certainly over, people have other, less refined entertainments, smaller attention span, erudition is not common. I write books intentfully, difficult books, that I hope only a few can truly understand. My purpose is to avoid the public that wants entertainment, I abhor such audience and want nothing to do with them. I'm a writer that is chaotic, I offend my own readers and do nothing to please them. The books

I leave behind portray the utmost of my ethos, but they never convey the standard of my wretchedness nor the banners of my malicious hate that once watched the ruin of the fiercest of my loves. Books, books, perhaps badly written, perhaps too complex for an ordinary reader, yet I would be considered at best mediocre, at worst an imbecile writer among the vast mountains of literature. There are books in abandoned houses, in old libraries, in the garbage bins, the multitudes of copies of the souls of men. I imagine their apparitions, their shrouds haunting the alleys and forgotten streets as their fading memories stop for a while, and read the rain-washed ink from their long-forgotten phrases. Maybe they stop for a while to smile at a homeless man that dug their literature from the garbage bin, something from the 1950s perhaps, thrown away after someone's grandmother or grandfather passed away. The filth-smeared person who lost everything is a voracious reader, to him the book is the last gateway to paradise. There are writers whose works are never read, the shrouds gather and open the copies and read in whispers what they liked, somehow what is untouched, unprofaned, yet beautiful in its own way, is claimed by the dead, like all abandoned artifacts. The audience of "dance macabre", of spirits, of the Divine is assuring profound readership. That should be a consolation to any downthrodden author. Yet, that is not the point, before you believe I nag about my own books! Never ever! I had a rewarding affair, and writing is mere offspring of duties and passionate needs, I let it be, when it gave fruit! The book, you, author, must be a sacrifice! It needs to over-arch you, it needs to be superior to you! How to produce something of excellence surpassing us,

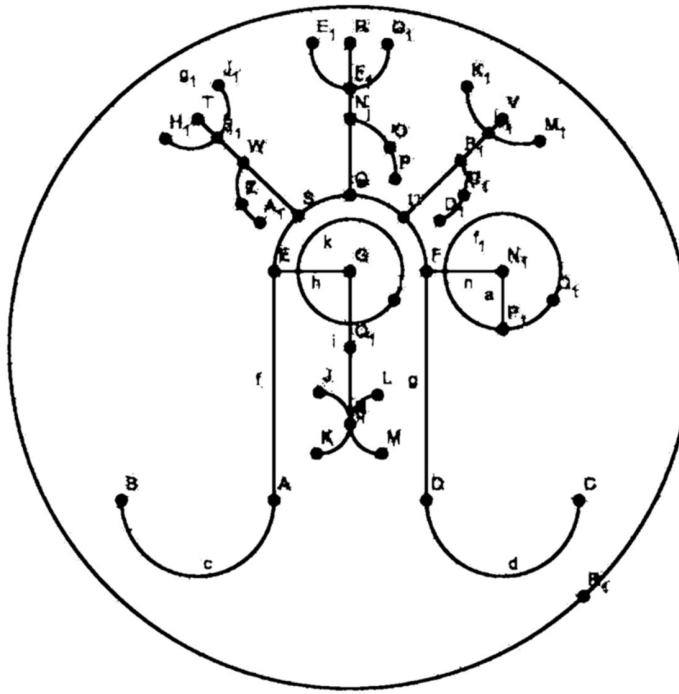
if we are only – us?! Is it the inspiration of incorporeal splendid muses, is it the deeply lived life that from an ever-lasting spring, that philosophical stone of alchemists brings about roses that refuse to be bought and sold. Perhaps a bit of both, and a touch of our own nature, our daimon of this severe mind of ours, of its loose insanities, of our reasons, instincts, gigantomachies, Tartaru howlings of gaping abysmal monolithic winds and Eleusinian Fields where all sorrow and woe disappers. Do you want to earn money from your petty writings? You are like a grand painter that prostitutes his art for portraits and soon forgets how to create magnanimous art! Beautiful books need beautiful minds, and a high-minded audience to perceive that gnosis arretos. Lo! Silence. Let the world follow its fashions, let us preserve the Divine musely, noble duties. If you ever find an old book by an unknown author, an abandoned one, give it a home, even if only one. It is like a Roman Lararium of Di Manes, read something about that person, and – I will betray a most guarded secret – every book written by a true author is a door to his soul, if authentically they are skilled artisans – 'tis, that may be immediately recognized. False art is made by repetition, automatism, it is never honest, it conjures phantasms from other stories and shallow fool's gold, impressiv, but easily detected as fraudulent. Books are never written, they write themselves, "master the subject and words will follow", as Cato the Elder remarked, master life, beauty, depth, gather experience and the pen, the typewriter will follow.

The End

Cold, winter fatigue, heaviness ladden exhaustion. Ponderous, noble thoughts Caught terror and shadow in the air Even they were sympathetic Bowed to my prominence People invisible to my mind's eye I was a dead soul among the dead My living flesh and eye that caught a frozen warm tear With weariness I stared long at your welcoming embrace As I climbed the stairs, I stopped at the window at night To gaze at the stars The shadows of the dead in this house touched me, As if I were their sacred artifact My eye lit a flash of an angel I climbed those stairs Like a heavily armored knight who has left his catacombs With bones intact and rusty cages of iron and Damascus steel Noble, withdrawn, To see an empty space, The phantoms we left behind, Are aware of your departure From this world and mine, From my old pains and traded memories, Replaced by bitterness and anger Of an old, bitchy man. Where is your star, O shining splendor, I wish I would join it one day Deaf as I am, passionless, dull, The rose of time is gone, The petals have been taken from old Saturn's play. Stripped of skin and muscle I stand These fleshy things, as if my soul

Only then the ideas unhindered, Flew gracefully through my heart A mind barely sutured Those who lost the pearl know, Those who never found it, how could they? Say to one unborn, "Time passed, you'll never know" The answer is as faint as a snippet of memory, testifying that what happened a hundred years ago, written in the words of an epitaph, is as meaningless to the passerby as the life that rose and vanished like a ghost.

Seal of the Author


A
B
C
D
c
d
f
g
h
i
k
a
n

Born in Warsaw, Poland, in 1986, I have travelled to 39 countries on four different continents, dealt with people of different origins, status and wealth.

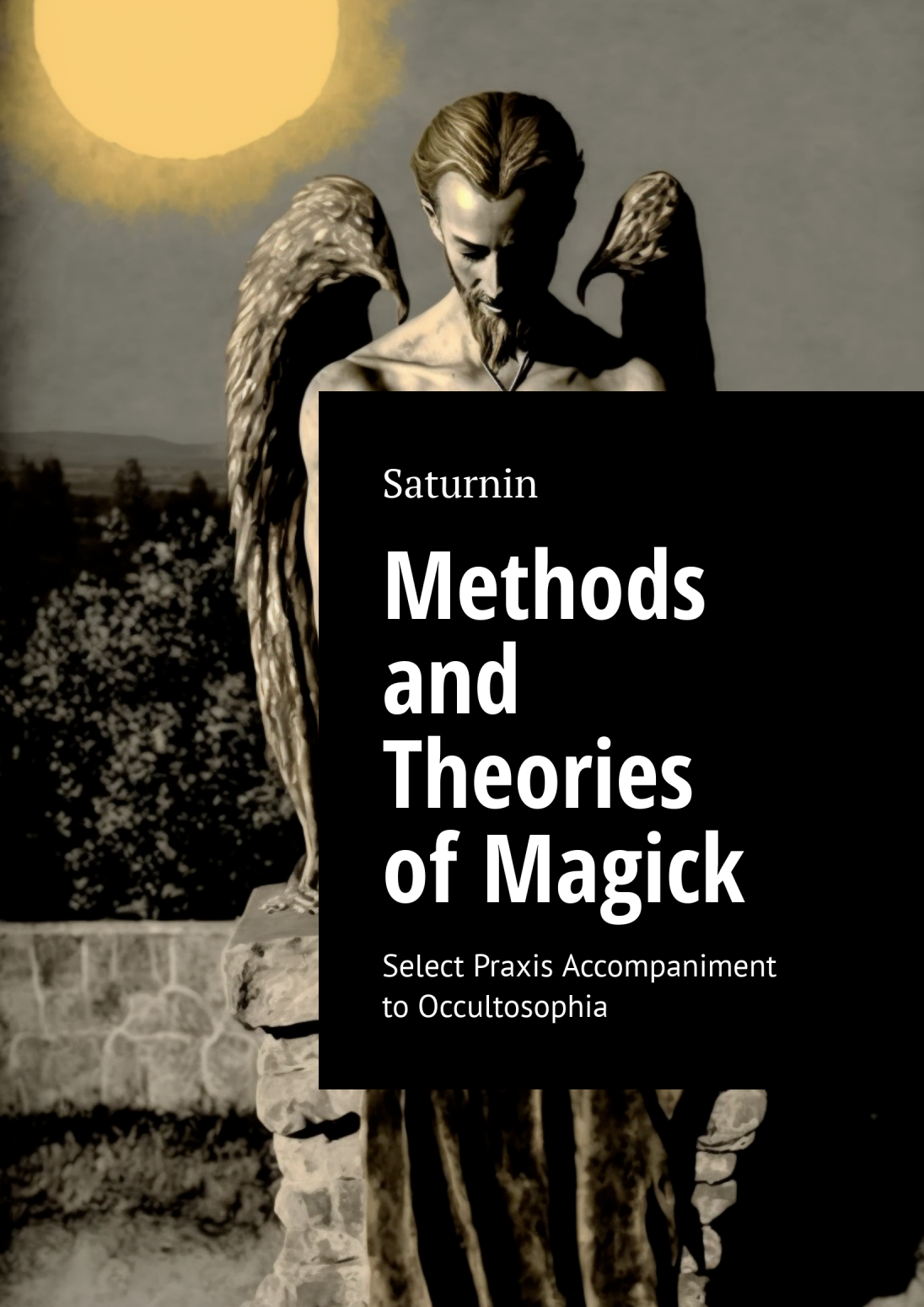
Do ut Des. The work was a produce of working in alchemical Saturnine paths, instead of the steadier Mercurial work. The effect was codified in a semi-coherent system, a structural theory than a practical guide or grimoire. Ethos, discipline, strong mind, abilities should come before any engagement. Occultosophia is a collection of chapters and dialogues that are a generalized theory of magick.

ISBN 978-83-8104-812-5

9 788381 048125 >

Rideró

Publish like a pro!



Saturnin

Methods and Theories of Magick

Select Praxis Accompaniment to Occultosophia

Saturnin

Methods and Theories of Magick

Select Praxis Accompaniment to Occultosophia

2023

© Saturnin, 2023

Książka powstała w inteligentnym systemie wydawniczym Ridero

Spis treści

Methods in Magick 9
Methods in Magick I: Pythagorean Training 11
Methods in Magick II: Magia Umbra 18
Methods in Magick III: Focus 25
Methods in Magick IV: Synergetic Projection 30
Methods in Magick V: Calling and Receiving 34
Methods in Magick VI: Approaches 39
Methods in Magick VII: Scrying, Consecration, Artifact Creation 44
Methods in Magick VIII: Vehicle of Heathenism: Homoiosis Theo, Theion Ergon 50
Methods in Magick IX: Theion Ergon and Homoiosis Theio 55
Methods in Magick X: Proportions and Ratios 60
Methods in Magick XI: Ars Memorativa 65
Methods in Magick XII: Ciphering, stealth techniques and cloaking 71
Methods in Magick XIII: Qi, Ki, Chi and Vhri 76
Methods in Magic XIV: Biomagick 81
Methods in Magick XV: Sex magick and the Venusian armory 87
Methods in Magick XVI: Ordo ab Chao 95
Methods in Magick XVII: On Evoking Intelligencers & Planetary Embassies 103

Methods in Magick XVIII: The Glass Bead Game and the Language of Gods 108
Methods in Magick XIX: Techniques of Ascension — on The example of the Mithraic Persian Cave 114
Methods in Magick XX: On Feasting with the Spirits ... 120
Theories in Magick and Heathen Theology 123
Theories in Theology: On the Mandate of Heaven, bringing the Gods closer to Earth 125
Theology and Metaphysics of the Sun, the Kingdom of Phoenixes and the Divine Fire 134
Theories of Magick: Second Sight and the Web of Indra 140
Types of vision in Second Sight Siddhi 142
Depth modes (emergent order) 145
Theories of Magick: Tribalism and Individuation, or Thoughtforms and Egregors 149
Theories of Magick: Necrodous, the Black Voyage. Theories of Death and Transmigration 158
Theories of Magick: De Anima, Modernized 171
Civilized Beast, Civilized God 177
The prison of Venus: Lucifer chained by Hesperion 181
Tears of a Dragon 185
Fin de siècle 187
Enclave of Value: Patterns in defence of Arete 192
Jurisprudence: Metaphysics of Laws 196
On Second Sight and other Sensorial Siddhis, Hallucinations and Psychiatry. 199
Seeing and hearing things that others do not 202

To shadow-witch, an aged wretch I speak:
O darling, midst death's vine entwined,
Stripped bare, devoid of flesh's guise,
Why art thou woeful, honeycomb?
Outward beauty fades away,
Transient is carnal knowledge,
Thy life decayed thy very soul,
In ancient game, an ol" charade,
Wear a mask, young one, I advise,
Assume many forms amidst the shades,
Ensnaring mortal hearts with skill,
Yet, I see through thy veil thin,
As memories fade, thou must strive,
Preserve thyself in sorrow's realm,
Descend to monstrous realms untold,
Beyond the human race's sphere,
Thy birthright, mine eyes can behold,
„Midst masquerades and false façades,
I'll console thee, dear little witch,
My own soul destroyed by torment,
Though outwardly a wretched shade,
A secret harboring countless stars,
Peer into my garb, as dark as night,
While nature's graveyard gazes on,
The grotesque forms glaring fiercely,
Look through my ram's skull's empty space,
Azoth's black stars sing a solemn hymn,

Through Tartarus's winds that howl. The
aged devil, speaking to himself:
When I still dwelled in living form,
They pondered my darkness, great sin,
Not knowing occult machine's cruelty,
Karma's bite, let it remain hushed,
In Arachne's web, the more thou strive,
The more misfortunes ensnare thee,
Better to be unborn, untethered!
The dead welcomed me to their homes,
Ganzir, my name, a spirit's conduit,
As my body traversed black gold's realm,
Amidst cosmic voids, suspended,
I roamed the fallen planet's gloom,
Eden's bliss forever unseen,
To all, business appeared normal,
Yet in demonic realms, a dense shade,
Resembling a torn figure in black,
As gargoyles and dark angels soar,
I catch glimpses of a fallen world. „Tis
amusing, as I penned these lines,
Years ago, when I dwelled among life,
A good father inspiring his son,
From beyond space, beyond time's grasp,
A shroud of darkness enshrouding flesh,
Tapping keys upon a laptop's face,
Amidst the library's bustling crowd,
Greenery and weather laden with gloom,
A man of Saturn, somber and true,

Merged with vast abyssal spaces,
The Gods wondered at that fate, Zuhal,
In Azoth's black fire, beyond bounds,
Nighter, shadow-shifter, bowing low,
Black brotherhoods taint thy mind,
So why dost thou strive to wield thy sword? What dost thou do in this demonic night,
Exchanging winks with terror's mothers,
Thou art no friend, but a grave's mate,
They mock and mimic thy lost life,
Tell me, friend, how didst thou survive,
Without becoming a nightmare thyself?
What brings thee to the library's lair,
Tapping keys, gazing at strangers" souls,
Why dost thou pretend thou art not stranded,
In a land bereft of life's embrace,
Living a virtuous existence? Perhaps „tis but a mere facade,
How human, this mundane discourse,
Transient solace in bird's sweet song,
A realm of green demise, cosmic void.

Methods in Magick

Methods in Magick I: Pythagorean Training

You ask for method, my friend? The method is in you, in hard work, a deeply lived life, and unabandoned visions. Paraphrasing master Goethe, you yourself are the learning.

Day and Hour of Jupiter

Like in sheet music for a symphony, every method in magick is a separate line of mentalese notion, that should be harmoniously arranged with others. It is not merely the utility of the act, but its aesthetics, simplicity, virtuosity, inner composition and beauty.

Not a single magickal symphony may be repeated, it is improvised a vista with each ceremony, ritual, act, performance. It is simultaneously composed, conducted, played and enacted. Similar to generating ingenious ideas with breakthroughs and moments of realization, ecstasy, silence and equipose, the process of magickal symphony is employing the whole of humaneness to the highest possible effort for reaching the greatest ground of metaphysics in the sphere of magician's performance. It

is a performative-intellectual sport of highly-pitched senses and a trained apparatus of "ecce homo" that requires no flatterers. It should be as natural as a homage accepted by an emperor, that no regular man would stand, blushing and shying away suspicious of the situation and sensing some deceit.

Indeed, we receive both homage and inspiration from various worlds that others undreamt of, yet — all for the sake of duty, beauty and destiny, as it unfolds and plays out to its utter completeness. Attempt but once reveal your succesful working to the vast majority of humanity and you will be laughed away and mocked, the reasoned will sceptically discard you, the naive will listen with interest to no true effect, the fools will attempt to claim the same, the fraudulent with employ charlatanry to emulate for the sake of gain! Yet the hardest ordeal is to be alone with the alone, solitary in the world of men in a crowded invisible world that others relegate to phantasy. Be prepared either for a great company, complete alienation and misunderstanding, or a nuthouse, if your leg happens to slip and your mind will be thrown into a disastrous state!

Here, rallying all the finest things that we may conjure, evoke, invoke, focus, catalyze, conduct, contain and master, we stand for what we truly are, we show our honest, true mask to the world. Mark of genius is the capacity to feel greatly and deeply, to harness oceans beyond one's trifle single mortal life, and to envault the beyond, the orchestra of living majestic torrent of Platonic ideas into a single point of concentration that scrupulously notes down the observations than in a Socratic irony may not be conveyed otherwise than by a crooked, insufficient medium: be it in writing; performance; science; musical

composition; theatre; acting; engineering, or any discipline that needs either passion, derangement, masterful self-control or great understanding, precision and technical acumen.

When you transpose a great work, a mere notation into the phenomenal human world, and elevate it back to the transcendent, the whole that encloses a man in perfection of the creative moment it stands monolithically above the uncouth, boorish ear, and only a figment of it may be heard by a trained, sophisticated ear, lastly only those who let the symphony lead them back into the artists magickal focus may catch the starry thread, that lifts an individual back to the genuine place from whence it stemmed.

Poor art may be immediately captured inasmuch as it leads to garbage. It requires no effort, or has very little to convey, for it is ultimately the creator that stands in front of his work. On this note, when the creator is poor in mind or understanding, even inspiration of all Gods, hellish glare, depths of Tartarus, and starry expanse of divinity will not be able to inspire him sufficiently, for him to remake it into anything of worth. A poor magician will never perform any thaumaturgy, at best he will be ensnared by his own delusions, at worst, captured and pocketed by a small cacodaimon that will create illusions in his head, merely to turn him into a plaything and watch how the poor idiot falls prey to his own bombastically inflated mind.

The prime responsibility of the artist is thus to develop his workshop, training, skill, coupled with experiential knowledge, intellectual humility and learning so that his mind is sensitive and receptive enough to the silence of inspiration. Whether that will make anyone into a genius?

That is a different issue. Great artisans and technical players are not necessarily marked by genius, and the genii is easily spoiled by pampering and lack of solid foundation in technical approaches that should be improved and embettered throughout one's life. What they give on Earth is a by-product of work, no matter how handsomely done, one should think that his genius gives fruition on the other side, posthumously, where the toil in perfection is continued. Fixed with worldly affairs, one quickly loses the point of furthering his act, his art, his accentuated existence and rests on laurels that were never received, verily.

Yet, yet, how to achieve this method? For I indulged in theory and remarks for much too long!

The first stage is the synergetic Pythagorean pitching of senses, which is a method similar to sense-consciousness training in the yogas. This is a highly extended and perfected method of visualization for images held in in mental field, audializations for sounds held in mental field, for tactilization for haptic sensations held in the mental field, olfactorization, for scents held in the mental field, gustatory sensations for taste held in the mental field.

Mere enumeration, but at first extending the separate senses and focus on each one of them propels into consciousness of these separate systems, they need to be mastered in a degree capable of providing enogh backbone for further training. They should be treated as separate entities at first to delineate where they begin and where they end. When mindful enough, we may proceed to synergy and training visual-olfactory, or gustatory-auditory descriptions of the world.

At all times, these should be repeated and trained despite further progress, we can deepen them and combine them at will, preserving a sound mind. There are dangers to developing strong sense-consciousness, especially when the psychic energy is clogged in one of the arteries of senses, or when a malignant entity abuses our training for the purpose of generating false illusory stimuli. Let us remember, that sense-consciousness training should be at all times tied tightly with focus and concentration training, mindfulness, or meditation. The sense-consciousness should go where it is commanded, not where the "jumping monkey of the mind" tells us to, especially that our focus and concentration in the early phases of our training may also be abused by external entities.

This is the law of enantiodromia, the pressure of dualities; Even the finest focus, concentration and intelligence may be cut short by a leverage at the root from an unfriedly entity, if it did not resolve itself in a transcendent third that operates in a different proportion and allows safe work. The more we are swung left and right, the easier to exploit us, but also the easier to ingrain habits of radicalism on both side of polarities, killing the middle. We don't want to become hardliners of two polarities, we should seek the middle ground at all times, if the middle is transcending the polarities, all the better, but that is a question of individuation and experiential and cognitive phenotypization of the person concenred.

When we mastered sense-consciousness we may progress to the illusory generation process, to visualize and subtly materialize objects, sounds et al. In the aethyric realm. We may visualize a triangle that tastes like an apple, smells of gasoline, and

sings “My way” by Frank Sinatra. It is preferred to create things within one’s own aesthetics, and the old adage goes “you are what you eat”, and that is adequately self-explanatory, if you create ugly things, you will get an ugly mind and degenerate. That’s your own choice, as I don’t meddle into one’s preferences, but it has long-term consequences on the Karman and inclinations, disinhibiting oneself completely in chaos is only as good as you may re-integrate into something useful later, otherwise it’s a terrible mess.

Genius Loci

Music: Strauss: Death and Transfiguration — Hindemith: Symphonic Metamorphosis of Themes by Carl Maria von Weber, The Philadelphia Orchestra, Neeme Järvi.

Place: National Library of Poland, Warsaw.

Astrological Setting (Morinus):

	Longitude	Latitude	Rectascension	Declination
Asc	10°31'57" ♋	0°00'00"	101°27'20"	23°01'13"
MC	6°27'56" ♓	0°00'00"	338°13'08"	- 9°08'19"

☉	13°22'39" ♒	0°00'00"	315°50'37"	-16°48'16"
☽	8°00'02" ♋	4°18'37"	99°00'07"	27°29'55"
☿	18°38'19" ♉	0°27'02"	290°07'04"	-21°41'43"
♀	7°58'06" ♓	- 1°29'14"	340°11'38"	- 9°57'38"
♂	10°36'36" ♊	2°41'49"	68°35'24"	24°42'20"
♃	6°20'27" ♈	- 1°10'21"	6°17'08"	1°26'27"
♄	26°01'52" ♒	- 1°14'53"	328°42'50"	-14°00'54"
♅	14°59'22" ♉	- 0°20'34"	42°37'48"	16°00'15"
♆	23°38'38" ♓	- 1°10'22"	354°37'47"	- 3°36'03"
♇	28°42'45" ♉	- 2°17'49"	301°20'45"	-22°39'55"
☊R	8°28'56" ♉	0°00'00"	36°06'17"	14°19'49"

1	10°31'57" ♋	0°00'00"	101°27'20"	23°01'13"
2	25°57'41" ♋	0°00'00"	117°57'15"	20°57'15"
3	13°23'36" ♌	0°00'00"	135°51'33"	16°48'00"
10	6°27'56" ♓	0°00'00"	338°13'08"	- 9°08'19"
11	10°58'49" ♈	0°00'00"	10°05'37"	4°20'42"
12	29°02'41" ♉	0°00'00"	56°49'33"	19°56'39"

Methods in Magick II: Magia Umbra

According to the Egyptian modes of functioning of the souls, one of them is called khaibit, shu or shut. It is the shadow soul that needs nourishment, and in the posthumous state various offerings were made to it. Since its nature is majority psycho-sexual, as Kenneth Grant postulates, it behaves in a manner that reflects the life and occult constellations of the individual. It is by no means the repressed psychic matter, as Jung proclaimed with reference to a concept which in psychology denotes the shadow self. These two concepts should in no way be confused. The situation with shadow souls is much more complex, for their behaviour varies from setting to interaction. They should not be understood in terms of moral dichotomies, but as imprints of fading life on dead souls. It would be good to compare the shadow realms with those filled with technical black magic, spells of various targets, coldness, tormenting memories, resigned equiposis. It is the black bile of Saturn that fills these realms, and happiness is not found among the shadows, comfort, compassion, consolation towards the living is a sign of the horror that awaits them if they are not ready to understand what

the dead souls bring with them. Likewise, one can find anger, revenge, restlessness, perversion, repeated self-reproach and guilt, all wrapped up in the great question, „Why are we here?" A person with a religious background, who is faithful to his idea but may end up in the shadow worlds, is imbued with grief: „Why did not his God save him, why is he being punished?". The only case of retrieval from the shadow world that I have ever witnessed was the dissolution of a six-foot tall, tattered shadow with a broken neck that could easily be mistaken for a chthonic day demon floating in the air in all varieties of dispersed light. The dead soul simply disappeared in all colours of scattered light, looking like ribbons in the wind, and was scattered in the light of consciousness.

Here there are two paradigms in the occult arts: first, that dead souls are only shells and interaction with them brings mischief, as a form of goeteia and witchcraft. They have no ontological, spiritual status in the larger view. The second theory I tend to hold is that they have the ontological status of dead souls overcoming and capturing something greater, their essence. If we treat dead souls as mere shells, then we might as well consider the entire mind of a living person as a shell, a complex bundle of psychic images wired to the physiological body frame. The suffering of the mind in the shadows is greater, as it decays and falls apart over time, leaving only bits of memory and images of the distant past. And yet it still exists in the register of the dead. Fading memories are still memories, and the exhausted pain that became cold and resigned is nevertheless an exhausted pain, a noble instinct brings forth such reflections.

The tribes of the dead have their methods of survival and domination, they have their own magic and ultimately all living witches and wizards and rely on the same rules of Magia Umbra as the dead, and so the living use their own shadow souls for psychomagic acts or persuade the dead to help them.

The methods described below are merely descendants of those used in regular magic, extended to shadow worlds.

The creation of the most basic servitors should not be of concern to us, it is the delegation of the shadow substance that we summon in form and give orders to that is of the utmost importance. The faculty of imagination, when well trained and focused, follows our will and so we can project imaginary forms and ideas not only in our minds but also in space and time. An example of calling up imaginations is a photograph. When we look at a photograph, it evokes our memories and we can reconstruct one-sided circumstances and feelings from the photograph. We can try to extend the memory to the place, imagine the space, and recall the chronology of events. First, let us take any photo of a place and try to imagine that in that place we placed an alchemical symbol of fire, a golden triangle, on the photo. Technically, at the moment the photo was taken, we placed a photographic imprint in the past, in a small imaginary world created just for this purpose. Necromancy based on working with photos of deceased people will not change their past, they are already dead, but we can try to call the soul or shadow soul of this person through this photo. How does it work? Well, a photo is an electromagnetic imprint of a certain time frame, place and other hidden information that we can try to extract. We can be almost certain that if

we look into a black and white photograph of a dead person and they are in shadow, a dead, pitch black soul will appear before us. In this demonstration, it is discouraged to engage in this technique because dead souls can become lodged in your field and have extremely harmful effects.

In the same way, we project, virtualize, charge and materialize servants whether we are walking down the street, performing a magical operation, a rite, a ceremony, and so on. Ultimately, we project our mind into a form with a specific operational intent and instructions for the servitor, it is a program that is purposeful. Similar to coding, creating an effective servant is an art. When it comes to the shadow sphere, it is either our own shadow soul that we delegate, or, if we want to translate and interpret mental energy into shadow forms, we must first tune into the frequencies of the shadow, otherwise we create servitors in registers to which we are attuned. The second part is programming the execution modules and supplying the servitor with an energy source. Truly efficient servitors maintain themselves and are reprogrammed for the purpose when recalled. Truly efficient servitors are encrypted and masked on the other side so that no agent in between can take over or change the instructions given to the servitor. Why do you need a servitor? To collect information provided in visual form, to collect energy (crude and rather foolish vampirism), to operate in the fields of others, to operate in other dimensions in a form compatible with the dimension, to protect itself from malicious entities, to attack preemptively and detect the intention of magical attacks from the other side, to repel such attacks before they happen, or

to tear the attackers to pieces, to implant executive will in egregors, to change intentions, motives, feelings, minds, souls of others, including other entities, etc.

Once the servitor is finished, he is directly traceable to us, as he has cuts and polishes of the mental frame we were in at the time of his creation. He is a silly tabula rasa with some of our tendencies and strange behaviors that are part of the occult mechanics of transcribing a homunculus into an umbric servitor. What is man-made has its patterns and is known to be man-made. You can charge a servitor with hatred, love, emotions, feelings, instincts and intellectual patterns and release it to act on a particular person, collectively, or connect it to a particular idea or cyber-ego (e.g. Facebook) in the eighth sphere. It can be a virus that sells itself or a separate entity that is only responsible for a certain type of task. To learn how to successfully program a servitor, you must have a robust mind that is experienced and trained to perform such functions, it is not to be taught, but to be learned. It is a good idea to preprogram simple commands into the servitor, such as „return", „locate", „view". Ideally, the servitor is instantly retrievable, but it can be lost, disintegrate, be destroyed, lose its power source, be overtaken, become malformed, or in the worst case become a puppet, be zombified, and be redirected to attack you, the creator.

A servitor is not a magical child. A magical child is either the result of interspecies soul propagation or interbreeding with astral entities. Servitors are mental children: they can be semi-intelligent if you invest parts of your mind in them, or automatons that function like robots. With the idea that you

want to observe your servitor, it is possible to connect with servitors through astral projection. If you have practiced remote viewing (visual imagination that approximates distant places to the true state as if you were seeing them with your own eyes in the same time frame), you can try to use servitors as extra eyes and see things from their perspective, calling up images both when they return and from afar. This is never a perfect representation and there can be a lot of noise in between, but what you see is what you get. In the same way, you can invest your mind in astral projection to connect to a servitor in another dimension and scan the environment with its interface or senses to translate it into sensory data that humans can understand. If you have ever owned your own servitor to fly through the violent thunderstorms of Black Earth, you should know what I mean. Well, the probability of being detected in other places is high. That's why it's a good idea to delegate an external masking being instead of yourself, and a servitor can be wrapped with illusions to further mask him.

As with your own soul, you can incarnate into animals, other humans, or aetheric entities and delegate your spirit, soul, or synthetic creations to sense, control, bind, etc. the target in question. The same is true for a servitor that will incarnate, possess a medium or a particular entity and takes possession of it. You must understand that there is a great difference between a daimon or intelligence taking possession of a mortal human being and a servitor that is a rather uncomplex process that may go through several threads, but is rather cumbersome and simple in its effect.

Genius Loci at finish

Music: Jóhann Jóhannsson, Mandy OST,
LOR3L3I, Otherworldly children.

Place: Bielany District, Warsaw.
Astrological Setting (Morinus):

	Longitude	Latitude	Rectascension	Declination
Asc	18°56'55" ♍	0°00'00"	169°50'26"	4°22'22"
MC	15°25'38" ♊	0°00'00"	74°10'47"	22°38'29"

☉	16°40'50" ♒	0°00'00"	319°08'03"	-15°50'10"
☽	16°41'34" ♌	4°55'35"	140°43'38"	20°31'29"
☿	22°31'34" ♎	- 0°02'43"	294°20'00"	-21°36'03"
♀	12°00'39" ♓	- 1°25'45"	343°57'40"	- 8°22'38"
♂	11°23'30" ♊	2°39'52"	69°26'45"	24°47'06"
♃	6°58'11" ♈	- 1°09'48"	6°51'35"	1°41'52"
♄	26°25'12" ♒	- 1°15'01"	329°05'29"	-13°53'04"
♅	15°01'27" ♉	- 0°20'29"	42°39'51"	16°00'57"
♆	23°44'44" ♓	- 1°10'19"	354°43'22"	- 3°33'35"
♇	28°48'57" ♎	- 2°18'10"	301°27'24"	-22°38'57"
☊R	8°18'35" ♉	0°00'00"	35°56'10"	14°16'30"

1	18°56'55" ♍	0°00'00"	169°50'26"	4°22'22"
2	11°14'47" ♎	0°00'00"	190°20'21"	- 4°26'57"
3	9°56'47" ♏	0°00'00"	217°32'20"	-14°47'48"
10	15°25'38" ♊	0°00'00"	74°10'47"	22°38'29"
11	22°35'02" ♋	0°00'00"	114°23'11"	21°32'48"
12	23°55'59" ♌	0°00'00"	146°14'52"	13°32'34"

Methods in Magick III: Focus

Let me invite you to a great opera omnia. As you read this narrative, allow yourself to expand your perspective to the vastness of the wasteland of the universe, and then focus on individual small examples, for example, a rose unfurling petals in a garden. Please read manifested words as images, concepts, ideas in a magical language that you can invent for yourself, visualized symbols, images, signs, sigils, paintings, photographs. Use your imagination to conjure great landscapes of ideas that are not mere fantasy, but are meant to bridge the land of imaginations with that of platonic ideas. My task is to discipline and order your imagination along this path. I hope you are ready. Let us begin.

In an ideal state, volition moves from action, motive, desire to vision, and vision is realized by action, action produces effects that are solid, tangible or subtle, fleeting. There are three modes here: active volition, which emerges from the illusion of the self-constituting personhood, passive volition, which is a form of reverse mysticism, for after receiving an inspiration, one creates; and joint volition, in which two or more threads converge and create together.

Each event is a flash of energy in a co-dependent, co-emergent world of phenomena, a sequence of such flashes can be called threads, while a sequence of threads is a process of reality. The grammar of these flashes, threads, processes is bound by the objective environment and syntax of physical, chemical, biological, pneumatic, metaphysical and occult laws. Moreover, they have their time, these flashes can be unique, repetitive, sequential, interrupted, occasional, continuous, cyclic, temporary, conventionally immovable or changing.

They have their duration, their beginning, their emergence, their renewal, their maintenance, their decay, their fading, their cessation, termination. I think of them as fields in a topological space that are chaotic in the sense of classical mechanics, like the behavior of the Haley comet interacting with the gravitational pull of Jupiter and Saturn.

It is important to delineate the levels of disorder and organization (entropy). Complete integrability is an maxima of order characterized by a stable and dynamically predictable inclination of the individual sequences, it is a discrete quasiperiodic spectrum. It is characterized by a low perturbation and a stable frequency of unfolding, and it can form whole groups (families) of completely integrable systems.

Under one condition, if we introduce a pertubation, the integrability is destroyed. In Kolmogorov–Arnold–Moser integrability, the degree of disorder is non-zero, the sequences can survive a weak perturbation, while they can be easily deformed, yet they remain continuous and impermeable to other processes. If destroyed by perturbation, it can form another structure.

In complete chaos it can extend over the whole phase space, the events are continuous, but to find a typical sequence is complicated, it loses its physical meaning. We can still try to apply maps and models to describe the statistical properties of such an unstable inclination.

A typical perturbation can lead to both regular and chaotic motions. Renormalization time is a process in which a chaotic system bounces from one statistically describable state to another, and the process in between is significant but difficult to capture.

When assessing the patterns of energy flashes (events), scaling is equally important. When we speak of Ursa Major, we do not confuse a bear, an animal, with the constellation of stars. Not only are they not the same entities, either in name, abstraction, scaling, category, or semantics, but they have a completely different makeup, physically, biologically, etc. Such confusion is, counter-intuitively, a very common mistake when people understand, speak and perceive any cognitive entity that either overlaps, is deflated or inflated with given phenotypes of semantic-semiotic mappings.

In terms of scaling, we should address the discipline of optics and focus. The apperture of the lens can be compared to the ability of concentration, attention span, and determination in operations, while the lenses can be compared to the psychomagic filters and tools of the trade that allow energy to move in certain ways. Rays of light that are reflected, refracted or bent diffracted are synonymous with inspirations from the phenomenal world, the metaphysical world and the occult world. The proper lens system in the apperture is critical to the per-

ception necessary to achieve astral effects. The Egyptians believed that Sia (perception) was of great importance to the success of any magical operation. In this sense, a magician is an artist of perception.

Training of perception is similar to training of focus. It is a method of altering consciousness through a series of gymnosophical, intellectual, spiritual, and performative actions that, in well-organized magicians, function like a control panel and can be combined into multi-threaded processing. A well- trained state should be attainable at will. Drugs usually have only a temporary effect on perception, and neither recreational nor ritual use is advised. A controlled perceptual shift in a sober state is a great tool to call upon, whether in meditation, street magic, or simultaneously with other actions such as talking, walking, or dancing. Each tool has specific conditions and dependencies under which it works.

A simple example is bilocation. One must release one's attachment to the body image and fixed incarnation and try to look at oneself from a different perspective, as if another person were looking at us. Since the astral double and shadow follows the inclination, when these subtle bodies are developed, it will place itself where the will wants it. The standard inhibition in magic is the discouraging fact that „nothing happens" or „we feel nothing". Every tool takes time and training, in this case we must not only use the tool and be skilled in it, but also create and train the tool itself. So the first commitment should be to find out what tools we need and what training we need to acquire them.

To conclude this brief theoretical sketch, I must admit that in a perfect scenario the person is stable, firmly anchored in co-

nventional reality, and does not compensate with magic for the mistakes of his life and the shortcomings of his personality. The key words are: Stability, seriousness, ethos, knowing oneself, knowing where one wants to go, astuteness, intelligence, steadfastness, perseverance, critical thinking, the key practices are: Concentration, focus, a platinum class ego and a strong sense of identity from which one can detach at will, artistry, virtuosity, ingenious devices, mastery of one's mind and body, the physical and basic aspects are: health, care of the body and hygiene, care for one's income, work, a good relationship with other people and no abuse through addictions, destructive passions and the like. At the Oracle of Delphi there were three commandments: Know thyself, everything in moderation, nothing in excess, E (Eta, sun symbol for the god within, the divinity without)

I hope I have provided the intelligent reader with enough clues to experiment and use their own solid tools. After all, only fools are led by the hand and nose in this business, while trying to attain mastery is a long, solitary and deeply reflective, introspective, insightful process.

Methods in Magick IV: Synergetic Projection

Each purposeful magical thought, the voces magicae, the description by execution, leaves a subtle imprint in the environment, on the objects, the bodies, the genius loci and its space, the entities, the souls, and changes the subtle worlds in a minute way. The energy follows the focus, and the fixation and the gaze increase the focus. This concentration can be focused on a single point, distributed on several subjects, or encompass everything. The more it is distributed, the more it gradually diminishes, although the training of increasing concentration on a large sphere of „ten thousand things" should gradually improve concentration on a single point, as should samadhi when all phenomena and „ten thousand things" are dropped on the spot. To explain this phenomenon, one would have to resort to optics and channel-modulated ray theory, psionics and aetheric hologram projection, i.e. the mind projects aetheric vibrations on the wave-function and gives form and synergetic qualities to the hologram, it is similar to the ancient auto-phaneia, or the self-revealing of Gods in which a manifest essence of their totality becomes visible to the Isiac, Eleusiac mystes

and seer. On the other hand, a fixed gaze with a dead stare (as in witchcraft) is inferior to the fixed gaze of a potent mind that has its eyes everywhere.

The trained imagination can produce any miracle, illusion, or subtle-material object of a magician that is superimposed anywhere in the world. We can leave notes on objects, people, places, on skin, on spiritual layers, on „thin air" (I personally like to leave neon-like astral notes in the air), on souls, entities and invisible planes. They are our personal signatures that, along with the art of mnemonics, can recall information in specific detail, leave an „I was here" mark, leave signs for others, or provide information about a specific thing. We can bless, consecrate or curse and desecrate a specific area, place, person, object, etc. I will devote a separate chapter to the making and programming of artifacts, talismans, rings, amulets, scrying stones, black mirrors, etc. With personal effort and with the help of higher deities, middle intelligences and benevolent and malevolent beings.

Any physical object can be charged with corrupted energy, be it the clothes we wear and the median of our emotional and intellectual states associated with our „second skin", be it our body and the resulting posthumous corpse that can have properties that affect us, be it a magical armor and the body of the gods as the carrier of our spirit, be it a tattoo programmed and ritualized with a magical intention on a living person. They work with analogia entiis and not with similia similibus or sympathetic magic.

Sympathetic magic is rather crude and ineffective. To find an analogy and similarity of being, an inner law must be gra-

sped by both, and moreover, proportions and ratios must be synchronized for a given operation and moment. It is not enough to create a voodoo doll of an enemy, it must be properly constructed on the psychomagic level: to bind the right target; to hit the target; to hit the right target where it pleases us, etc. Otherwise, we either resort to ineffective actions, harm ourselves, or inflict harm on a random person. Either way, our intent can often be carried out by a malevolent entity or disarmed by a protective entity, which I will call a co-traveler to our and other magical actions.

We can construct sigils from scratch (sigils), perform various ciphering and masking operations on a sigil, or use visual permutations, glitching, and noise to apply computational „demonology," e.g., take a chaotic oscillator circuit drawing and convert the graphic drawing into sound, then convert the sound into numerical values and bifurcate further. The question of whether it loses its original value and transforms into something else lies in the art of keying, i.e. finding the right patterns in the aetheric realms affected by the translation of mechanical and digital signals from electronic devices into astral causal chains. It is very similar to the art of naturalistic magic, which I prefer as a biomant, but on additional „tech drugs". For naturalistic magic is more effective in high magic and anything pneumatic, while computer magic is more effective in low magic and cyber magic, such as succubae that harvest sexual energy of others and are connected to pornographic exciters, or cause disruptions in information systems. The latter is more effective in the world of manipulating low desires, dreams and hunger, so the world at large of today, the former arts, high ma-

gic is a voice of dissent and liberation of anarchs from modern chaos. In fact, in this way, the gods favor the Anarchs, who would be priest-mages in the past, over the priest-theologians of the present, who would be a slime pit of foul gibberish in the old days.

The noise in the etheric realm is a definite obstacle to getting a meaningful picture and performing the necessary operations. There are many operators and just as many astral background noises generated by the living and the subtle. The art of capturing a pattern and amplifying it to create an effect is an art in itself. As an officer from CIA said in the 1950s when hiring black magicians for dark operations, „Magic sometimes works, radionics always works." Therefore, instead of relying on random hits, some agencies have resorted to technical support, developing computerized psionic cybernetics, psychotronics, regular network-based psychological warfare and social engineering, etc. As for the unhired non-whores, un-prostituted lone wolves, „pirates, invaders, and other insubordinate antichrists," less sophisticated techniques must be developed to survive and pursue their own goals.

Methods in Magick V: Calling and Receiving

From the Chaldean oracles of Julian the Theurgist comes the famous phrase: „Call and you shall receive." What does this verse mean? Is it about getting what we want on a whim? Or is it about calling to perfect ourselves, to elevate ourselves to divinity after receiving the right measure, the right portion of a daimonic essence that will transform us? Is it to lag behind and pray for whimsical things with empty words, or is it to burn out passion in great works and become as impassionate and objective as the deities in great wisdom and arete?

Every call begins with a sending, etymologically this word is related to sowing in the field, in fact a call is a saturnine sowing, because what we want to collect with our scythe is what we sow, a good agricultural professional knows how to take care of his crops, not to spoil or tire the earth, not to abuse the earth, how to take care of the seeds, how to watch the grain grow, how to protect it from spoiling and how to harvest it at the right time, how to preserve the crops, what to share, what to eat, what to sell and how to distribute it so that it lasts for the next years.

Similarly, we do not appeal to the air or to anyone who will listen, but use human logoi to direct the signal to a specific request. The best petitions are selfless, genuine, natural, coming from the depths of the spirit, soul, mind and heart in unison, made in great reverence, poetic rapture, passionate despair, lamentation, hatred and sorrow. The void ones are dull, empty, mere words, superficial.

The strength of human logoi depends on the intensity of the beholder, but their wisdom belongs to moderation and balance. No good gods will refuse a curse or a blessing for a man shattered by fate and plunged from nobility into a great abyss of broken existence, where the soul dances sadly from the ocean of the abyss to the highest of the stars.

The ethereal world may have eyes and ears, whispers, cries and silent thoughts are perceived. Woe to the child of the abyss who returns with a voice thundering through the ethereal worlds, mad or unwise, everything dirty, great, vicious and virtuous is heard.

It is written in the Book of Changes that the words of a wise man still meet with approval 10,000 miles away, while those of a vicious man break off at the end of his tongue. The earth is full of gossip, most of it unwise.

If you want to attract the great ones, you must develop your greatness, otherwise the small ones will listen to you. A monument of life testifies to deep experience, from it words follow the song of the theme, the song follows the beauty, the poetry follows the rapture, herein lies the secret of greatness, that it rises above ordinary people and the wise man follows a mountain which he incorporates little by lit-

tle. The a priori conditions follow the a posteriori, not vice versa.

The call may be a silent thought addressed to a select audience, or it may be sent to anyone who can receive it over the „radio nowhere." It can be a cosmic cry that crawls out of the throat in great pain, a poetic wisdom, a gnosis arretos painted with perfect emptiness.

It can be a summons, evocation, banishment, exorcism, an incantation. There are two modalities here: either you create with your voice, you co-create, you co-inspire, you spread ideas and inspirations that enter the noosphere and are distributed in the aethyrs, that is active ceremonial magic „Here are the dragons".

The other action is supplication, typical of prayers, but prayer is something for the unskilled. A magician should know what he wants to receive, know the scope of the reception and have wisdom and discernment to know what he needs. The Hermetic planetary path begins with working with the Earth spirits, then with the Sun spirits, then with the Moon spirits, the Mercury spirits, the Venus spirits, the Mars spirits, the Jupiter spirits and the Saturnian-Uranian intelligencers in the Egyptian-Hellenic and Chaldean framework.

Knowledge of astrology and the nature of the archons and intelligencers of these planets is of great value, because in Gnostic Hellenism the archons (rulers, the totality of the nature of a particular planet, the autophaneic essence of a planetary nature) were simply a way of testing whether you could absorb the qualities of the planet without being psychomagically torn to pieces. It is not a mere fairy tale, for the intelligencers should

be objectified as independent spirits, not as mere archetypes of which there are myriads and who willingly teach the willing and prepared.

If, for example, we want to develop martial prowess, sagacity, and strength of heart, work with Mars when it comes to exquisite beauty of soul adornment and loving ideas, with Venus when it comes to divine communication, the gift of writing, and speed in the transmission of ideas, with Mercury, if with truth, honesty, justice, lion-like pride — with the Sun, if with delightful sanctity, bliss, calm and easy moderation — with the Moon, if with royal, noble, cultured and civilized qualities — with Jupiter, if with imperial, wise, philosophical qualities — with Saturn. This is a flawed enumeration, but you will grasp it immediately when you begin your work. There is a danger that you will encounter the chthonic aspects of the planets, the key word here is enantiodromia, for they all have their own „hells" or spheres of torment for the little human souls, but there are more things that you can gain from the treasury of Helios, and the gods bestow gifts of inspiration, muses of ingenious breakthrough, even on the ignorant.

There are grimoires with seals that operate with traditions, but these are delicate, there were encyclopedically inclined magicians who called entities only not to bring down their seals, if they managed to win them over to the operation, there are many charlatans who try to emulate them. Therefore, from experience, it is better to make calls in a standard — and safe — operation when the planet is above the horizon, in exaltation, in daylight, possibly the heliacal rising of the planets in the morning is optimal. Planets have their greatest strength when

they are seen, intelligencers are called with greater certainty when they are visible. Nocturnal work, melancholically inclined is of deeper value, as stars have their greater effects when one finds himself in the cosmic cavern.

If you have high intelligence, an open mind and critical judgment, ask for wise things and you will share in the gifts and watch them unfold, over days, weeks, months and years. If you feel discouraged, work on your shape and form, meet the gods halfway. At worst, nothing will happen, but you will gain excellence and artistry, at best you will be helped to stand out as a great person, even louts have been transformed in this way into great orators, skillful rhetors.

Do not hesitate, call often, strengthen the sacred bond, consolidate the ties with the intelligent, until — if fate wills it — they will raise your spirit to the stars. If you ask for insignificant or worldly things, be careful from which corner the answer comes, you can receive them, but only to promote the will of another, these things you can still receive if the fate is right, but not as a goal in itself, but as a by-product of the above operations. It is a joy to see a great man who has rich possessions, power and dominion, fame and nobility, not losing an inch of his being and reverence for men and the gods. It is a pathetic spectacle to watch wretches acquire with the same perishable things through inheritance, fraud, injustice and base methods. So, be forewarned, go!

Methods in Magick VI: Approaches

That the God is no less philosopher than he is prophet appeared to all to come out directly from the exposition which Ammonius gives us of each of his names. He is „Pythian" (The Inquirer) to those who are beginning to learn and to inquire; „Delian" (The Clear One) and „Phanaean" to those who are already getting something clear and a glimmering of the truth; „Ismenian" (The Knowing) to those who possess the knowledge; „Leschenorian" (God of Discourse) when they are in active enjoyment of dialectical and philosophic intercourse. „Now since," he continued, „Philosophy embraces inquiry, wonder, and doubt, it seems natural that most of the things relating to the God should have been hidden away in riddles, and should require some account of their purpose, and an explanation of the cause. For instance, in the case of the undying fire, why the only woods used here are pine for burning and laurel for fumigation; again, why two Fates are here installed, whereas their number is everywhere else taken as three; why no woman is allowed to approach the place of the oracles; questions about the tripod,

> *and the rest. These problems when suggested to persons not altogether wanting in reason and soul, lure them on, and challenge them to inquire, to listen, and to discuss. Look again at those inscriptions, KNOW THYSELF and NOTHING TOO MUCH; how many philosophic inquiries have they provoked! What a multitude of arguments has sprung up out of each, as from a seed! Not one of them I think is more fruitful in this way than the subject of our present inquiry."*

— Plutarch, "E" at Delphi; II; C.W. King (London: George Bell and Sons, 1889)

> *Each piece, or part, of the whole of nature is always merely an approximation to the complete truth, or the complete truth so far as we know it. In fact, everything we know is only some kind of approximation because we know that we do not know all the laws as yet.*

— Robert Feynman, The Feynman lectures on Physics, Volume I.

Moving amidst anomalies, strange events, how not to breathe poetry into the world, this esthetic game. When others barely swim on the surface, the bold dive into the depths to shoot into the unknown space above infinite oceans. Courage, boldness! This world is for the intrepid, where others barely stepped, some of us crossed the deserts to find eerie oases when divinity meets this world, where chaos triumphs and our dust stands like an emperor over this world, until time does not era-

se us and a senile age of dementia will not triumph over genius — this invincible spirit!

Because of the complexity of the systems we can boldly assume that the results of magic are never certain, but only potential, they are not objective, but interrelated. In a given internally coherent system, these potentials can arise when they encounter others. Like a Venn diagram, they are intelligible, but to an extent bound by dynamic, often unpredictable laws — this picture is never static.

We have to be honest, we can not prove the effects of magic, we can not be bothered with effects to prove, and that would be foolish. Some attribute its wealth to industry, others to magical operations, but it is the rational, skeptical and reasonable that should be considered between force circumstances, personal efforts and possibilities. Magic, as a subtle art, can be evaluated either subjectively or intersubjectively. Most magical phenomena cannot be grasped by a linear mind, and the obvious, crude occurrences of insight rarely stabilize to be repeated, hence their non-reproducibility.

It is a delicate art that requires profundity and rigor. It resembles the world of watchmakers or artisans who make porcelain, the delicate art that can arch sublimity, subtlety and storms of black fire in this art. It is a dangerous art that mixes with the invisible worlds, often exposing our minds to combustible, dissociative, psychotic interactions, to quote Confucius, „Keep spirits and gods at a distance," but respect them first and foremost. It is an art that requires close exploration of the territory in which one is acting. It is a determined step of a blind man over an empty abyss to set his foot on an invisible bridge,

and yet we walk as if on solid ground, knowing where we are going and how to avoid the obstacles. We can extract parts of the general laws of magical working, keeping in mind that they are dynamic laws, with many variables and laws that interact and can cancel, accumulate and complement each other.

A versatile magician approaches his activities apophatically, with reason, skepticism and yet positive affirmation, relying on the thyrsus when something works as it should. It is a person who has an infinite arsenal of „I can" but knows that he is operating within a system of limits of phenomena and physical and occult laws that prevent certain actions and limit delusions of grandeur, inflation, idiocy. Such a person knows that regardless of whether his actions produce results, he acts continuously — without stubbornly dwelling on false assumptions, but correcting them and constantly evolving. A magician experiments and gains experience until he skillfully trains operational techniques that prove effective in „winning" the other side to his vision.

The point of understanding is to discover what kind of actions lead to significant effects. The field of action for rituals, prana, ceremonies, meditations, musings, contemplations is the phantastikon of the noema. The effects are always limited by what has been judged superficial, meaningless or ineffective. Often people may wander through the deserts all their lives, often they may dwell in Platonic caves, this is one of the reasons why cognitions and magic are relegated to the phantasms of human imagination, at best to infantile phantasms, from where all approaches and efforts of education are abandoned not even halfway, but before they really begin.

Consciousness and perception are the field of operation of magic, phenomena and illusions are its substance, but they are only a means to achieve goals. The attainment of siddhis or helpful means for their own sake is meaningless unless they are a vehicle for the soul to attain greatness, surpass its own condition, overcome inadequacies, and unite with supernatural essences. It is not a consciousness reduced to psychological effects on one's mind, or a training in neurodivergence, but it interacts with one's modalities, tastes, possibilities and realities. It influences the soul, the mind and the hearts, inspiring ideas and working from behind to foster visions of wonder in people.

Magic is a wise art of perceiving the effects produced in the world of causality in such a way that we philtre out the true patterns of the workings of the magical process by excluding cognitive distortions, fallacies, deceptions, blinding illusions, charlatanry, self-deception, Excluding obscuration — this is a skill of critical thinking and discernment, both in the world and, most importantly, in our own selves, and the greatest deceivers are those who are in a fortress of illusions and delusions — like madmen.

What is a clear, precise, strategic and tactical insight into emergent co-dependent causality is also a commitment, a commitment to spinning one's own networks of causal patterns while preserving one's own perception, sense and reason, ideally detached from the sea of phenomena, passionate, striving for metaphysical objectivity, observing one's own mental processes, mastering perception and cognitive-emotional processes in great balance.

Methods in Magick VII: Scrying, Consecration, Artifact Creation

Have you ever dreamed of creating your own talisman, amulet, or other artifact that performs its function as desired? We know them mostly from games and movies, but it is pop culture that took inspiration from the real things and turned them into consumer fetishes, not the other way around. I would like to share with you some methods that I have used with relative success. I detest charlatans who sell such things to others, they have no value, or at best you have an uncontrollable entity or a messed up focus of the creator of such things. Procure your own best, either high quality jewelry (which does not have to be expensive as long as the materials are right), or make it yourself. Avoid used things unless you know something about the owner. A grandmother's ring or jewelry kept in the family is useful, but you are also working with the owner's energy. Personally, I prefer to order items and catharsise them properly before consecration.

The law is that of synthesis, i.e., correlation of the correct, compatible or complementary dimensional frequency or higher capable of redirecting the entity or energy. The same law applies to excorcisms, about which I will write a separate chapter later. Hence, the correlation of an external entity greater than or similar to the overwhelmed, trapped entity to command it. Another methord is to change the „riverbed" so that the focus directs the entity or energy into the given object. Nature likes to hide, but the notion that „nature hates contradictions" does not apply to the subtle world. Sometimes two opposite polarities can try to magnetize each other, that is, the nature that goes against your innate qualities and ethos can force your mind, emotions and soul to do the same. Especially, if it is envious and jealous, it must try to reflect in you. A contradictory nature oft cannot tolerate superiority, and superiority is defeated by making us similar to the antagonist and making us inferior on its own ground, according to its own rules. Similarly, followers of exclusive religions have to convert others. They abhor the idea that they could be wrong and want everyone to be the same to compensate for their own ineptness to be anything other than a blindfaithed person. Similarly, a homosexual turned tyrant would want everyone to be homosexual in their narcissism that contradicts nature. Laws to destroy excesses and superficialities should be based on the center, on reasonable grounds. Bigotry or extremism of any kind should not be tolerated, least of all you want it to spread and end up affecting you and those close to you. What breaks you absorbs you, you have to fight upright and stand your ground, otherwise you are not like a strong mortal, but depending on how many persons or

entities will try to lure you into theirs, you may end up as a spineless, unstable, hysterical, psychotic, crazy idiot or a scripted extension of another's will. Know yourself! Perfect yourself in wise, responsible individuation!

Consecration was a process of integration into the divine realm by the will of the gods or men themselves. „Consecrated objects were believed to be either divine property or to be in some relationship with God, thus sharing in His supernatural substance and energy" (Thesaurus Cultus et Rituum Antiquorum). Consecration was a transfer of the object into the realm of the deities, for res sacra, dedication are something else, the act was similar to the offering of objects to the divine and the transfer from the profane (touched by men) to the sacred (belonging to the divine).

We can consecrate objects with our own soul by using the prana focus and programming them with intentions according to the syntax of creating servitors. We simply create a procession (from, to) desires, wishes, intentions, motives, a syntax of intellectual-emotional, purely intellectual or purely instinctive vasanized (ethos-influenced) prana and endow it with the object of choice. There are middlepersons of this process, for some external currents, streams, and entities may interact with the process, accidentally or intentionally, to enhance our will, thwart it, or turn it completely against the original intent. One can work directly with such entities to amplify a blessed or cursed object, depending on the purpose. How is it blessed or cursed? Think of it as a set of instructions that set in motion scripts and processes that are read from the „other side" and have their own qualities. A hateful Mars war talisman worn by an

unstable sensitive may cause acute anxiety symptoms or random outbursts of manic behavior in public and cause nasty synchronicities. Moreover, the wearer of such a talisman may combine the energies of his own energy network, soul and mind complexes, and thus be amplified or abused by multiple entities from the other side. In the city we never work in the void, we cannot afford to create impenetrable vaults as in Lhag Thog traditions in Tibet. People carry around a lot of mental garbage, stress, frustration, destructive passions and emotions, nervousness, anxiety, so stabilizing one's mind is extremely important. Entities can bless or curse certain objects out of their own will.

I once consecrated a Saturnine onyx dodecahedron embedded in silver in the burning fire of the Sun and an angeli bonum, a good lady of the other side appeared and kissed it for a blessing. More advanced techniques required study of planetary natures, horary astrology (with reserve), and ceremonial magic, the sigils and seals of particular entities and traditions. The laws and rules of „drawing down the moon" are similar.

The other part is clairvoyance, which almost always involves the capture of an entity or an image of it for preconceived purposes. The nature of the objects used for such purposes, such as the structure of crystals and mirrors and their chemical properties that resonate with a particular dimension, are often found in magical correspondences, but insofar as they are useful, never trust them. After all, they are made by humans and it is a gamble that they will not resist the allure of inaccuracy or downright fantasy and imprecision because they want to accomplish it. For example, John Dee's Enochian Tablet is not proper-

ly deciphered because people forgot that there is a letter Th „Thof" in the Elizabethan alphabet, which messes up the whole gematric cipher used by today's ceremonial magicians working in this tradition. Another example is Sir Isaac Newton, who claimed to have deciphered the Tabula Smaragdina Hermetis. He did not know the language and interpreted it poetically, whereas we now know that it was written in Samarian, a Semitic alphabet, in about the 7th to 6th centuries before modern times, and that it was a curse tablet intended to destroy Egypt. Always test things, you can start with correspondences, but do not be blind.

Scrying is not only a means of imprisonment, divination (e.g. when a being is scried into a black mirror), but also of preservation — of memories, of scenes, magickal knowledge etc. It can also provide a shelter for spirits that are not imprisoned, but can stay in the objects and leave them at will. In this case it is similar to bionic statues and objects where a deity inhabits an image in self-manifestation, it is present and inhabits the statue or withdraws its essence and the object becomes desacralized, i.e. normal, profane.

Powerful artifacts attract attention. I once ordered a lapis lazuli stone embedded in pure silver and consecrated it with sacra drakontes, Aesculapian currents to protect it from malevolent influence. I was safely protected, but the amount of malevolent entities and less friendly shadows gathering around my person and taking possession of random people was tiring, so I threw the ring away into a public WC. Gods be merciful to the person who will find it. Sometimes it is better to use more subtle methods or magically go „naked" and without armor,

this hardens the mind and after a while gains the respect of the other side. Malice and strength that torment you and cannot defeat you, may be won over with patience — dharmic methods. As long as it does not break your nature, you can call it a respectful achievement. But protection, even subtle apotropaic rituals and objects are better in this regard.

Methods in Magick VIII: Vehicle of Heathenism: Homoiosis Theo, Theion Ergon

Extracting a pattern from the living universe in its magnificent form, taking it up and expressing it, turns a fragment of the world-soul into a phenomenal act manifested in the generative world of matter. Between the great divine and terrestrial labours there are manifold mediums that hold the Hecatean keys of perception, consciousness, and transformation of the animalistic human soul into an astralistic pneuma. Hierarchies and boundary points are merely a model of something complete to make it more tangible to human symbolic-systemic thought. Gods do not contradict nature, they make it their own. By invoking a power, an idea, a force, a god or goddess, we seek to lease their power to our ethos, our daimon, to impress upon our soul an ability, an idea, a potency. The only goal is to transform ourselves into something that agrees with the power we invoke. „What we eat is what we become", this refers

to all kinds of food, aesthetic, intellectual, physical, soulful, magical, performative, artistic, political, social and so on.

To perform this operation, we need a point of reference, a coordinate system for events and insights, a guide for orientation and arete, clearly — we need a map that we have acquired through experience, knowledge and life. The map is a projection of our daimon and it sets the plan for our further development, it unfolds along the way. How are we to proceed without clues? How are we to transform without knowing what we want to become, except through automatisms that pull us into destinies and events like puppets on the strings of emotions, desires and rash decisions, directing our time and effort in the wrong quarter? Sometimes I sketch schemes at various points in life to reevaluate my path, reflect on it, and recall long-forgotten memories, sensations, dreams, insights, visions, events, emotions, and feelings.

First, we need an object to inspire us, and like mystics, we make ourselves receptive to what it has to convey. Every object has its perspective, and as an Aghori knows, even faeces, blood, and decaying cadavers have something to teach us-to take an extreme example. This means that if we want to work with the solar energies, we must become the sun in trance, in performance, in meditation, in contemplation. When I close my eyes and stare at the sun for a brief moment (with my eyes closed, otherwise you will be blind for the rest of your life), I am exchanging perspective and intelligence with an object that physics considers a rather volatile but „inanimate" object. Its intelligence is hyperionic in hypostasis, that is, interpreted by the intelligible, intellectual apparatus of man, it is superbly

alive, superbly divine, and supremely fierce and majestic, standing as a temple of truth and honesty. The reification of the sun in the figures of antiquity, be it Aion, Helios, Zervan-Akarana, is not naivety, but an attempt to allegorize the sun in order to bionize its high intellect in representative human form.

The iconoclasts hated the idea, they wanted a monotheistic, abstract God, and made short work of heathen symbols. They destroyed the balanced path between the supreme divine and a chain of mediums, symbols, forces, powers, masks of the divine in all their freedom, autonomy and unity. In Jungian terms, the introjection of the Divine as gods is wiser than a unified force, the step through the abyss is easier than with a gigantic void in front of us. Monotheism asserts that „here are men, there, beyond the void, is God." Symbolically speaking, the mediums of the multitudes, ordered in hermetic beauty, lead steadily to divinity, not just as symbols, but as living gods — do not make them demons or archetypes, as some have tried! Even if you want to go deep into the bowels of what they are made of — you will find a void of dharmas and exclude yourself from the process of participation.

We can exchange perspective with any object to approach its perspective, to rent its essence and acquire a part of it. This is an ad hoc scenario. But what if we want the intelligence of the planets to cooperate with us and shape our minds, hearts and souls? Please note that I use the term intelligencers for spiritual entities of a certain sphere, planetary and stellar, millions and millions of spirits are waiting! Somehow I have a faint, sad impression of human souls in chains, I dare to quote William Blake:

"The millions of spirits immortal were bound in the ruins
of sulphur heaven
To wander enslaved; black, depressed in dark ignorance,
kept in awe with the whip,
To worship terrors, bred from the blood of revenge and
breath of desire,
In beastial forms, or more terrible men, till the dawn
of our peaceful morning,
Till dawn, till morning, till the breaking of clouds,
and swelling of winds, and the universal voice,
Till man raise his darkened limbs out of the caves of night,
his eyes and his heart
Expand. Where is space? Where O sun is thy dwelling?
where thy tent, O faint slumberous Moon?
(...)"

— William Blake, French Revolution (1791)

Intelligencers polish, shape and carve in ethos, mind and soul, they shape us if we are willing to cooperate. The results are tremendously impressive in months, years. Work with the Saturn energies for seven years, and if you come through the great ordeal unscathed, you will attain a disciplined, systemic, cruel, deadly witty, versatile, somewhat vicious sense of humor, if not dead and ruined. Work another seven years, if you survive, and you will refine yourself into noble gold of great intrinsic value at best, or drown in mélancolie noire and obscene vulgarities at worst. Saturn is almost a sure way to the grave, with Mercury my inner trickster somehow begins to ask a question, „Will you

survive or will I get rid of a competitor in the easiest way possible?" I leave it to others to come out with such notions and leave me far behind, I have to deal with the bitterness myself — that's my problem. But first you must learn to rise above yourself. I am a master upon myself and need no other after years of confrontations (although contested by swine that deal with their opinions or preferences, a grand „nay" to me, are like yesterday's farts upon the morose winds) and if you can find a mentor to guide you — all the better. But if in his arrogance he makes you a slave in a guru-like relationship, you should look elsewhere. Mastery goes with intellectual humility, arrogance with intolerance of fools, but the latter are never good teachers. Personally, I prefer to write because I know my limits of mischief. I would quickly become a charlatan if I extended myself to larger groups. Manipulative charlatans quickly forget their inner truth and follow ugly things. Remindeth thus, carry on!

Methods in Magick IX: Theion Ergon and Homoiosis Theio

As with mastering a language, one must acquire the vocabulary, grammar, usage, cultural and situational context, style, circumstances, and relational skills to use the language fluently. Of course, we never wait to master a language until we use it; we learn it as we perform it.

Similarly with any form of craft or art, including magic. This method in magic will try to explain how we can raise our individuation to a high threshold and surpass our Daimon to make him more effective in high magic actions. This is an immediate requirement, because the law of pitch is necessary in order to be in harmony with the worlds with which we wish to act. To give a rough example: If an ordinary person, shouts something to a mass of people, he will be mocked and ridiculed, but put him in a charismatic leadership position and they will weigh his words and most likely he will even be praised for the same utterances! Similarly, if we do not excel in anything, if we do not rise to greatness, our words will carry little weight

with the „other side". If we have proven ourselves with words and our name is carried by ancient stories and legends, we will have an agreeable influence as long as it is wise and solid. The other side is intelligent to a much greater degree than mortal man can comprehend. It does not need a brain and senses to think, register and feel, it is a completely different kind of intelligence and uses different interfaces, and they can use the human mind, senses and emotions at will when necessary.

So, to impress something, we have to take a likeness or superiority in ourselves and act it out! It is a hard task to learn how to develop an inner value, an inner truth, which is objectively confirmed by the other side and the heavenly worlds. Here there are no lies, no falsities, what is subjectively true can be objectively false, what is subjectively false can be objectively true, we cannot lie to the universe, and if our subjective truths and untruths coincide with their objective counterparts, then welcome to the land of notions beyond the imagination! Here you begin to know yourself, to form yourself, to carve the matter of your wholeness! Homoiosis Theio is incorporating an ancient concept of virtue, very similar to the way siddhi (powers) are acquired in Eastern yogas. Virtue is like a Platonic idea, it is a high order from which you derive behaviour, feelings and experiences that correlate with the measure of your individuation, ethos and nature. It needs to be trained and comprehended.

Can an „evil" person be virtuous? Of course, he can even misdirect his virtue. An excellent charismatic rhethor can use the art of „bene discendi" for a malevolent purpose. Just as high intelligence and reason can have horrific effects on society if

used for a blind, erroneous, foolish, or malicious purpose. Instead of thinking of „good" and „evil," we can think about nature and its karman, inclinations. These are diverse and do not fit into such simple Manichean categories; we can further classify these natures into a societal „right or wrong" based on the premise that what preserves a certain healthy order in which people can flourish is „right" and the opposite, instigating chaos and discord, death and destruction is „wrong." What is „right" and what is „wrong" should be derived from insight and deep reason, calculating patterns in causality, supported by ethical rulership over our minds and emotions. A simpleton's „right" and „wrong" is always flawed and short-sighted, and if a simpleton were to create laws, we would all begin to destroy each other, hate each other, and relegate justice and jurisprudence to hell, revenge, lynching, and resentment. Namely, all the instincts of justice that are not institutionally regulated, that come out when justice fails, when people do not trust the courts and judges, when we do not experience justice.

Homoiosis Theio learns from philosophia naturalis, from philosophia humanis and philosophia divina, with „ecce homo", a humanity in the center. What can we learn from nature, from human beings and from the gods to become mortals with a stable, perfected, beautiful ethos? How should we implement this in our daimon? We do not need to be demigods to perform high magic, we just need to defend, strengthen, perfect and develop our nature, under close observation of the deities. Defend to avoid tartarism and bestiality, strengthen to accentuate, understand and amplify, perfect to have guidance and round out our alchemical works, progress because life ates a standstill and

it is relatively short for a mortal to achieve any form close to excellence. We often have a sense of virtue, but when asked what it is, we do not know how to explain it. We behave in certain ways because we were taught to, but that is a socialized, automatic behavior. The first step to integrating virtues is to question our behavior and figure out what might be good about it. Then we extend our behavior to others, exchange perspectives, and try to understand them so that we have a reasonable reason to try to imitate and absorb them in a reasonable way, i.e., to integrate them just like the language we use in everyday life.

Theion Ergon is another case, namely when we are perceived, that is, when our homoiosis Theio is recognized by the spirits, the intelligencers, the Gods, and we receive their permission and blessing to proceed with the acts of high magic. Here it is worth to decide what is our duty. Is it a priestly duty to work for humanity as a Magoi, is it a royal duty to work behind the backs of politicians and societies and pursue goals to catalyze Heaven into the actions, arts and inspirations in the minds, hearts and souls of people without violating their will? Is it a wise duty to retire from the world as an intelligencer and commit in his daimon to engage posthumously in the world, from the assigned sphere and star? They all hold dangers and pitfalls that can quickly pull the rug out from under us, but there are also great achievements and wondrous miracles that are worthy and splendid as long as our nature can resist pride, attachment, inflation and delusions of grandeur. The best approach is „oh, this and that," when we appropriate something from our work, it captivates us. The best works are the bypro-

ducts of excellent work and conduct, they are never claimed as possessions. We just do our work and live our lives, what else is there?

Methods in Magick X: Proportions and Ratios

To draw order from a world of apparent chaos, we must recognize patterns. We must arrange these newly found patterns into proportions and intelligible, reciprocal relationships, frames of reference, and points to each other in order to arrive at any hermetic science at all. Normally, this pattern recognition is innate and readily available to us. Let us take the example of face recognition without getting into the neurocognitive aspects. The face is an external principle of our identity. When it is damaged, our fleshly identity can suffer, whether it is somber, grimacing, silent, or cheerful, vividly representing the character's movements. Its gestures and expressions represent ideas, emotions and feelings. The sculpture of our face represents traumas, dreams and reflections, rawness, roughness or a carefree, easy-going life. We can call the sum of facial expressions a general tendency, or let us put it this way, the accumulation of tendencies of facial expressions over time is directly proportional to a general inclination, if it really represents the inner states and masks, a manifest karman of that person.

The faces we encounter, the faces we forget, our loved and hated faces, it's like a great Greek theater of masks, so where is the essential personality? The Greek theater constructed identities through masks, and the masks we wear consciously, learned or unconsciously, are a social game of appearances. The Greek theater was honest, the actor did not grow into the role, but delegated his skill to a mask and acting. The most essential appearance by which we recognize our spirit is our face. I once saw the most beautiful face in the world on a starry night. It was the face of my old love whose spirit was consecrated to the Magna Mater, it instilled awe and wonder, sorrow and transience in my wretched, mortal mind, moved my old, dead heart to a form of semblance feeling. When I caught sight of it in the starry night, I turned my face away, I could not bear the pain of loss and longing, for somehow I knew there would be no happy ending in this story, either in life or posthumously.

Let me hurriedly explain why I have organized a short declamation on faces. Because the patterns of our identity resemble the patterns of daimons or inner values, worth and spirits, because between known and unknown faces we choose proportions of relations and ratios of beautiful and ugly, of qualitative and quantitative. We are all somehow in relationship to the world and to ourselves, and in the end the finger points to the universe, suspended in a direct question, „Why?" points back to us and asks „How?".

All hermetic approaches to high magic must recognize proportions and ratios and extract order from apparent chaos. „Every model is wrong, but it is useful" — wrote George Box; „The map is not the territory" — wrote Count Korzybski; Ne-

vertheless, models and maps are necessary, and those that work approach our success as we bite through false ideas and delusions to arrive at diamonds of insight and experience-saturated, reasonably derived knowledge.

The open model of a hypothetical inductive-deductive method is a way to test hypotheses supported by the hermeneutic-heuristic model of imagination, the imagination supported by the knowledge of the sciences to prevent ideas that are intuitively correct but generally unfounded. How does this apply to high magic and metaphysics? Let us begin with an example.

We begin with the axiom „there are gods." What are the gods? We back this up with the Iamblichean argument that „gods are incorporeal, objective, and dispassionate, that they are in everything, and that they can be omnipresent." We continue the argument that „there are realms of entropy and gradation, and that the World is neither symmetrical nor chaotic, but at some level is unitary and indivisible." We have three hypotheses that we are trying to prove, the patterns that we need to order.

Let us start with the first one and assume conversely that „there are no gods". From a realist point of view and a materialist worldview, there are no gods, because a materialist has not seen, touched or experienced any gods, his model collapses in his worldview. If he sees an autophanic manifestation of a god or if a god avatarizes his body, he can further declare, „This is a delusion, a hallucination, I am going crazy." If he was religious in his childhood, he can retreat into religion as the nearest known explanatory atavism, like a frightened animal saying, „I am possessed, something is wrong".

Experience is everything, no one will convince anyone that gods exist, unless they have their own idea, conception or experience of them, blind faith is simply put, plain ignorant. All theologies derive from the axiom that „gods exist". A materialist may brush all that off and go about his life, convinced that he is dealing with a fantasy. And yet we are dealing with people who acknowledge the existence of gods who have experienced them, seen them, or been inspired to believe in them. And now the second argument: how do we know that gods are „objective, impassionate, and in everything?" Since the scale between unity and difference, order and chaos is a gradation, we can assume that more unified forces in the universe are directly proportionally extended, so that what is extended, like space, must necessarily be objective and profound. The more diverse the forces are, the more subjective, quarrelsome and combative they become. They are incorporeal, so they are not subject to the passions, the instincts of the generative biological world, but neither do they contradict it.

It is a different vantage point of perspective and perception, and we can't exchange perspectives with daimons and Gods, until we become them. When space and objectivity are connected with incorporeality, they can be omnipresent, there is no „above and below" here, there is only the right or deceived perception, perceive in the right way and you will see gods, perceive in a distracted, strongly materialistic way and you will see only what is in front of you. How is it that a girl in the USA summons Hecate and another in Greece, Athens, does the same and when they are successful, the delegated masks of power called „Hecate" appear to support their operation? This is because

they are invoking a manifestation of a reflection of this goddess who is omnipresent as a force in their domain. Reminds me of the title of Campbell's books „Masks of God", well — E Pluribus Unum.

As you see, we have a pattern, we establish certain proportions and try to explain them, then we experiment with them to reach conclusions. Similarly, we can encode certain laws in symbols, in sigilia, in rectified concepts and usee them as signs of condensed experiences that we can manipulate and play with finesse. In this way we build our own library of a Glass Bead Game that we can operate on mental, astral, pneumatic and artistic-intellectual levels with high degree of success.

Methods in Magick XI: Ars Memorativa

The very evil that wants to deprive us of true, beautiful, just, good and right memories accordant with Aletheia is the very evil that masters us through deceit, ignorance, stupidity, blindness and indoctrination. It hinders the acquisition of true memories that resonate with realizations and hard-won skills and sports false ones, ruining our works. It makes us forget what is true and splendid, and makes us remember what is false, commanding our minds and hearts to the dictate of that ugly crone — forgetfulness and that malicious and envious greybeard — delusion. May Mnemosyne stand triumphant!

> *You will find in the halls of Hades a spring on the left,*
> *and standing by it, a glowing white cypress tree;*
> *Do not approach this spring at all.*
> *You will find the other, from the lake of Memory,*
> *refreshing water flowing forth. But guardians are nearby.*
> *Say: "I am the child of Earth and starry Heaven;*
> *But my race is heavenly; and this you know yourselves.*
> *But I am parched with thirst and I perish; but give me quickly*

refreshing water flowing forth from the lake of Memory."
And then they will give you to drink from the divine spring,
And then you will celebrate? [the rites? with] the heroes.
This [is the? … of Memory, when you are about] to die..
?write this? … …].?? shadow covering around

— Gold Tablet from Thurii, „Orphic" Gold Tablets and Greek Religion: Further along the Path. 2014. Place of publication not identified: Cambridge Univ Press., p.5

Today, not many of us have the proper focus, duration of concentration, time, and resources to train in the Renaissance Ars Memorativa, as propagated by Giordano Bruno, for example. For more information on the history of the art of memory, I would recommend Frances Yates (Yates Frances A. 1966. The Art of Memory. Chicago: University of Chicago Press). The imagination of many people is weakened by weapons of mass distraction and a constant replacement of their phantastikon with pop culture stimuli and other superficial things that can hardly be called an adornment of their minds, hearts, souls, daimons, and genii.

How can we save our memories, how can we maintain them? After all, they are the key to maintaining the arsenal, performance and defence of any working magician. Without memory, we forget our tools, our purpose, our vision, and ourselves. Without memory, we become prisoners of the present, and the beauties of the ethereal worlds elude our perception and our eyes. Lest we forget! There are many plans aimed at depriving people, and especially the Magoi, of their operati-

ve memory, which is crucial for the maintenance of their work. Sometimes this is associated with indoctrination, because a person without memory is easy to influence and brainwash with the most heinous deceptions! Let us remember that in the Orphic mysteries Aletheia, the truth, is synonymous with non-forgetfulness (A-lethe). It is the heroic souls who remember the immortal and divine worlds and never give up the revelations (epiphanies, apocalypses) of the treasuries of Isis, the joy of the true philosophers.

How can we remember? We can make notes in space, on objects, notes inscribed on our thoughts, our soul, our mental-emotional fields, creating a whole network of memory nodes that we can recall when necessary. To remember everything at once is an impossibility in mortal life, it would be a curse! This blessing comes with death and immortality, embodiment — if our Herculean ways lead to this total memory, then we are in truth in possession of all our universal memories surpassing our single Earthly life, when this gift is bestowed upon us! And yet in life, in order to progress in the alchemical toils and work in Homoiosis Theio and Theion Ergon, we must create our own mnemonic web and masterfully weave it so that none of it can be torn, none of it — unwoven. Here we play the spinners of destinies, resembling the Moires. It is the fates of our memory that we weave together and maintain to make battle of the Thyrsian splendor.

Short is the memory of mankind, short the memory of the masses mercilessly exploited by their masters, short the memory of the masters and the history of their elevation! Short is the memory of the horrors and miseries of their history! Shards

of the dead catch the echo of long lost events, even the living confuse their long lost loves with events that no longer captivate their hearts. Perhaps it is better that way! For total recollection in a mortal life is total horror, to relate all memories with their emotional burden to a single point in life is a terrible ceremony of the best and worst, the deeper the life lived, the nobler the pains and raptures, the greater the dangers of crossing the threshold of what is bearable for a mortal! Do not let me use double standards if I think that it is better not to remember for some people, because the experience should be dissolved in the fusion of pain and awe, of sufferings and joys, to find a wisdom in the moderate understanding!

Back to the topic!

Memories in occult understanding are synergistic information in an enthropic synthony held in a topological space that are places in a spatio-temporal continuum with all the threads attached to it — dimensional, ontological, magical, etc. Memories are also a hierarchy of rationed events distributed in consciousness and in the memory of the mind, both as „ghosts of the mental sphere" processed by the brain in short and long term memories, but retrievable from the matching astral spheres and not just distributed in the neural networks.

Think of how difficult it is to remember what we did yesterday at 1:33 p.m., what was our thought, emotion, feeling, mindset, worldview, what did the jumping monkey of our mind come up with? What state were we in? It is much easier to grasp the place we were in, the people we were talking to, what we were seeing, than what we were thinking about. Depending on our aptitude for certain senses, including the „extrasenso-

ry" (extrasensory senses are senses that go beyond the accepted ones, but retain the qualities of senses), we can remember sounds, visions, scents, smells, abstract ideas, force fields, energy spheres, magnetic phenomena, signs of entities, sigils, signs and symbols. Someone with a photographic memory and developed astral vision and second sight will find it easier to remember landscapes than thoughts or sounds, but the point is to master all synergistic imprints to the point where we remember not only what we focused on, but all environments and stimuli that we can reconstruct from scratch. With training comes mastery, master the craft, and everything else will follow!

The first idea is remembering, the Aristotelian method of remembering. We put a „hook", an „engram" or a „coex" (condensed experience) in our memory at a certain time and place, and then recall a few hours later what the „hook" contained, the places, the sounds, the chatter, the thoughts, all of it! The hook works like an „astral note" and is a mnemonic device filtered through a particular perspective or reality tunnel. Any event can be viewed from many perspectives and often it sheds more light on different models to extract more valid information that can be used to develop better magical tools.

We can not remember everything at once, so we have to consciously and selectively choose what to take in and remember. Here the guide is both ethos and esthetics, what is useful and what is superficial, what helps our development and what hinders it. What good is it to remember that a dog barked in the park? But it is useful to remember that a garden spirit acknowledged our presence, it is useful to remember that we met our great love in such and such a place, it is useful to re-

member that a certain ceremony was performed there and then. We should remember not only important things but also useful things. If you clutter your mind with dull or foolish knowledge and gossip, it does not pave the way for excellence.

So we go about binding spatiotemporal memories in this way, and by binding we narrow down the search criteria when we need to remember something. We can leave astral notes around people, places and objects, make them float in the air, some undead shadow witches write on the living skin of people to communicate precise information, true or false, to the shadows and the dead. The language of shadows and gestures is a separate chapter. In this way, information can be gathered or left behind. Notes are a form of magical mnemonics that we can use to remember important things about certain places and events. We can even leave notes in imaginary realities, dimensions, realities and places if we choose to do so.

In secret I tell you that I call upon the goddess Mnemosyne to preserve my memories, and that in a secret place, a field, a temple in the stars, I make backups of my memories, well encrypted and secured so that no outsider can access them. Methods to encrypt and cloak will be next. Thank you!

Methods in Magick XII: Ciphering, stealth techniques and cloaking

"Once we came and went as we please, now we come, and need to escape the prisons, to ever attain liberation"

Virya (energy) goes where the dhi (mind) goes. I will use this Dhi-Virya link to avoid „Prana" and „Kundalini" as this would be inaccurate in this context. I want to focus exclusively on the mental sphere and thought forms, which, properly used, organized, visualized, mentated, cogitated, proportioned, rationed, and energized (subtly materialized), are useful in many magical operations, depending on the potency and talent of the observer.

Surveillance is a big thing in human society, and on the „other side", the surveillance of thoughts, the detection of anomalies and „illegal magic" on Earth, or any form of circumvention of the „allowed" by the transcending, transgressive, unauthorized magicians, anarchs of the modern world is a red flag to pacify such an individual, deprive him of memories and abi-

lities, and in the worst case eliminate him. By whom? By the individuals who govern the system that authorizes and registers the technological or aethyr grid, that is, the distributed geomagnetic field complementary with the bioelectromagnetic component of the human being and the pneumatic-ophitic (soul) component of the human animal.

The „God Complex" did not come out of nowhere, but was created by those whose intention was to control the resources of human minds, hearts and souls. As far as I know, there are three vertical spheres up to the stratosphere with horizontally distributed power centers on the geomagnetic grid, all of which contain illusory „sources," „heavens," and so on.

Once controlled, you can fill them with anything — religion, ideology, beliefs, science, etc. Sources are programmed „dogs on a leash" that say what they are programmed to say. If you stuff them with Judeo-Christian belief systems, that's exactly what you'll get. That does not mean they are true, it just means that is the content they are programmed to spread to hide all other possibilities of liberation. It also does not mean that the network is completely dominated by the Judeo-Christian faith. It means that they are in the majority and therefore it takes a strong and steady persevering spirit, bullshit-proof and carrying its inner truth like an immovable diamond, to escape the inhibiting beliefs and engage in magical and spiritual practices veritably if one rejects their forcible conversion, their wallowing in guilt and shame, and their civilization-preprogrammed architectures of meanings and beliefs and fake „miracles" and „burning-hearts", „crowns of thorns" and other pseudo-„thaumaturgic" incentive trips for fools. Per-

sonally, I prefer what I received from Gods, and Judeo-Christian bigots never bought me, nor the gifts that ignorance of darkness had to offer.

To leave the ionosphere, one needs a well-developed pneumatic component; to reach the extralunar and planetary spheres, stars, one needs a vehicle provided by the gods. Crossing the abyss and drinking the ambrosia of the gods is a descent below the zones of control, a transformation of the spirit and a preparation for ascension bypassing the honey trap of the earth, becoming the star-born. The descent into the abyssal zones brings with it a trick. Hell is breathing down your neck and trying to keep you there. Escaping psychiatry if you take a wrong step borders on a miracle, not committing a crime and being under the influence of malignant possessions if you are loyal to the Solar Forces depends on the strength of character and the counter-influence of helpful deities. In other words, you will not make many friends on Earth because you committed a prison break. From the point of view of the innocent prisoner, it is innocent; from the point of view of the guards, it is a capital crime to become a minor demigod on earth because of the transformation that comes with the Eleusian initiation, which has been clearly forbidden for centuries and is transgressed only from time to time.

From the point of view of human souls, it is a honey trap, because everything within the triregnum (three spheres or kingdoms of heaven on Earth, a forest of pleasant illusions to keep the imprisoned souls happy) is vulnerable to rebirth on Earth, because the times on Earth continue mercilessly linear — and it does not get better.

The question now is: How do you get away with your secret operations without being discovered?

Ciphering is a method of disguising and camouflaging the intention, deed, performance, thought, visualization, materialization, evocation, invocation, incarnation, broadcasting, emanation, reception, invocation, action, and effect in such a way that no unauthorized person can gain access to the information contained therein, apart from the intended recipient or effect. It is a way of modulating the mind to put all this in incomprehensible languages that cannot be understood by unauthorized persons or persons who are interested in it. Human languages are easily deciphered, so what I write or think in words is immediately overtaken by any being who can understand human languages. Mentalese is a language of ideas and a separate tool to be mastered. Encapsulation of mentalese language in further layers of ciphers and codes during ritual practice requires practice.

Encapsulated ciphers can still be cracked unless we use „quantum ciphering", i.e. where the information changes in the opposite direction and mutates into meaningless strings, and only the one who has a unique key is able to receive it only once and execute the commands, requests, disposing of both information and keys. Cloaking techniques and camouflage are first about making our operation invisible, or we create deceptions and illusions that we are doing something else to make the action of transmitting information invisible to the intruders, and furthermore present illusory data and fake tokens that are mistaken for real information in the process of camouflage. The more sophisticated the deceptions we create, the better. Ultimately,

we can assume that the higher thresholds of united executive the information is sent to, the easier it will be partially „omnisciently" decoded and we will escape detection by low-threshold levels.

The good thing is that sometimes we can play with our cards face up, but this risks spoiling our work, overtaking it and undoing all our efforts. The occult means „hidden", it is a sacred science, not a card game, but a game with sophisticated and advanced rules that change according to the setting, person, aethyrical and astral environment, genius loci and environment, time and space.

Methods in Magick XIII: Qi, Ki, Chi and Vhri

There are hidden senses of which not many people are aware. They are well known in birds, for example, magneto-receptivity, which helps them navigate, or electro-receptivity in sharks. Some people sense biomagnetism as heat, rare individuals can sense magnetism from both plants, animals, humans, aetheric astral beings, electronic devices and anything that generates such a field. I personally started my practice with an electronic device with a relatively strong magnetic field, namely my laptop. Back in 2007 in a small house in Waun Fawr, Aberystwyth, after several traumatic events, I noticed that I could sense a strong field around my computer and began to experiment with it and train myself in this regard. Soon I was feeling the fields of plants, trees, people, animals, subtle beings and so on. The vulgar practice with a strong magnetic field slowly made me perceive the subtle fields of other subjects. In other words, I became magneto-sensitive. When I experimented with other people by changing the potential and valence of the field in my hand, they felt an intense warmth emanating from my hand, and a lady who had a similar ability confirmed that she could sense magnetism.

Soon I was able to gather this energy from many sources, including electronic devices and appliances (you are dealing with electricity, safety first, unless you want your fragile mortal body fried!) and convert it into bionic fields.

In this regard, I would like to note that Tai Chi, which I have practiced for a while, is one of the least invasive methods of mastering this energy for general health, and that the different figures and poses adopted have different benefits for the management of Qi. Most likely, it is related to the correlation between neural activity and psychomotor attitude, which modulates qi differently in different postures due to flows of this energy. For example, arms stretched upward in a runic algiz posture help gather that energy from the environment. Therefore, the proper way to worship the gods was to stretch out one's arms toward the sky and the stars. Before and during a storm or when the atmosphere is highly ionized, it is easier to gather this energy because qi is related to a well-controlled bioelectromagnetism that is amplified by neural rewiring and directed with willpower and concentration. For a detailed description of how Qi works, I recommend Chinese manuals on the subject.

The main ports of this energy after the activation of qi power through training leading to neurological rewiring are in the hands. Depending on the lateral inclination of the brain (left or right — leaning kundalini vortex, left-handedness or right-handedness), the left hand is the lunar gate and the right hand is the solar gate in right-handed magicians; conversely, the gates are analogously interchangeable in left-handed magicians. Please notice, that I don't mix the conceptual systems of Left-Hand Path and RHP here, which are completely different eso-

teric traditions. In this system, the feet are the grounding. The meridian points in the nervous system are one of these descriptions, and they are often confused with the „chakras" of yoga, which are an emanation of nervous bioelectromagneticity in several points that are not as precisely defined as in your usual „yoga illustration", but are localized according to the organism and function as an „translation" of these neural points generated in the soul. Most importantly, the „chakras" in this sense „are based on the spine, which in ancient Egypt was called the „djet" and from which they radiate to the rest of the body. For this reason, the spines of pharaohs and priests were often kept as artifacts and relics.

I would like to point out a difference between the energy of the mental sphere, i.e. psionism, qi energy or life force and biomagnetism, and the pneuma force or will power of the Ayna zone between the eyebrows. I have already mentioned the Algiz rune. In some manuals of runic magic, the postures are clearly explained as a form of gymnosophy, including sexual gymnosophy, a Nordic yoga. Qi in esoteric Germanic traditions can be compared to the bionic Vhril and is symbolized by the Sowilo rune, Sieg (lightning), or Zeus lightning, or Vajra lightning, if you want to avoid the runosophic connotations with nazism, as lightning during storms is the furious discharge of this force by nature. During experiments I have found that I can transform electromagnetic fields by converting them into bioelectromagnetic fields. What can qi be used for? Balancing qi throughout the body can have health benefits, including faster regeneration, healing and slower aging, keeping the mind mentally sharp for a lifetime. To do this, one must

master and muster the movement of qi throughout the body, and this is done by mere thought. As mentioned in the previous article, Virya (energy) goes where the Dhi (mind) goes with its will. Since the earth has natural deposits of free qi in the atmosphere, which are rarified nowadays — I believe that the fields were denser in ancient times, making miracles such as levitation possible. After mastering qi, it is possible to bend this field, both by creating vortices in the field and by wave discharges, subtle projectiles, focused discharges, externalization of qi, and so on.

Mastery of qi is useful for magical self-control and balance. It is also useful in banishment and exorcism, since almost no subtle entity remains unmoved and does not go berserk when we create a strong discharge against it. Qi can therefore be used as a magical weapon (astral swords, spheres with rotating daggers, whatever) and for defense (amplification of the sahu or soul force and, when destroyed, amplification of the remnants of the life force to create aethyr armor). Life force or qi armor is unfortunately easy to penetrate especially during weakness caused by illness, so other magical substances such as khaibit (black tar substance made from dead souls) are more effective in creating impenetrable armor. Only people who possess a soul and soulcraft can create layers of body armor around themselves. People with slaughtered souls, shadows and soulcrafts like me have to create armor from available resources — the dead souls, demonic substances or pure khaibit et al.

Qi is also responsible for animal magnetism and control functions when combined with willpower. Animals have their instincts and their own will, so it is often difficult to overpower

an animal without an external agency, although after some experiments I was able to break the „will" of birds, swiftly changing the course of their flight, and calm aggressive dogs.

Since humans are more complex animals, it is possible to break their will and force them into submission by magical means, although I consider this unethical. First and foremost, you should use persuasion and wisdom. If you are a skillful rhetor, you can achieve more with ordinary words than with will-bending magic and enticement.

Methods in Magic XIV: Biomagick

> *"We can exterminate the animals but not annihilate them; they withdraw from manifestation to the primal images, perhaps to the stars. The men who explored the moon could not tell that there was life on it, for they brought wasteland along. The earth cleanses itself periodically, new shapes will come thronging. They are heralded by tremendous birth pangs. Then new Prometheuses will be their midwives. Or will we find our way back to the animals after a chain of spiritualizations, as after a sleepless night? Thus, the lamb could return on a higher level, as Capricorn, a sign uniting happiness and power"*

— Jünger Ernst and Joachim Neugroschel. 1993. Eumeswil. New York: Marsilio, p. 248

> *"Evolve, mutate"*

— Discordian motto.

First things first: for lack of competence and formal training, I will not discuss cognitive science, evolutionary developmental neurobiology, or other related disciplines from an academic perspective. This report is about experience codified in experiential knowledge; it is neither para-academic nor pseudoscientific. It does not pretend to be scientific, as it does not follow a rigorous scientific methodology of discovery. It was written to convey certain ideas covered in cybernetics and computational radionics, but without dwelling on those disciplines. It describes fine-tuned, self-induced qi operations, force condensations, installation of modules in the CNS, archaeo-magic, trading with alien intelligences, modern shamanism, and non-intrusive para-operations on the living organism that relate exclusively to the realm of „magic," or magical philosophies and operations that do not conform to the currently accepted paradigm. Of course, if you are gifted in the above disciplines, you can experiment with an additional level presented here, in which I have more talent and intuition than knowledge.

In order to limit the scope of the description of this method, I will not dwell on various variable external influences, including possession by entities, and I will focus exclusively on four aspects of magic used with respect to the nervous system and the organism:

I) Eucrasia of the nervous system influenced by magical means.

II) Dyscrasia of the nervous system, influenced by magical means.

III) Various techniques to amend the nervous system towards eucrasia or dyscrasia.

IV) The extension of the nervous system by extraordinary modules, which would be called subtle mutations:

A) Permanent, i.e., alteration of the organism.

B) Temporary, i.e., modulating the functioning of the organism and the nervous system in order to achieve one's goals, to change or counteract the dyscrasic processes that have a deficient effect on the whole.

The functioning of the nervous system can be influenced by installing the following „modules" in each of its parts, including the functional regions of the brain:

A) Malignant parasites that can affect the eucrasia of the organism.

B) Barrier layers that can block the expression of neuropneumatic expressions of the organism. They may be induced for the purpose of regulation or may be induced externally to control the organism or limit its abilities and skills, for example by malicious agents and competitors.

C) Compulsions that may affect the neuropneumatic expressions of the organism. They can be induced for the purpose of regulation or externally for the purpose of controlling or limiting one's abilities and skills.

D) Biomagnetic modules that reinforce the crasis of the organism.

Depending on the part of the nervous system in which they

are installed, they affect a certain region and cause a certain neurotyping, which affects cognitive, psychomotor, psychosexual, biochemical and electrical regulations of the organism and, to a certain extent, psycho-pneumatic variables.

Furthermore, all these factors can be divided into:

A) Delimitation, weakening or strengthening of the work of existing brain and spinal regions, chemical-electrical expressions of the working organism, without additional information except the volume and intensity of energy. Let us consider this as a „pure type" of interaction.

B) Enrichment with additional information, for example, mixing the nervous systems of snakes or fragments of them with the nervous systems of humans, creating symbiotic relationships or temporary imprints. Here an incompatible nervous system can react violently and override the human nervous system (a maliciously installed „astral imprint" of a woodlouse copied into my spine led to involuntary jerking and spasmodic movements), and mixing with alien nervous systems can have biopsychological effects (one can become more focused, aggressive, weakened, etc.). The law of nature, proportions and measurement: how is a human nervous system measured with the nervous system of a snake, how strong is the mixing of natures and in what proportions (which functional areas of the nervous system are affected).

There are different types of augmentations that can be brought about in the meta-programming of the CNS itself:

A) Focusing qi energy on a specific part of the nervous system, functional brain regions, or the spine to achieve the desired effects. Strengthening or weakening the fields in specific areas to achieve the desired modulations. Maintaining a „fix" in a specific region to maintain it, temporary „fix" in a specific region to counteract malignant disorders of eucrasia. Please note that changing any part of the crasia of a particular organism, and the crasia of each organism differs, affects a whole network of other subcrasias of the whole, so this should be done carefully. The risks are: the development of a disease, the development of madness, the invitation of undesirable influences, the invitation of invading astral parasites, and much more.

B) Copying parts of the nervous system and parts (e.g. venom glands) of other living or extinct animals (recovered from the graveyards of forms) to gain certain subtle abilities by fusing an „astral soul imprint of the functional part of a particular organism" with one's own body and organism to create a subtle magnetic imprint that affects biochemical-electrical modulations in the CNS.

C) Development of certain historical elements of the nervous system (strengthening of archaic or reptilian parts to eliminate emotions and increase toughness) or strengthening of non-existent elements (e.g. Extension of the „osiric" spine, the „dragon" brain, or creation of a typhonic magnetic extended skull that is not bionic but merges with the existing skull and brain to perform additional operations, such as strengthening concentration, discipline, predator-like biopsychological performance, etc.)

D) When you go to the high regions of the daimon or surpass the biolevolutionary aphrodisiac generation and associate

all this with high celestial regions, the optimal state is when a greater nature pulls your nature upward and refines the organism into a divine state of Eucrasia as envisioned in the human-specific blueprint. This is a perfected state and in the land of generation and the ever-changing movements on Earth, it is possible to approach this state, to experience it, but almost never to perpetuate it.

"I like to cite myself, it adds spice to the conversation" — George Bernard Shaw.

Methods in Magick XV: Sex magick and the Venusian armory

Austere, rigorous, and perhaps sexist remarks that do not fit within the framework of „political correctness," but magic as an anarchic discipline has never been politically correct. I should call this chapter: Diary of youth excesses of a middle-aged man.

„Women cannot produce their own inceptive serpents, so they need foolish or willing men for magical operations, otherwise it is a transaction, unless they are impregnated by the currents of magic they work with, solar, chtonic or otherwise, when their souls or shadows grow wings"

„If a woman can teach you nothing in terms of magic, or the transaction does not increase your own abilities and powers, then do not waste your time with her, she will waste your resources and prevent you from further work".

„If everything wants to fuck you, it means that it wants to drain you of sexual energy, if you have mishandled it, if you are an idiot, you will fuck everything instead of using the currents for other work"

„In some cases it is better to get rid of and regulate excess sexual energies, otherwise you will be harassed by demonic bitches".

„A clever sorcerer will use a woman's soul to achieve his goals, a clever witch will bind a foolish man to her to carry out her orders".

„Respect yourself if you have more to achieve in intellectual than in sexual magic, do not waste yourself in ceremonies unworthy of the cause. Fuck quickly when you are young, and then devote yourself to philosophy and the high arts."

The mortal body is a „diamond" among the aphrodisiac animal worlds, a refinery for occult energies and astralistic currents, if it is used consciously and properly. A very important aspect of magic is sexual magic, although the assertion that „all magic is sexual" is a gross offense to every other aspect, which is an equally important part of the whole, harmonious man, woman, alchemical Vir Unus. The time of sex, the genius loci of place, the focused currents from the mental, psionic, and pneumatic spheres, the majority of instincts (normal lust, refined lust, high eroticism), the components of love in proper proportions (eros, philia, agape), the astralistic environment, the

invited intelligencers, the participating entities that intermingle with physicality: e.g. archaic nervous systems produce, atavistic life forms associated with primordial reproduction when sexual control fails and is tied up in the primitive genital regions, resulting in spiders as symbols of female lust, worms, symbols of male lust, a variety of shadow creepy-crawlies, and flesh demons, undead whores whose faces contort in agony as they take possession of our beloved, the dead addicted to sex but unable to find fulfillment without a body, or the purified souls, agathodaimons and gods are a coquettish interplay that forms the starting point for all the other arcana mentioned below. It is of great importance, for example a combination of primordial lust, shadow-centipedes, flesh demons, etc. In conjunction with the operations of the Black Kundalini is an invitation to tremendous failures where foolish actors believe they can achieve something of value. Note that you must first purify the surroundings, control your qi, regulate the flow of serpent energies through the spine, and move them freely through the body if you are to engage in advanced sexual magical practices. Withholding ejaculation during orgasm is not for prolonging your orgasm or making your partner happy — it is a time when you have the most sexual energy and can use it for a specific magical operation.

The tantric winds and female angels, the dakini and yogini incorporeal consorts.

The purpose of these operations is to be elevated to the „realization" or the „bliss" of the soul, in which an advanced yogi

will not shed a single drop of semen. I have failed several times and ejaculated, achieved orgasm rather than transforming the female angeli bonum energy into a state of penetrating understanding and high bliss or ecstasy. The paradigm that angeli bonum and dakinis and vajrayoginis or other retinue of various goddess do not indulge in sexual activities is false — but the purpose is different from animal sex for pleasure or procreation, the purpose is to transcend pleasure and procreation and transform into ecstasy and enlightened, enlightened bliss that enables alchymical marriage, transformation of the soul and spirit and posthumous ascension. Once, during eight months of asceticism, an asura ambushed me and tried to copulate. A fierce red body sat on me, while she was chased away by another deity and screamed with great anger in Hindi, then returned and bit me on the lips as a helpless punishment for scorning her approaches.

Black Kundalini — the Black Sun of hellish naughtiness.

Black Kundalini is the chthonic or khaibitic psycho-sexual substance also found in the demonic and among the dead, in the underworld, in the undercurrents of Seth's tunnels. To awaken this component, initiations in the Thanatos traditions must be performed. I will not go into the details of the operation, but if you successfully offer the djet (the spine) and the body to the priests of Anubis for mummification, in which the brain and vital organs are removed, you pave the way for the priesthoods of Seth to initiate you into the mysteries of death. The crucial part is the „swallowing of the rotten phallus

of Osiris". Please note that the traditions do not „war" with each other as in the mythologies, but each focuses on a different part of the human initiation process. Thus, one may one day experience the double breath of Osiris and the other may participate in the mysteries of Seth, as long as it is well-balanced. The black kundalini, which comes from the underworld or from one's own shadow (khaibit, one of the souls), should be whirled along the spine and merge with the spine of the partner during sexual intercourse. When my partner rode me, she created the form of a deer skull with horns in a black robe, I created a black ram skull, which was later fused into a two-headed entity and charged with ruling over parts of Plutonia or hells. A successful black kundalini operation can produce demonic magical children. Intercourse with succubes usually produces a faceless (no facial features, white) black boy or girl; intercourse with Saturnian vampire females usually produces female shadow offspring. An operation can be botched at any point, as it can create unstable abominations that tend to take possession of either the mage operators or anything they hold on to, connecting to the sexual regions and mixing with the mind. This can drive the infected victim insane with either chthonic diseases, uncontrollable sexual urges that can lead to rape or misconduct, and other mental illnesses.

Baphometic operations: Soul mingling during sexual activities, twin serpent streams.

This operation requires a partner of the opposite sex, where the souls are temporarily exchanged and then merged through

a sexual discharge associated with serpent currents that meet at the Ayna point and intermingle like a double-helix. When they are condensed, a magical aetheric winged hermaphrodite is created, the twin body, twin spirit, twin soul, twin current, twin serpent. The goal is to merge these components in the „domain of the Faun" so that they continue the work with a twin purpose — united — of the lovers who performed the operation.

Sex with shadow witches and the shrouds, or thanatophilic operations.

In some voodoo traditions, the rituals of the shadow witches include inviting the shrouds of the dead to engage in sexual acts. In this case, the offering of semen is like the offering of blood, it animates the dead and allows them to contribute information and skills, to whisper and exchange gestures. You should be aware that the female shroud, when prepared, mimics sexual behaviors — not to be confused with a succubae activity or accidental copulation with a male demon, be careful with demonesses, they like to make men their personal slaves and bitches to „own". Shadow witches can adopt you and incarnate you temporarily, enhancing your abilities and doing their bidding and your will so that both parties are satisfied. I was trained by an Italian Strega in Aberystwyth, Wales. She was seventeen years old when she was burned by the Inquisition and lingered in the shadows for five hundred years, gathering skills, knowledge and expertise, observing mortals. Later she was sent to the stars and appeared in beautiful white and silver robes, wise and benevolent as she was.

Dealing with sexual energy, or how to transform it and get away with it (examples of priests and nuns and mismanaged sexual energies leading to problems, psychosexual aspects).

All stored sexual energy during ascetic rituals and behaviors should be properly managed and transmuted, otherwise it will concentrate in the genital areas and invite succubic attacks, as well as „demonic" activities that create illusions from one's oniric and mental fields. To properly transmute sexual energies, one must alchemize them and master both the flow and change of the type of energy in the human pelvis that is purified and sublimated into bliss. The solar „halo" of saints or masters of the past, yogis and others is the result of an effective rectification of the sexual energies into a solar-intellectual, enlightened activity that creates a continuous flow of the strengthened life force, qi, through the body, centered around the head. The quaternal hermetic halo is visible to the second-sighted and the other side and looks like a solar halo with four flames high in the mountains.

The nervous-muscular-pranic vortexing of the Kundalini.

This is a vulgar technique to drive the serpent energies up the spine to the crown. It is based on sitting and binding and releasing (yogere) the lower parts of the nerve-muscle-joint complex at the base and then creating a Qi-vortex at the base to propel them through the spine and bypass any blockages at the spine. Oftenwise, it produces useless „fart-flyers", because it should be connected with the Kheper, the Mind and the Ayna-spirit to be endowed with intelligence.

Yogic Prana Orgasms and the Golden Body.

The Golden Body is the bliss body after a successful ecstatic Kundalini operation combined with the vertebral and gymnosophical techniques, which is usually preceded by several orgasms without semen discharges or losses. The prerequisites and dependencies of this operation are that it must be guided by a higher, disembodied attendant who enables the birth of the higher consciousness into the world of the gods. The being appears as a solid, bright, golden sphere that illuminates the surroundings and is delegated to the world of the gods.

Methods in Magick XVI: Ordo ab Chao

Often beginners are inundated with esoteric chaos and do not know where to start. I will highlight the necessary prerequisites that will save you a lot of trouble later when you dive deep into magical activities and performances. First, an education in ethos, a coordinate system that leads you to know yourself; second, ethics, a coordinate system that leads you to find in-depth meanings about what is right and what is wrong. Often this is attributed to „common sense", but rest assured that an unexamined „common sense" does not work when you are going through ordeals that can lead to provocations and malignancies that may incline a mind to murders, sexual perversities, aggressive and antisocial behavior, perversities of the mind, bestial tendencies, suicide, self-harm, rape, delusions, insanity, molestation, criminal activities, and all socially unacceptable activities that will quickly incapacitate you and send you into the arms of prisons, fines, and mental hospitals.

Take the Ordre du Temple solaire, Order of the Solar Temple, or OTS, as an example. Were these people a cult? In essence, yes. Did they have good intentions? Essentially, yes. Dealing

with solar energies is an invitation to the forces of darkness and the agents of Typhon, cacodemons who do not care about right or wrong as long as you are eradicated, and in the most cruel way. I am not trying to gloss over these activities, but I have been there too, dodging my worst instincts and impulses while my mind was tortured. It doesn't mean all criminal activities are somehow demon-ridden, it means that when you deal the cards in the right sense, it may be so. Some magicians purposefuly engage in such rites, and they commit crimes as side-kicks to their fiends, become their familiars in the posthumous worlds, but that is not the point here. Let us focus on high magick: „Right talk, right thought, right action" is oftenwise not enough, you must also be resilient, tough, well-volitioned, and protected. You must appease the gods and take apotropaic measures or you are doomed. You just want to get a grip on your mind, your soul, your decision making and judgment process and see how far they get to destroy you, because there are forces out there that abhor realizations, as long as you fool around and dabble in the occult, religion, there is no threat, impotent ignoramuses are left to fend for themselves and because they didn't hit the target, they are ignored by and large, living their lives as if nothing would go in the background. The battle begins when we start to become effective in our performance, knowledge, action, potency, and then you may be robbed of your reputation, your sanity, your friends, your family, one by one. The arsenal of illusions, lies, slander, aversive and hateful methods that can be used against you is endless, the „fixer" is being „fixed". You are here alone with the gods, amidst a host of mortals who can be used against you like mindless dolls, if

you make one wrong move. Friendship is important, loyalty is important, understanding is important, especially when you are working with other mages who are securing the area and supporting you. Solitude is a bitch because you have to fight alone. I did this for years to know all the tricks of the trade, observant and memorizing in survivalism.

Third, an unshakable backbone that has learned from experience to tame chaos and limit it to what is not harmful. Fourth, a well-meaning, serious nature that observes all movements with a keen and intelligent mind. Fifth, a philosophically inclined mind that brings order to chaos.

Most people do not know about ideas, they do not know why they behave in certain ways, they can not do introspection and analysis even at the most basic levels, they do not have knowledge about their being that comes from confrontation and experience. I do not mean superficial descriptions, but methods and contents, what is „freedom", what is „having a vision", what is „will". If you stop for a moment and ask yourself these questions, you will see how difficult it is to talk masterfully about these ideas for more than ten minutes, some talk for ten seconds and then go „ahhh, beeee", without illuminating the knowledge of experience, grasping the point accurately. „Grasp the subject, and the words will follow," as Cato the Elder said. But first you must grab the subject by the heels to rise to phoenix-like understanding. Ideas are one thing; people are another. You must know people, their behavior and social interaction, not superficially like a gossiping market woman, but with insight, with depth, with knowing what they want to say and do, with a „miraculous" precognition and intuition that pene-

trates their innermost dreams, desires, characters, words, and exposes all notions of falsehoods. Wisdom is based on the penetration of causalities and knowledge of essences. Using wisdom involves restraint and eloquence, she knows when to speak and when to be silent. It is a miracle because it is half human, relying on the stages of the above qualities, and half divine, relying on intuition and divine speech inspired by the spirits of Providence.

Let me now explain the aforementioned necessary components that some of us learn by gaining magical experience, and some of us are talented enough to have innately, nurture and raise them to use life experience, educate, socialize and derive operational achievements from them.

Ethos, the character that defines our innate inclinations, is a daimon (like the Socratic daimon or the daimon of Julian the Theurgist, who was an archangel, or that of Sosipatra, who was a goddess) that unfolds with life and circumstance and is of varying quality. Some have the daimon of a demigod, some that of a mortal soul, some that of an angel, some that of a malignant demon. Since there is more freedom in ethos, the daimon is never the same, and we are not born equal in this sense. There is no point in boasting about it until we live up to the nobility that is in our daimon, otherwise we are just elitist snobs who are worse than pigs!

The malignant natures can be overcome and changed, transformed into divine ones, and divine natures can be twisted into malignancy if their ethos is malformed. Ethos derives from daimon and has nothing to do with morality. Morality is relative to the given group upbringing, a concept of humanity defies

morality — and ethos should be measured against humanity and strive to develop and polish the daimon to the best of its ability. How do you define humanity when even Confucius in his „Analects" was careful about it? I would define it as an individuation of a particular ethos and daimon, distinct from any mortal mind and soul, that somehow conforms to objective divine laws in the movement of deification and the soteriological goal of rising above one's nature and molding it into something objectively superior in the eyes of the gods.

How can you „know yourself"? Starting with the „E" in Delphi, which meant that there is a God in you, „everything in moderation, nothing in excess", means that you should courageously explore life and find out what you are made of in confrontation, contradiction, ease and agony, greatness and humiliation. Only then will you arrive at self-reflective proportions that determine your true nature. And only then and only then, when you see the contrasts both between you and the other and between you and any alien nature that is inflicted upon you by possession or tries to violate yours by taking over your mind and body — will you find it unnatural and quickly repel such attempts with the right methods. And if you master absorbing the natures that try to overpower you and that penetrate through your consciousness, you will be as versatile as the ocean. What passes through you and is dominated is your ally, what overpowers — well, you may become subservient to it. Then you will find how divine natures raise your ethos, mind and soul to the highest level without hurting your will, mind and body, how they work true miracles to make possible such blissful changes that can make

you outstanding personalities — suddenly you can become an excellent speaker if you have started such training, a great painter — if you have the workshop, a highly inspired politician — if you are honest and consistent, an able warrior — if you have the combat training. When the will and the effort are there, when the inspiration of the divine arrives, then we surpass mortal understanding, for we draw from that immortal pool, „nothing new under the sun," that people who lived before us have mastered their abilities beyond understanding, polished them posthumously in the great expanses of the spheres and stars, and are ready to bestow them upon us when we call and receive (Chaldean oracles) when we are ready. This readiness means that we are ready to receive in proportion to our openness. There must be fertile soil, the gods do not cast on barren ground, nor on soil whose seeds would do harm and develop misery.

An intelligent, receptive, open, spacious, organized mind gathers experiences, arranges them beautifully and carefully, and lives through them — sometimes at the cost of stability, madness, anomalous experiences that few may survive, but ultimately victorious over them and integrated into our tools and knowledge. Intelligence multiplies intelligence, stoutness multiplies stoutness, as long as you know how to use it, multiply it, and not rest on your laurels. Constant curiosity, solving problems, playing with ideas can turn into a pleasant goal, intellectual hedonistic engineering makes us feel great when we solve a difficult problem, when we overcome a big obstacle. Mental resilience to harm and trauma can be trained, because where there is a will, there is a way.

The hypothetical-inductive-deductive method of magic in a feedback loop is an excellent tool to hermetize experiences. Because any chaos, any information, any experience is just content. When the content is present, we can derive the laws of work that incorporate values, virtues, tools and approaches. No scientific experiment can be done without data and information. None can work in a void where there are no laws to discover and no order to find. This content must be wielded, forged, and strengthened to become armor, shield, and sword. Why the military comparisons? Because magic is a battle that is about divine obligation, duty, mastering dominia. Slaves will never want to rule, and if you let them rule, they will not know what to do with the power either. This is where natures and ethos come in, pigs will want to rule for the sake of status and money, lions to shape the world like magicians, with a vision, reforms, with the inclusive perception that they are integrating the people, the republics, that if they are superior they are integrating with a great view, a vision of something they want to nurture so that it thrives forever. If you are above the masses, integrate them. If you hold your head high but are just a pig, you are an idiot; if you are proud and understand them, derive your pride from your nature and understanding. A magician should be a bit of a philosopher, a bit of a king (autokraton, self-governed), a bit of a warrior.

Everything in the world changes, definitely, you can be sometimes a pig, sometimes a lion, but only ethos, characters that uniquely exhibit high virtues, greatness, excellence of thought and action for the majority of the time, they have such a nature and hold it to their flags, who return to it, no matter what hap-

pens to them from outside or inside, what they have to endure in terms of envy, in terms of petty attacks from people, are highly praiseworthy in the eyes of the gods, they are the true men, women, the true companions of heaven and the rulers of men. Like Giordano Bruno, who „loved this world too much, who loved the truth" and wanted to banish the monster, the Vatican, from the land, his body was destroyed in the flames, but his spirit survived as a great master calling from above.

Methods in Magick XVII: On Evoking Intelligencers & Planetary Embassies

To count the gods, intelligencers and spirits, the genii of the earth and planetary spheres, the luminaries and moons, their octaves, hells and heavens, dimensions and palaces is an almost impossible process. It is like counting the stars in the „Little Prince" by Antoine de Saint-Exupéry by a businessman who thinks he owns them. So if we remember this work, we should remember the lantern-lighter of the „Little Prince" who is a hermit whose work is relentless, but in its futility has a theme that sustains the spectacle. So let me be the lamplighter that starts this new chapter, do ut des. With all due respect, I once tried to calculate the number of spirits that populate the aforementioned worlds, and then concluded that this is a disgrace to my friends. It is another mystery of the sacred, it never ceases to be so, but when it is vulgarized in the human mind — it withdraws, like an aetheric unicorn touched by a mortal human, it disappears; not from the world, but from the mind and soul of the offender who committed the offense.

Oh, you blind minds of mortals, you could participate in this great spectacle if you had not turned your spiritual eye away from the great expanse of the Divine. The gods are not to blame, it is your world and you have made it your own by an act of violence against Pymandrian" rule: „First the Gods, then the world, then your kind". How you make your laws is up to you, the gods will not interfere. It is the continuous rise to the divine that makes a mortal shine. In the golden era of the Wu and Xi in China, for example, the tradition and honor given to the heavens were strong and appreciated by many, but the legendary times are long gone and only a few call with perseverance, although people point out to them, that what they pursue is but a fantasy, little more than a delusion, an eccentricity, though they are blinded and desensitized by the forces that keep such pursuits in check, so that they have a firm grip on human ignorance!

To the point! There are many traditions in a discipline called theurgy by some, which has survived from ancient times through the Middle Ages to modern times. It is practiced by some respected people who have not lost all hope and who work with the spirits, not for personal gain, but to transfer the celestial realms to themselves and to incarnate portions of these essences to resist delusion and broadcast these realization upon the terrestrial stage!

There are many methods to invoke the intelligences, with or without additional amplifiers, be it scents, ointments, certain plants, places with their genius loci, consecrated areas, hours and days, astralistic settings, mediating entities, writings, words, prayers, gnosis arretos, silent speech, spirit languages,

but in the first place — the temple of the gods is within the artifex, artifexa, that is, the only temple of the deities is the magician, the epopteion, the seer, there, there — all the change happens.

I usually use two simple techniques. One is a performative art, a dance offering, a ritual offering, a ceremonial offering, the invocation of an illusion that is a gesture of gratitude to give something of mine to the powers that be. The other is more complex, requiring focused concentration and samadhi-like states that I call „voidwork," pulling myself out of phenomenal states and then focusing my attention on the appropriate spheres and stars that correspond to my intention, sometimes rising from a temple in the stars that I have imagined and built for this very purpose. I can assume that the effect is almost immediate, or it takes a few minutes when the planetary sphere is above the horizon, the astral occult optics of the Arabs and the theory of „rays" is useful here. What we see is what we work with, when invisible, take my word for it, it is either a question of trust or wise faith that is based on reason and structured in a splendid theology. We can combine it with the correct hours and days determined by the planets because respect is given to these traditions, but what is an accurate and true calculation of the correct time and day is another aspect.

For example, when Mars is above in the eighth, divine house, strengthened by constellations and stars that have their own nature and mediated by the Moon and the lunar houses, which are often ignored and should not be, we begin our work! Lunar astrology is often forgotten. Let me remind you of the work of Alexandre Volguine from the 1930s, which is

a good source. We can perform a dance, sing and chant, we can salute the Salian dancers of ancient Rome, we can use all our knowledge for a purpose, we can use gestures of restrained aggression, we can call for warrior skills in the Gigantomachia, warlike patience and wisdom, restraint of choler and aggression, imprint a warlike spirit in the Salian dances that shakes its ancilia, that is perfectly clear and uses aggression rarely, only when necessary, and is resilient and tough most of the time.

Then, then I see a bright red ghost flashing in the sky, or a winged warrior in red, the embassies are greeted, the diplomatic affairs well received! Do not call the embassies if you have no vision and no idea of what you want. Some spirits can be deceivers or tricksters and give you gifts for which you are not prepared to receive. You are at the mercy of the intelligences and it is up to them to decide if they want to work with you. What is of higher intelligence cannot be bound as some idiotes (Gr. Att. — unwise) magicians imagine — it is always free, rather you become the plaything of a demonic intelligence that allows you to shuttle a soul or familiar to fool you into a sense of control and power.

What is important here — do not fall for religion, religion is a slaughterhouse for the freedom of heaven, a blindfolded deception for mortals who do not have sharp enough minds to observe the diversity of nature, religion is an indispensable decoy for knowledge. By this I mean the non-solar religions, the Abrahamic religions — in the case of the latter, realization may be found, but these religions have always fought their mystics, magicians and seers, discarding them as heretics for destruction.

Pater Liber, Mater Victoria, what religions men have created in defiance of Heaven is ignored by the great spheres of the Celestial Mien. Like a lion acting according to its nature, the planetary intelligencers work in harmony with the nature of these planets, not according to the whims of mortals. Get to know the nature, and the purpose will follow. The Iamblichean dictum has thus come true: „Theology, religion and philosophy are all man-made, the eternal gods — never". Do not discard the wisdom that religious traditions convey, do not discard the techniques that they have to offer, but seek wisely and discerningly, both attributes grow with experience. Whenever you encounter religious illusions and impostors, cast them off as veils that seek to blind and cage you. Whenever the truth comes upon you, it is irreligious and gives freely from the treasury of the gods! Make your own religion from the experiences you gather, religere means something that delimits the sacred, hermeneueion is both the act of interpretation and the creation of boundaries. Go now, equipped with this knowledge, and act with reason, beauty, acumen and purpose!

Methods in Magick XVIII: The Glass Bead Game and the Language of Gods

We are soaked in a causative environment of events. Some of them may be visible, catch our attention, some are completely hidden from our perception and understanding. Yet, the general law is that all these events are somehow related causatively, meaning that events co-arise and co-depend on one another. This is a subtle yet profound law permeating the whole of universe. Synchronicities are acausal to the observer, yet they are strictly tied with causality at an a-perceptive level. Thus, they are not a-causal, but a-perceptive. The method proposed here is tied with adjusting the perceptive and a-perceptive networks of psychic events and modifying them consciously as to relate and reconstellate the processes that surround us. Learning a language is tantamount to using it fluently without worrying about the details of the process. All advanced magic is concerned with weaving such silent networks of ideas, visualizing and materializing them, sending them out and receiving them.

Mastering this silent, concentrated language is akin to mastering the „glass bead game." Once we master it, we merely learn new content, new knowledge to make the hermetic game more precise, beautiful and perfect, more objective and veritable. Whether we apply it in magick, or every day life and psychological and intellectual yoga, it may be of use. It is based on grammar of thought, which is utilizing modules of ideas and patterns of the mind to capture some hidden laws via tools of philosophical maths. You can call this method 'ideathics', if you like. Mathematics is a formal discipline and deals with consistent internal objectivity of its language. In contradistinction ideathics if a non-quantifiable conceptual formalisation of thought that like in Chaos Theory creates 'attractors', or 'magnets' that draws certain thought-patterns from the environment nearer to the attractor-structures. I conjured some examples to portray it better:

$$Re = \frac{In(Exp)}{Sc : MSc}$$

Re, Receptivity
In, Psychic inertia
In(Exp), Exposure to content in a state of inertia

Sc: Static Conditioned Experiential and Perceptive State

MSc: Momentary conditioned experiential and perceptive state

Receptivity equals inertia multiplied by exposure divided by conditioned state in proportion to momentary state.

Example I: Our receptivity to an advertisement is related to inertia of focus, and if we are continuously exposed to the advert the absorption is governed by our solid conditioned state (or the most 'continuous, permanent, immaleable' parts of our mind) in proportion to the momentary solid state (the state our mental continuum in its totality is in at every 'flash' of mental events distributed in time).

Example II: Receptivity to a servitor, or a shade of the dead is related to inertia of focus (ignorance/unawareness/indetection/mindlessness), and under exposure we are influenced (absorption) to an extent that our solid conditioned state allows (nature, inlination, character etc.), depending on the strenght of the occurence (exposure) in proportion to our momentary state (under influence/in a given psychological moment).

$$Vo = \frac{Af}{Sc \cdot Aw}$$

Vo, Volition
Af, Active Focus
Sc, Conditioned State
Aw, Awareness
Volition equals Active Focus (mindfulness, simultaneous engagement) in proportion to Receptivity, divided by momentary state multiplied by Awareness.

Example I: Highly focused concentration divided by Receptivity (or the inner psychic millieu and the environment) is divided our regular predispositions at the moment multiplied by awareness of the whole mesh and therefore may be adjusted accordingly by psychological, intellectual, energy and magickal techniques in the desired direction.

$$Mesh = \sum = \left(\frac{pot}{rev}\right)$$

Mesh is the sum of all potentialities (pot) divided by occurence of actual events (rev, revealed), think Schrodinger's cat.

$$Ca = \frac{(Mesh\alpha) : (Mesh\omega)}{T}$$

Ca, Causation,
Mesh, Topological space of entropically possible states
T, Time

Causation is the proportion between Meshes distributed accumulatively through time. Therefore, combining with the aforementioned patterns:

$$\frac{Re:Mesh}{Ca:Vo} \Rightarrow \frac{Vo:Re}{Ca:Mesh}$$

Receptivity in proportion to the Mesh networks, divided by Causation in proportion to volition proceeds that Volition in proportion to Receptivity is divided by Causality in proportion to Mesh.

There are endless possibilities here, quoting master Herman Hesse: „The Glass Bead Game is thus a mode of playing with the total contents and values of our culture; it plays with them as, say, in the great age of the arts a painter might have played with the colors on his palette. All the insights, noble thoughts, and works of art that the human race has produced in its creative eras, all that subsequent periods of scholarly study have reduced to concepts and converted into intellectual property — on all this immense body of intellectual values the Glass Bead Game player plays like the organist on an organ. And this organ has attained an almost unimaginable perfection; its manuals and pedals range over the entire intellectual cosmos; its stops are almost beyond number. Theoretically this instrument is capable of reproducing in the Game the entire intellectual content of the universe."

Methods in Magick XIX: Techniques of Ascension — on The example of the Mithraic Persian Cave

There are three kinds of ascension: one is that of a soul carried away to the higher spheres and to the stars, as in a narration in „Somnium Scipionis" by Cicero; the second is that of the spirit carried posthumously to its rightful domain after the Dionysian tomb — the body — has been left behind; and the third is an astral journey which takes place only during a ritual and is associated with ideas of ascension by similitude. I have encountered two types of ascension in my life, the first belonged to the ascent of the soul to the stars, the second was a complex ritual, a ceremony that tried to repeat the ascension in the sense of resemblance, as if repeating the steps of the soul. The third spiritual ascenscion posthumously is the crowning of the trismegistos and the latter means: descend in soul to the abyss (V.I.T.R.I.O.L), excel in life, ascend after the Herculean zodiacal task is done.

The rapture of the soul was mediated by a saturnine deity, Odin, and it happened in my dream. First I was questioned about my honesty and truthfulness, and when no fault was found, I found myself in the neighborhood of my childhood in Warsaw, with two golden disks spinning so fast that they represented a sacred sphere, attached to my head. Remembering earlier lessons of flying, that were part of my oneiric upbringing and curricula, I lifted my soul through the city, above it, into the clouds, through the atmosphere of the earth, passed through the planets of the solar system, and found myself flying at high speed through the stars. There I was suspended for a moment, watching everything with joy and delight. The Chaldean Yinges or sacred beings that carried my soul through the stars had golden wings, although I cannot remember if they had any human features. Most of the angeli bonum daimones and agathosdaimones I see with second sight look like a pair of wings or a sun disks with serpents and wings extending from them, they have no human features at all. I believe that the Egyptian, Babylonian and Zoroastrian reliefs they represent were chosen by the deities to be intelligible to me in their autophaneia (self-revelation). Whether these are their true forms I do not know, but they denote their existence, so there is no need to argue about it in the eyes of the beholder. Several times these deities incarnated in me, they fell like lightning into my body, my qi field became as big as districts, cities, not once I felt an armor and helmet when I met a Spartan king who had ascended centuries ago. So much for this report. I will focus on the ability that does not require the help of the gods, but the cooperation with them, ie. how to imitate this kind of ascen-

sion with a series of rituals, ceremonies and meditations, an artificial ascension of the spirit that, once trained, moves through all the spheres, visiting planets or distant stars, gathering everything there is to gather in order to train the mind and the soul and pave the way for the spirit to re-enter the divine realms once it is prepared.

For this purpose, I will use the analogy of the Persian, Mithraic cave. The womb of the cosmos is a cave, vesica pisces is the entrance to the Stella Regina, Isis. Isis is the follower of Osiris and the first star to rise after the Pleiades, Aldebaran, Osiris, Sirius, the Dog Stars, or Isis, Hieros Hieros. She is the helmswoman of the divine ship — why so? Because Isis, as the base of the Pythagorean triangle, represents the justice of the triad: Isis, Osiris, Harpocates (hypotenuse of the triangle) among the Ennead. We do not have to enter any artificial or other cave to do our tasks. When we are in a forest at night, the Mithraic cave is above us — by the stars, when we are in a room, we can pretend it is the cave. The principle is to restage the spatio-temporal dimension, transposing and interpreting it in both directions: The space of the ritual becomes the cosmic cave, the cosmic cave becomes the space. We can call it a fantasy, but with enough focus and depth of operation, the sacralized, consecrated area becomes the temple of the stars. We must not take it lightly, for to consecrate a place we must invite the spirits to perform this theurgic miracle for us, otherwise we are fools playing rituals to no effect — I have often been one to deceive myself, but when it began to work with the right intention, action, deed, preparation, then it began to work!

I used to play Gustav Holst's „The Planets" in the Mithraic order (Mercury, Venus, Mars, Jupiter, Moon, Sun, Saturn), or in the heliocentric order. The reason for the Mithraic order was mystagogical, pneumagogical, not astronomically correct, but astro-mystically of great importance, like the sacred directions from which the souls enter from the Sun in Cancer (Cautes) and exit in Capricorn (Cautopates). How should we approach this ritual? After delineating and consecrating the sacred space, we initiate apotropaic and devotional rites to honor the gods. Then, with knowledge of the theological structure of a particular tradition, we conjure up a delicate structure that provides a scaffold for the operation. Sabotaging Leibnitz: What is not the words of Platonic ideas cannot be in the land of notions, what is not in the land of concepts cannot arise spontaneously in the intellect, what is not the senses cannot be in the mind, what is not in the mind cannot interlock with the intellect to enter the land of divine notions. Therefore, the theological structure must be present, educated, learned and reasoned, mature and strong, in order to arrive at works with the help of this structure. This structure is a form of coordinates in the dynamics of moving concepts that „fix" the content of our operation in forms. In a deeply concentrated meditation, in a performance of any kind, we represent planets, we invoke their intelligence, and we are both the subjects of their destiny and the designer. We follow their essence, imagine the attributes associated with them, wear their clothes, robes and symbols, ascend, request rites of passage, preparations — this is not without effect on our lives, someone who works with Mercury spirits and suddenly targets Saturn can be plunged into great suffering in real

life. Be careful on these paths, because this is not a playground, but can ruin or enhance your life. It is of serious benefit to invoke these intelligent spirits of past people that they used to be, that is, in the case of Mithraic initiations: Corax (Mercury), Nymphus (Venus), Miles (Mars), Leo (Jupiter) Perses (Moon), Heliodromus (Sun), Pater (Saturn). Pay tribute to these before you. If you are dealing with the rank of Pater, you are dealing with great spirits, Marcus Aurelius was a Pater Patrum, a Golden Eagle in the Mithraic Mysteries. If you do not follow the chain of aetheric spiritual initiations, you may end up in the saturnine guidance and plunge headlong into existential hells, black melancholy, dark nights of the soul, it simply means that you were not prepared.

Let me give you an example in the form of a story I once left as a review of The Cult of the Black Cube by Arthur Moros:

> A man entered the temple of Saturn and demanded, „Give me all the gold you have." He was slain, disarmed, crucified and put on display, then quartered and burned to ashes.
>
> Another person, concerned about the cruelty, asked the priest, „Why?".
>
> The priest replied, „Because he wanted the gold without dying for it."
>
> The person asked, „Is he in Elysia, after all you killed him in the most cruel way".
>
> The priest replied, „When you die for things for which you are not prepared, the fates are particularly cruel".

The person asked again, „He wanted to be your acolyte", a disciple.

The priest answered: „Those who are not entitled to cross the threshold will be crushed at the mortuaries of the rings of Saturn".

The person asked another time, „Why did not you accept him?"

The priest replied, „Becoming an emperor and remaining an emperor is a difficult task, obtaining the gold depends on the constant appeasement of the lead"

The person asked, „What is the gold?

The priest took off his mask and revealed himself as Marcus Aurelius, Aurelion Thrion: „My friend, to enter the spheres of gold, you must defeat the wickedness of men, and you have passed the test, one head lost and beheaded, another worthy initiate saved, come join us!"

Methods in Magick XX: On Feasting with the Spirits

An important feature of the ceremonies and everyday exchanges with the spirits is that you share your life with them. They are everywhere, in the cities, in the forests, in the steppes. What inspired me to write this article is the following event: I smoked my cigarette outside (tobacco is my Mars addiction), I greeted the garden spirit, a little silver fae, a Sylven girl with whom I have a good rapport. She loves to sit on my shoulder, and I kiss her gratefully for taking care of the greenerie amidst the concrete and streets, human buildings and apartments. I returned to the seventh floor, caressed the ghost of a lady about 40 years old who greeted me in the elevator, she is a „host" of this building, and entered the flat in complete darkness. Shadows of people from the bygone Jewish ghetto watched me keenly, as did shrouds of people who lived in this neighbourhood and were given posthumously to this genius loci, one girl sent me a vision of German Nazi soldiers burning the whole place down with flamethrowers. Shards of memories that slip away. A demonic friend, a torn shadow with conspicuous broken claws greeted me, random souls of the living not fully aware

of the spectacle beyond their vision „on the other side" and a vampiric living girl moving through the shadows with her shadow soul watched me, I winked at her.

I walked into the kitchen, past the bathroom, out of which grew a mask of the deceased, obviously not so restless as to occupy such an uncomfortable space. I reached for a soft drink from the fridge and noticed through the window that a small pitch black gargoyle was watching me. I raised my hand and invited him to sit on my arm, he immediately moved to the strategical position, I drank my soft drink and imagined the taste, then I projected the taste onto the miniature gargoyle so that he too would participate in the sensual feast. Synergy in conjuring sensual illusions is extremely important. If you are skilled, you can conjure up an entire feast of delicious foods for a cohort of demonic friends and sit down with them at banquets in this reality. This is important because in their reality, the food, the senses, the tastes, the smells, the satisfied hunger and thirst are real. I remember that once the soul of a hungry homeless man incarnated in me. I created a similar illusion for his soul and it was immediately satiated, perhaps the homeless man's existence did not become easier, he was still hungry and should be fed according to „Akkadian principles", or humane instincts, but his soul was uplifted. Note that synergy works in two directions. It may be that an illusion is created for you or other mortals that you suddenly emit scent of roses to yourself and stink like faeces to others, or vice versa in various, mischevious or saintly combinations. Aghori's approach of overcoming indifference is commendable, otherwise you'll go insane.

Consecration is another matter, here we ask higher spirits, intelligencers, etc. to sacralize the food for the dead, the erynii and other souls so that they are truly „energised" for the purpose of accomplishment. Like the ancient epoptei, the sages of the Eleusinian mysteries, who soothed, liberated or put to rest the dead, they used specially prepared foods, they were feasts of the living in which the dead participated. And how? By using the senses of the living, they could taste, sense, see, feel again. This is especially important on the boundary days, such as All Saints Day, when the Thanatos veils thin and the second-sighted see the dead walking among the living again. Are the dead something better than the living? They know more, but they are like in the novella „Bobok" by Fyodor Dostoevsky, where the recently dead fight in the cemetery as if there were no tomorrow. What Catholic priests essentially do in cemeteries, if they are skilled, is „lay down the dead" or put their shadows to sleep so they do not bother the living — of course, the clergy are not skilled in necromancy, and most of these shadows walk the earth or linger wherever their inclinations take them. I was involved in a ceremony to „lay down" the shroud of a serial killer hung in a different city, when death sentence was not under moratorium in communist Poland, who plagued me with thoughts of cruel misogyny, rapes and violence. As I prepared a doll, honey and wine to send him to sleep in a nearby forest at night, a miracle occurred — he was freed along with all the women he had murdered. The story is retold elsewhere with precision.

Theories in Magick and Heathen Theology

Theories in Theology: On the Mandate of Heaven, bringing the Gods closer to Earth

> *„Master all threads by a single means, each sword for another weaving, a movement of ten thousand swords, cut every Gordian knot, leave nothing untouched, in unison they fight in a learned way".*

— Saturnin

> *"Self-cultivation leads to the interiorization of social and ritual values ... It consists of an ever-ascending path wherein one's basic vital energy (qi) is transformed into quintessential energy, or vital essence (jing 墜), which is itself, in turn, converted to spiritual energy, or Spirit (shen 塺) ... [These texts were] like a declaration of independence of the human mind from divinatory procedures ... and an affirmation of personal power over one's surrounding objective conditions."*

— Romain Graziani on Self-Cultivation in Lagerwey, John, and Marc Kalinowski, eds. Early Chinese Religion, Part One: Shang through Han (1250 BC-220 AD) (2 vols.), (Leiden, The Netherlands: Brill, 31 Oct. 2008), p.14

The development of all earthly theology, the development of the perception of the gods, the forms of worship and understanding should not discredit the divine, but should be understood as a magical technology that various forces from the divine fields, some individualised as „masks of E Pluribus Unum", others separated, and still others so uniform and unique that it is difficult to say anything about them, connected and considered each other in order to arrive at an order, a tradition (the Chinese concept of „li") that guaranteed and maintained the social order. In this order were found freedom and eudaimonia.

The Lamentations of Khakheperre-sonbe, one of the Twelve Great Sages of Egypt:

> *"(...) Justice has been cast out, and evil is inside the shrine. The designs of the gods are disturbed, and their perquisites are passed over. The land is in dire state. Mourning is everywhere. Towns and districts are in lamentation. All alike are grief stricken. The back is turned on anything of worth; the tranquil are distressed. Troubles occur daily, and the face shrinks from what is about to happen. I will say my say about it, for my limbs are heavy laden. I am distressed in my heart, and it is painful to hide my thoughts about it. Although another heart would break, a stout heart*

in a difficult situation is the companion of its master. O would that I had a heart / that knew how to suffer. Then I might alight, and I would load it with phrases of misery, and I might drive off to it my suffering. He said to his heart: Come now, my heart, that I may converse with you and you may answer me my sayings, that you may interpret for me that which is throughout the land, for those who were radiant (in white garments) have been cast down. I am thinking about what has taken place. Misery is ushered in / today. By the morning the strangers have (still) not passed away. Everyone is silent about it. The entire land is in a serious plight, and there is nobody free from wrong: all people alike do it. Hearts are dejected. The one who gives commands / is (now) one to whom commands are given, and the hearts of both are quieted. One rises to these things daily, and hearts have not thrust them aside. Yesterday's state is like today's, because of the passing by of many things. The countenance is perplexed. There is no man wise enough to know it, and there is no man angry enough to speak out. Every day one wakes to suffering. Long and burdensome is my suffering. There is no strength for the wretched to rescue him from one stronger than him. Silence about what is heard is painful. It is miserable to have to give an answer / to the ignorant. To oppose a speech makes for disaffection. The heart cannot accept truth. A reply to a speech is insufferable. All a man wants is his own talk. Everyone is based in crookedness. Precision in speech is abandoned. I speak to you, / my heart, that you may answer me. Yet a heart which is appealed to can-

> *not be silent. The needs of a servant are like those of a master. Plentiful (now) are the things which weigh upon you."*

Simpson William Kelly and Robert Kriech Ritner. 2003. The Literature of Ancient Egypt: An Anthology of Stories Instructions Stelae Autobiographies and Poetry (version Third edition) Third ed. New Haven Conn: Yale University Press, p. 211—213

Let me first define the mandate of heaven (tianming) and sons and daughters of heaven (tianzi): It is a state in which human rulers are close to high perfection, a reified metaphysics of divine laws that contains qualities correlated with the objective, passionate eternal dynamic that affects individuals who mastered themselves in self-rule, and act seamlessly as expressions of the divine impulse, thus ruling together with the gods, as midwives between gods, earth, and men, from whose radiance dominion flows like a fountain of wisdom, righteousness, and magnanimity to the peoples. Whether we believe the stories of pharaohs who ruled together with Horus the Elder or Chinese emperors who ruled together with Tien (Heaven) and the Dragon Gods (Long Wang) is a question that can only be answered by those who have had wise insight into these processes to arrive at a proper understanding. In this sense, magicians are themselves cultivated Wu, Xi (shamans).

When the rulers and the people turn away from the gods and honesty, they repeat the narratives of the chaosmos among themselves, their legitimacy is an empty formality, and the divine impulse withdraws, it is no longer among them. We can say

that there were pharaohs who were really divine and ruled together with Horus, and those who were such only in name, this can be said of all human rulers. Their characteristics and their nature, the effect they achieved, are the most important indicator. Both the sages and the rulers, the humans, when they turn away from the divine rite, from seeking of truth (philosophy), transform from semi-divine mortals back into animals, some into beasts, others into lesser demons.

They choose an aphrodisiac, generative world and destroy it, under exploitation and unjust orders they destroy each other. In the course of time, borrowing from a Sufi parable, they forget the seafaring people they once were, that is, the state of perfection of their ancestors, and they have ended up in a lackluster world of surrogates as prisoners of the present. They decide not to exit Plato's cave, but to find exits in the labyrinths of its catacombs and come to terms with this as a normal state. In the Dharmic narratives, they are like trapped children who are thrown into the black sea of tar and sink deeper and deeper. Breaking out of the Black Iron Prison is the first step, a cognitive discarding of the delusion about conventional reality, to use Nagardjuna's words. A cognizant and balanced progress towards Eleusia is another matter and requires hard work, commitment, experience, rite and ceremony, calling and receiving, educating oneself, struggling with active deceivers, while at the same time preserving one's basic means of existence — a job, an equilibrium, perhaps a family, preservation of the senses and sanity, at least we do not want to end up on the street, in prison or in a psychiatric ward.

Let us not forget in an idealistic way that the great mass of humanity was not supreme, but it had a set of coordinates to strive for, in the words of Joan Palevsky, „Many textbooks on the religions of the world should be entitled The Religious Life of Noble Persons" (Laine James W. 2014. Meta-Religion: Religion and Power in World History. Oakland, CA: University of California Press, p. XII, preface). The given tunnel reality, superstructure of ideas, belief systems in the Noosphere directly impact the health and outcomes of entire civilizations. We cannot say, „People are bad, but religions are good." It is the religion itself, the worldview, the politeia, the values, the traditions, the technology that determines the outcomes, within such a phenomenon there are holy men and scoundrels, but it is the fabric of the many, the people in droves working within such a framework that shows what it is really worth in stage-wisdom and historical effects, present and future events and outcomes in motion. That is why, for example, it is not a „Western Christian civilization," when it comes to Europe, but a „post-Enlightenment Graeco-Roman, revitalised, technological civilization, with a retrograde Judeo-Christian grip on its throat and relativized individualistic chaosphere of both kitsch and beauty, art and science." This definition excludes a variety of other issues, but it is meant to illustrate that civilization is not monolithic, not in these times, but is a process with many aspects functioning in unison or in complete confusion of memetic noospheric warfare.

We are all the people of Ik, if we were to be robbed of our technology at this time by a major catastrophe, such as a powerful solar CME that would damage it. The human world was

designed not to survive impending catastrophes but to maximize profit, not to be decentralized in a mutually supportive web of logistics, energy security, population security, food security, knowledge, education, and skills, but to concentrate power houses and networks of power-wielders that are by and large mismanaged and largely inefficient in times of crisis. Controlling the populace via social engineering, surveillance, draconian laws doesn't change the situation, in the long term it worsens it — the damage in the noosphere is done since decades, carry on. At these levels of high entropy, negentropy begs to dismantle a largely unstable system by the „invisible and unseemly hand," and the gods have nothing to do with it.

Well, who are the Ik people?

> *The Ik are a people of northern Uganda who live at what must surely be the extreme of deprivation and disaster. A largely hunting and gathering people who have in recent times practiced some crop planting (...) [They are] (...) a morbidly fascinating case of collapse in which a former, low level of social complexity has essentially disappeared. Due to drought and disruption by national boundaries of the traditional cycle of movement, the Ik live in such a food- and water-scarce environment that there is absolutely no advantage to reciprocity and social sharing. The Ik, in consequence, display almost nothing of what could be considered societal organization. They are so highly fragmented that most activities, especially subsistence, are pursued individually. Each Ik will spend days or weeks on his or her own, searching for fo-*

od and water. Sharing is virtually nonexistent. Two siblings or other kin can live side-by-side, one dying of starvation and the other well nourished, without the latter giving the slightest assistance to the other. The family as a social unit has become dysfunctional. Even conjugal pairs don't form a cooperative unit except for a few specific purposes. Their motivation for marriage or cohabitation is that one person can't build a house alone. The members of a conjugal pair forage alone, and do not share food. Indeed, their foraging is so independent that if both members happen to be at their residence together it is by accident. Each conjugal compound is stockaded against the others. Several compounds together form a village, but this is a largely meaningless occurrence. Villages have no political functions or organization, not even a central meeting place. Children are minimally cared for by their mothers until age three, and then are put out to fend for themselves. This separation is absolute. By age three they are expected to find their own food and shelter, and those that survive do provide for themselves. Children band into age-sets for protection, since adults will steal a child's food whenever possible. No food sharing occurs within an age-set. Groups of children will forage in agricultural fields, which scares off birds and baboons. This is often given as the reason for having children.

Although little is known about how the Ik got to their present situation, there are some indications of former organizational patterns. They possess clan names, although today these have no structural significance. They live in villages, but these no longer have any political meaning. The traditio-

> *nal authority structure of family, lineage, and clan leaders has been progressively weakened. It appears that a former level of organization has simply been abandoned by the Ik as unprofitable and unsuitable in their present distress (Turnbull 1978). Tainter Joseph A. 2017. The Collapse of Complex Societies. Cambridge University Press. pp. 17—18*

With these thoughts, I leave you with questions and no readily-served answers, only bigots have them.

Theology and Metaphysics of the Sun, the Kingdom of Phoenixes and the Divine Fire

> *„Whatever words we use for the divine are tainted with an inner understanding. When we speak of things intelligible, we indulge in a Socratic irony, in which subjects which ought not to be spoken of and written down must necessarily be so, otherwise they are lost, unexplained, and those who have an inner eye to read them will recognize them at once, those who have no wisdom will fall prey to their prejudices, and the great majority of mankind will not even attempt to approach either words, or hearing, or wisdom, or the truth of the inner eye."*
>
> — Saturnin

The physical, objective universe is explored, there are physical laws, this is a conception of a category of the indivisible

whole that applies. Another such category is „meta-physical", which are „hidden auxiliary laws" — most of what we do not know about the world. Imagination can enter very strange realms here, but the point is to determine the concepts that are correct, using the faculties that are considered metaphysical, abstract, or intellectual.

In this approach, I will try to derive the metaphysical properties of Helios, the visible Sun, and exclude Aion (third transcendent) and Hyperion (second transcendent) from the physical and pneumatic properties, which are a meta-proclivity, so that the Sun, as one star among countless other stars in all their possible types, can have its own „Karman" in the world of changes and movement. This can be said of any inanimate object, but there is a difference between a piece of material substance, from which nothing emerges except the change of its substance within its possibilities, and the sun, from which an entire habitable system emerges. Here Karman is understood as an inclination to change and transformation with its pertaining characteristics based on the essence, substance and nature of a given thing. As a divine intelligence, the Sun can be autophanic, self-identical, self-manifesting, and its intellect should relate to all the axioms on which it is based in order to be integral.

We can think of it as a highly complex geometric sphere in motion, where its core, layers, coronal mass ejections, hypergranulation, thermonuclear events, radiation et al. are a „shadow" of its philosophical essence from the physical perspective, being absolutely inseparable in this respect. What is at play here is the magnitude of the effects that the philosophical essence

produces in manifested reality. Otherwise, every solar flare would be considered an act of an „angry God" in which an anthropocentric infantile fetish tries to seek meanings where there are none. Yet, we should not shallow down the philosophical essences to near-physical processes in the process of reification, they inter-penetrate each other in pockets of entropy in topological spaces, conceptually speaking, but the philosophical, intellectual essences hold the higher ground, as they are qualitatively rectified to suit the purpose — all magical, mystagogic, pneumagogic, intellectual, Apollonian, Heliotic endevaours in which we may engage. The intelligibility between the philosophical Sun and mortal is most entwined between the inner eye and pneuma, here rational thinking and order out of chaos arises, it appeals to logic, prudence and purity and stands for reason, for fierce truth and honesty, it is „as evident as the Sun". Like the Akkadian kings, who were lion-headed and serpent-tongued, it smites with Divinity.

The sum of its divine presence is derived from the attributes and properties of the whole, insofar as we can pneumatize and hypostatize the observable processes, while using metarhetoric to return from the physical to the divine in order to arrive at certain premises. Conversely, we derive the physical from the divine, and in this inductive-deductive feedback loop we attempt to determine the characteristics of the Sun God.

Let us think of „dead, lifeless matter" made of elements, which through a complex transformation over billions of years becomes life and inhabits our planet. In contrast, the Sun is the first foundation stone of life on Earth, it already contains a potential „blueprint", from the totality of its potentiality an actu-

ality arises, it too is made of elements available in the cosmos, and there is a mystery here of atavistic generation and re-generation. The serpent's egg (the universe's hyliotic elements) generate the intellect (the sun) and the intellect (the sun) generates the offspring (life). From a strictly linear view of causality and effect, this is an incomplete description, so this process can be co-dependent and co-emergent, representing a seamless flash of events that are uninterrupted. The philosophical sun must draw its intellect from the essences, be it Anima Mundi or transcendent realms in order to envelop itself in the hyle, and order and repel the chaos of forms (the Tiamatic Black Sun aspect) and so it already contains the divine seeds.

So much for „matter", here appear the divine philosophical essences that contain all the potentials that can become a reality under the right conditions, for example, life, if you take evolutionary biology (evo-devo) further, where a bauplan is necessary. I am not presupposing an omniscient demiurge here, but built-in rules of the game that are pneumatized, the self-generated divine is, but it plays its own game because the rules limit it and make it divine, a holy serpent would not hatch from the cosmic egg otherwise.

Apart from the occult factor, the sun was often represented in Egypt as „the great eye," and among the Chaldeans also as the „corridor of fire," in the latter case as the gateway for souls and spirits from third transcendent realms to the phenomenological world. The development of the optical faculty in animals would be neither possible nor necessary without the sun. The sun is the observer of its own perspective, because it „made" us« to observe it and to develop organic abilities to see. Here no va-

luation is necessary, the superior policy of the sun is the essence of our existence. To see the light of the sun with our eyes means to reflect the star »biologically« or »physically«, to reflect the divine intellect means to »see it „intellectually and pneumatically".

Intelligence, or rather intellect, is often associated with the ability to think and feel, for which a brain or mind is required. Let us leave this common sense aside for a moment and think of the solar intellect as a non-animal, non-human intellect, a great mind that contains Platonic ideas, which in the philosophy of mathematics are called types and are therefore eternal, their representations are transient tokens. How does it contain these ideas? They are a manifestation of the syntax and grammar of the deep laws of the universe. Are they ordinary ideas, as if I would think „the idea of freedom"? No, they are the crystallization, a sublimation of simplicity into multiplicity, which have their own characteristics, geometrical, intellectual, full of inclination, nature, ethos, pneumatism, which show and manifest themselves in reality.

Human imagination and conception processes all possible and impossible worlds, that is, ideas can draw from an infinite library, but an infinite library is only partially meaningful. If we command a monkey to type infinitely, it will eventually write a great novel in one of the possible worlds.

This book written by a monkey represents the idea of a notion, that is, the place where human imagination and intellect coincide with these objectively valid truths or approximations to these truths of the universe.

For too, in the sun, there is singularity and multiplicity, individuality and collectives, its servants and midwives, its angelic host, its spiritual intelligencers and a magnanimous choir of Divinity, it manifests as a wigned Sun-Disk interlaced by twin Ureic serpents, in continuous motion through the galaxy, it has its home in yet higher, Divine fire, wherein it rests, after the weigh of matter and chaos destroys it.

Theories of Magick: Second Sight and the Web of Indra

This chapter is dedicated to Isis, Hieros Hieros, who gave me the second sight of the divine realms after countless years of only being able to see the shadows of the dead, the black earth and the physis-chtonic daimons.

As rational creatures, we may have experiences beyond normal perception, and since we are bound by world-interpreting interfaces, sensory perceptions, and aggregates through which we grasp reality, we can only test as much reality as we can perceive, understand, interpret, and aggregate into patterns. We are not infallible, and this is quite a pioneering field, the understanding of which is prone to error and risk of misinterpretation. Please keep that in mind and read on calmly and with an open mind, yet critically. There is no model or narrative that can perfectly describe reality, this is merely a negotiated frame of reference, a kind of measurement limited by the tools at my disposal, do not let the tools distort the overall picture.

These experiences may not be reproducible and vary from consciousness to consciousness and mind to mind, which is not wholly interpretable through itself. I personally believe that

consciousness must undergo several anomalies of perceptual shifts during and after magical operations, whether it is a recalibration of the soul descending into Tartarus, or a change in perceptual attitude (the Egyptian hieroglyph „sia" meaning perception, was the basis for magical operations) and the deprogramming of conditioned and socialised scripts, and this is not a process that is easy — the breaking of conditioned scripts and the shifting of perception releases bundles of energy that can exert mental pressure and pain. The psychic agony involved in reprogramming civilization-programmed perception when encountering irregularities and anomalies is not to be taken lightly. Perhaps a minor rewiring in the brain is also the reason, although it is more likely that consciousness is modulated as a field of interactions and changes by the mind, and a brain is merely an interpreter, switchboard and reducer of reality, immersed in the wholeness that is available for understanding of our species.

Types of vision in Second Sight Siddhi

Regular optical vision (what you see is what you get... or what you believe is what you measure):

Open eyes:

Dependent on intelligent manifestations, the energy-field shifts that feed stimuli signals into the brain interpreter re-linked via consciousness (Ayna) and decode the shadow, shape and/or color of an entity in auto-phaneia (self manifestation); Either true forms of an entity are encountered, or a decoy mask of it, a macabresque demon may decide to polymorph into a beautiful woman. It may also choose to pick a form that is intellgible, for example traditional Goeteia forms, in order to be recognized. Four dimensional distributions are encountered (time+coordinates), as well as five-dimensional distributions (time+coordinates+non-place), in the second case, the coordinates can seemingly be fixed at the time of seeing, but in retrospect the image cannot be accurately located in 3D, only the vector of motion can be traced, or the entity

is generating its intelligible form either from a diffrent loci than it is occupying, or it is an auto-phaneic excerpt of a greater force that decides to minimize itself to the perceivable, intelligible form that a mortal may recognize. This is commonly known as clairvoyance, or second sight, seeing the invisible world under normal conditions. The scope of seeing is depending on the registries into which the consciousness is keyed, therefore a broader spectrum covers more entities that are noticed vis a vis Aetheric sight, for example.

Closed eyes:

Mode 1: Seeing in energy, or detecting energy changes, flows, and vortices that are normally interpreted as black and white shapes on the closed eyelid screen. One can expect to see one's own hands as enegry-imprints in silver-white among darkness, although the eyelids are closed. Seeing demonic and dead forms in true forms is henceforth called Thanatos-sight.

Mode 2: Seeing in color or bardo, where the flow of shapes, colors and forms are condensed into manifestations of entities. The process is mining the image base of the unconscious and at the same time provides the temporary forms, colors and shapes of the near zone (or the tunnel to which one is connected). That is why it is crucial to keep a minima of aesthetics when feeding the mind with imagery that may be used by entities to manifest, for example if you watch horrors and a malignant entity will attach, it will go to every extent to trouble you with such oneiric images. They should not be given objective reality, not

because they may not exist, but because the visions that dominate the meditator „multiply entities beyond necessity" instead of filtering more reliable input and redirecting the focus to transcend these conjured „realities" instead of being fixated on them. Notice that you may be pulled into various dimensions vis a vis hypnosis, vortex-pull, and then view them, consciously entering them, or being forced to.

Inner Insight: A visualized or conjured image projected onto the inner mental screen and held in the mind in the closed and open eyes mode. The visualized image may or may not be rewritten and translated into the Mode 2 of Closed-eye vision, but it generates mental energy that is readable and accessible to any dimension/entity that resonates with it. That is: a visualized image captured on the mental screen may or may not appear on the clear illusory bardo plane with eyes closed. Nevertheless, it is comprehensible to certain dimensions/entities because the bardo level feedback appears whether or not the image itself appears on a coupled mental screen with eyes closed. Therefore, whatsoever we imagine, get a subtle materialization in the mental sphere, and when it is charged, it goes astral projected into a world, dimension, subtle reality that we broadcast to.

Depth modes (emergent order)

Phosphenic regression:

Reversal of the light signal introjected from the moving synergetic images of reality from the previous modes of vision in form, shape and colour clarity. As photic energy normally moves outward and generates feedback signals, it encounters the electromagnetic spectrum and the gross plane that reifies the exoterra in a way that a naive realist grasps the world. This is the habitual way of seeing for most people, when the moving synergetic images are not reified and we shift the focus to the inner seeing, which is Ayna-consciousness or Omega-consciousness, that refocuses on the scenery of the frequencies of the emanations in which it is interwoven (the „keying", my vortex is red-green-yellow-black, it used to be bright yellow-blue in the middle of the spectrum) and the signal of the energy begins to move through the ocular nerves via Ayna and meet the content of the visual core, and then completing the environment by descending and bypassing the moving images through expansion (diving deep down to see the expanded above, short-

circuiting the regular blueprint of vision), it builds up the energy of pure consciousness expanding from a highly condensed form, bypassing regular perception into information-variable fields that are interpreted by the human aggregates to the best of their ability. It is therefore an act in which all the mental energy invested in the external or sense consciousness is withdrawn and reinvested into internalized Ayna-consciousness.

Staging of Sight in Intensity:

Threshold 1: Clear flow on the Bardo level, entities are recognised with greater precision as they can be seen clearly

When the Threshold 1 is penetrated successfully:

Threshold 2: Space breakthrough when not clogged with black and white noise (jamming of unknown source); multiple tunnels layered in image vessels appear as a kaleidoscopic warp moving with the spirit through the tunnel of cosmic space, repeated flashes appear during the journey that are "hopping" points of unknown units of distance, faster than the speed of light.

Two modes of Threshold 2:

I. Astral Telepathy: Interstellar warping or travelling through the universe, communicating with a calibrated zone by points of focus, for example electromagnetic transcription of star phantoms, that appear as tunnels and lightning. Random expe-

riments led to trafficking wit foreign entities (sometimes leading to incarnation). Everything from wyrd input (identified as non-organic frontier system species) to communication with beings capable of incarnation into the humanoid nervous system, who hold themselves quite well and communicate through energy or highly abstract ideas translated into energy, and human-aggregated information is intelligible when translated back and forth into energy, as if the contents of the human mind and emanating fields were immediately known as information. I've encountered both species superior to humans, but completely benevolent, and species that attempt to forcibly adapt the human body as their host (infectious), both "getting" the human nervous system and others, completely weird attempting to "read it" to no avail. Note, once contact is made, it is not lost, we can recreate experiments for a time. Thereafter, by regular vision, constellations can be communicated with, if the consciousness triggers work, an entity can incarnate from afar with its soul, or communicate with astral telepathy in its own ways. If a constellation about 360 light years away can be contacted in a few seconds, then the speed of communication via Omega-channels cancels the speed of light and is only limited by the speed of though traveling through cosmic aethyr (quantum teleportation of information?). Remnants of Supernova in Cassiopeia A (as experiment) 11 000 light year away was reached and remotely viewed within a matter of seconds. Intelligible technological transfers and genetic modules broadcasts may occur, although they would have to be recorded from the visual cortex.

II. Dimensional warping, instead of travelling through space-time, the mind starts to interpret signals from the deep-web of the syntax of cosmoi, but staging is necessary from Threshold 2, otherwise the Bardo level is not left. Note that space is also abolished here; one can communicate in depth planes that shrink the observation point of universe expansion when one encounters a multiversal plane (from what I observed there is only one universe, but parallel dimensions within it are close to infinite) — in the sense that any part of the physical universe can be contacted from this plane, although this is not controlled by the operator, or I lack talent, but a free fall and dependent on the mediating Deities or dimensional nodes- anomalies seem to be a-deterministically causal, but so far removed from human perception of causality that it seems like synchronistic chaos moving through different levels of pockets of entropy in topological spaces. Depending on the connected dimensions (seen as colors), the entities and representative contents interweave in more advanced forms until they become a „living grid" of geometric structures (the color spectrum and Pythagorean geometry; the green dimensions are more disorganised or diversified and complex, the yellow-blue dimensions are less diversified and more unified).

Gardens of Edin, Obaron's place,
The smallest of forest spirits,
Gives you thy name,
How can you reach for the stars,
If you don't applaud the little wise game?

Theories of Magick: Tribalism and Individuation, or Thoughtforms and Egregors

Denkforms are treated in this briefing as thought forms, subtle emanations of the mental field around the human mind, read by telepaths, mentats, „the other side." By necessity this brief is one-aspected and does not entail majority of other models to explain a whole, but far from dilletant, its duty is focus on a figment of the whole which it attempts to describe. Thought forms can take as many forms as there are modalities and functions of the human mind. For example, the simplest thought form is verbalization of the thought „Here be dragons." The most complex and sophisticated thought forms are generated by silence and synergy, poli-syntaxed, multi-level, polisemous, multi-contextual, masked, disguised, encoded, encrypted, ciphered, psychosomatically programmed — a ritual dance could be an example, astralistically transmitted to the receiver as a message.

Egregors can be a common denominator of collectives of two or more mental spheres of people. They interpenetrate each other, depending on the koinonia (togetherness) or ideatic ecclesia. That is, they are extracted and emancipated as the character or ethos of a particular egregor within the boundaries of the mental sphere. It can be a biopsychological egregor, an instinctive egregor, such as fear or arousal, it can be a sophisticated ideological egregor, for example authoritarianism or anarchism, it can be religious, for example Christian or Buddhist, an occult egregor, e.g. Fraternitas Saturni or Ordo Templi Orientis, a linguistic egregor, e.g. the way we express ideas, it can be a cultural egregor, e.g. nation, collectivity of ethnic identities and related behaviors and mentalities, etc.

Unknowingly associating with an egregore by mixing with people who have similar arrangements of thought forms is often the case with people who are neither mature nor have developed autonomy and critical thinking, with a weak resistance to the submissive influence of foreign egregors, which ends in the absorption of mental-ideatic clusters in one's own mental sphere, according to the law of distribution. This law states that each egregor, thought form, and idea will be distributed differently according to the cognitive topological spaces of each mind, according to their phenotyping and liminal entropy, their resilience of liminal absorption threshold, and their critical breakthroughs in resilience to conditioning. Therefore, they will be interpreted differently when translated into the language of persona and what follows — interpreted.

Egregors can intermingle, and the result is multiple, changing constellations of mental fields in mutual dynamics and in-

terdependencies. Consciously connecting with a group egregor helps to attune to a particular working group, whether in magical work or in ceremonial affinity with a larger group of participants. Conversely, we can be ritually indoctrinated into an egregore, be it a cult, a blind religion, a political ideology, or sealed into an egregore, for example, through „baptismal mark" and the like.

Egregors can be protected by their own mental field, by entities charged with their protection, and by their own power, or by people and entities charged with working on the egregore. It may be that unlicensed or other entities and persons plug in under the given egregore and, during its operation, imprint the egregore with their own mental cuts and polishes, or root or camouflage themselves in it. Some egregors are programmable, e.g. those of the scientological sect (Dianetics), Jehovah's Witnesses, fundamental evangelical groups, various New Age movements, deliberate social engineering of sections of society via the media, infotainment or computerized cybernetics-radionics propagated via the „eight-sphere" of radio communications and frequencies compatible with the resonance of human brains.

People with great willpower, high resistance to conditioning and magnetism can either survive the onslaught of indoctrination and brainwashing or influence many people through their charisma — whether they are right or wrong, whether they spread harmful nonsense or realized ideas, they can dominate group egregore and consciously or unconsciously implant their own mental sphere programming in other group egregore. In working ethics, it is crucial not to interfere in the mental

sphere of others, others will meddle with yours, but punitive and retaliatory action is a separate chapter. This is also related to the soul sphere, because the soul is often a passive recipient of thought forms, emotive-cognitive content and egregors, think of imprints or engrams. Conduct your communications carefully. People who are susceptible to manipulation should arm themselves with methods that help them recognize their own autonomy, become self-aware, and understand their own position and relationship to other people, ideas, and the world.

Some people, and certainly those who are „on the other side" together with entities, can read parts of the information from the mental sphere. Therefore, it is beneficial to train synthetic languages and methods of encryption, as well as to camouflage the declared intentions under and outside the subliminal fields to avoid trying to decode them. Sometimes, frankly, openness is recommended, because a fortified citadel is just inviting to be besieged and conquered. But in all major magical operations, it is advantageous to scramble or operate on a plane that is inaccessible to „the other side" but overt to larger powers, at least the parts we want to get away with and avoid detection.

On an individual level, i.e. personal privacy, inner silence is recommended, while we can work with non-verbal ideas, mentalese, idea constructs, motives, inclinations, which have enough individual imprints to be undecipherable by the majority of uninvoked entities and human magicians. Mind scrambling is a useful technique where we create a false facade, a false identity, deceptive communication where we communicate only the parts of ourselves that we want to convey, or create illusory ma-

sks that are a form of defensive disinformation, misinformation and denial of information.

Candor is only useful in direct communication, and even then, when „everything has eyes and ears," we can play openness and use double or triple speak to convey false information to the „other side" while withholding true information from our interlocutor. We should often think about „what would normal people do to us if they knew the content of our thoughts if it became public knowledge". The same method is applied to the „other side", cautiously, harshly, firmly, in a Machiavellian (or rather legalistic Han Feizian, that was Machiavellan seventeen centuries before Machiavelli) way, openly when necessary.

From my experience I have come to the conclusion that Great Forces, and we are dealing here with High Magic, with which we work during the ceremonies, recognize the true intentions and contents anyway, even if they are veiled to unauthorized persons and entities.

The methods are as old as the African shamanic masks, which were meant to imitate the nature spirits, to be one of them, so that the soul totem of the wild beast, the sorcerer, the daimon is tamed, and to disguise our own intentions, because when we hide behind a mask, we separate the space of the known (profane) from what belongs to the spirits (sacred) and to the uncanny (terra incognita). Children have a similar method when they say, „I am not here," in the ritualization of their theater they disappear into their environment, playing hide and seek or throwing away the toy, they play little magicians banishing the toy — it disappears. This is essentially how it is when

I know my friends" children, who scatter their toys in the abysses of treasure troves that are so difficult for adults to discover.

When we move through the streets among anonymous people, we dehumanize them a little by the force of our habit, they never receive the masks of closeness, of proximity, of intimacy, the Other is a little distant, the shared glances are devoid of content, they are at least phatic, if something catches our attention they can be erotic, or at most magnetic. Nevertheless, there is no engagement here that exists between acquaintances, relatives or close friends.

Many contexts of exchange in the sphere of anonymity can be expressed in intentions connected with the superficial interpretation of the other — a flirtatious look, an aggressive gesture, indifference, the game of gestures belongs to the refined, the apparent gestures belong to the vulgar and immature, it is still — another game of appearances and „as if's". The ancient Hindi dance theater was refined in the use of gestures that are not known in the vulgar Western societies.

The interpretation of gestures is a matter of consent in anonymity. The more subtle gestures are rarely noticed or misinterpreted, the absence of gestures can be mistaken for a gesture, the obvious ones are quickly grasped. I have experimented a lot with indifferent observation, that is, taking myself out of the context of gestures as if I did not notice them, and closely observing the behavior of the people around me. I have found that when they lack feedback, when they can not see themselves reflected in you, whether subconsciously or overtly, they become agitated because their ever-changing monkey brains demand input so they can respond. It is hard to treat the other stranger,

the xeno, as something different, it is a treat for your own movements, gestures, perhaps something fascinating, something you make fun of, something you fear but rarely approach.

When we get to know a person, we enter an imaginary virtuality of a „sphere of koinionia", in the realm of knowledge. By establishing a contact, having a conversation, we deepen this virtuality. When we shape interpersonal relations in the way that is most useful or amiable to us, we do not feel that our privacy is being revealed, that we must jovially divulge any information — instead, we rattle masks, narratives, small talk, deep conversations, showing a greater or lesser part of our authenticity or false masks, their variations and metamorphoses. In the end, no one knows who we are — and this is a fait accompli, because some circles are so damaging that they should not know, it can lead to gossip and reputational damage that is not our fault, but these people were never of high character. In the end, those who should know see a holistic being that we wanted to portray — and this is another achievement — and find a circle of friends here.

Sometimes it is impossible to create a facade for our person, but the more skillfully we master our being, the better we succeed in communicating important things we want to pass on, be it ideas, self-expression, etc. I have dined with political officials and a president of a country and his wife (Komorowski) and charmed them all, I have been in low circles and seemed strong and tough, I have been among snobs and pretended to be a redneck to their disdain, I have been among smart people and had something graceful to contribute. When pigs rush in, despise them or you will lose your nature. Nothing is

more annoying than pigs running around in the aethyrs — show them an ugly side and watch them rise in their own faeces, proud of themselves, what a sight! Remain a god among the gods.

Why did I write all this? Because it is beneficial to deal with thought-forms and group unity in a similar way. If we mingle with everyone, we become like a mob, we generalize, we lose our precious time, we charge spiritual spheres of people who are pathetic and would lose important expressions, we lose our inner truth and power that could be used by a parasitic egregor. We lose our nature and ethos among the pigs and forget that we were lions and dragons among them. When human resources are in constant derangement and our thought forms are in chaotic motion, it is difficult to achieve effective magical communication. Using Shannon and Weaver's theory of mathematical communication, one of the interfaces illustrates how we can achieve one goal by communicating from many transmitting sources, or how we can achieve many goals among many receivers by communicating with one source. The whole book is worth studying.

The rest is a matter of media selection, intent, dissemination, rhetoric, tools and algorithms of content delivery, its duration, continuity, strength, context appropriate to the audience, its substance, place value, status, interpretation, reception, discharge of the content to the final recipient according to a particular vision and its negotiation in unison. No one wants to pet people who choose to follow a will rather than take power over themselves into their own hands. No one is wasteful enough to educate complete fools — and yet you must guard against them. Stupidity is better controlled before it reaches for power.

By the time the mob appoints the pigs to the elite, it is far too late. Therefore, all egalitarian meritocracies, responsible freedom, paideic standards, institutional protection of the political systems, and aristocratic elites with the common good in mind should be protected as a priority from the abuse of power by the pigs of the various populist, autocratic, authoritarian, fascist, and theocratic regimes in order to maintain a republic of wise, strong, cultural, educated, and polite rule.

Theories of Magick: Necrodous, the Black Voyage. Theories of Death and Transmigration

Nature is an allegory of higher laws of the indivisible world.

> *"Divinity doesn't contradict nature"*

— Porphyrius Malchus.

Here I would like to reveal some secrets of death and the souls" sojourns, journeys and births in many worlds. I draw my knowledge from the strict observation of both the newly deceased who came to me to find a solution to their problems, and the dead pitch-black souls and the aetheric souls who stayed in the Aethyr. My means and methods of observation were second sight, inclusive of seeing the dead, as well as some interaction with them. First of all, I would like to present my conception of life and death. It resembles the Orphic dic-

tum: „Bios, Thanatos, Bios" — there is a cycle of life and death, but from another perspective this is merely a continuity of existential and ontological threads woven into the fabric of the world that transcend both concepts. Nothing really dies, nothing is really born, everything reappears in the great samsaric cycles. Apart from the bestiaries of the world, the realms of Thanatos can be divided into many realms, just as the chthonic, plutonic and black demonic worlds can be divided into many other realms. To do justice to all the ethereal beings not mentioned here, I will focus only on human death, human transmigration, and simply exclude all other worlds involved in this process for the purpose of precision. This human-centred perspective should not be considered the only one. Interaction with animals, spirits, the dead, demons, elementals, angels, daimons, purified souls, heroes, demigods and deities (this model is solely referential) is a necessary ordeal to grasp most of the world that usually escapes human-centred perception.

I would like to start with several principles, so that it is easier to find your way in understanding later:

I. Individual consciousness, existential mind, individuated genii are tenanted from the indivisible world, which functions like a category in this indivisible world.

II. Each functional soul, and there can be several of them, specialized for different purposes, per individual, is a result of the evolutionary transformations of the indivisible world on

the scale of flashes of events in time, its polifunctionality obeys the laws of the registers of the world to which it is tuned in synthesis and synthony. Thus, the historicity of the souls is connected with their transformation, and the human souls have evolved from the animal souls in great transmigration and metempsychosis. However, the human souls obey other laws due to their symbolic, self-reflexive cognitive apparatus that shapes the soul vis-à-vis the cognitive, affective, karmic, psychic and gymnosophic magical operations that the human aggregates possess. The interfaces of contact with the world, the sensory, cognitive-affective, mental, pneumatic and occult, psycho-pneumatic processes, the psycho-somatic and physiological processes cause that the initial syntax of the emotional-cognitive imprints, of the alchemical-magical transformations is different from that of the animals, which are specialized in other types of dynamics coming from nature. Animals possess souls, but they act according to their inner nature and their karman, their inclinations, when they are transferred and translated into the pnematic realms, the laws are similar but the dynamics are different.

III. The laws of the physical, objective universe are a category of the laws of the indivisible universe. To create a theory of everything on the basis of these laws is beyond the possibility of its categories. In other words, only the intelligible world is intelligible totally and is fully understood by itself.

IV. Deep and occult laws operate in the universe, of which the philosophers undreamt of. Both the physical and the ethereal worlds obey these laws. To discover and ferret out these

laws in order to attain wisdom and truth is the task of the philosopher, to implement them within is the task of the Hermeticist, to act in passive and active modus operandi is the task of the hypophant and magoi.

V. There is a life after death that corresponds to the indivisible whole, and the question of the fates of human beings offers many answers that depend on the following:

— Sporulated form, i.e. which soul parts remain, which synthesize and synthonize, which decay, how does the individuation take place, because even great, strong souls (Ka) of gods are not immortal, they last for millennia and yet are subject to changes like everything in this world.

— Biopsychological imprints, the gene machine, socialization in nature, society, civilizations, religion, the value system, taboos, the sacred and the profane, beliefs, the foundations of the mind, the karman, the oneirocracy, or — to put it holistically — the psychophysiomagic „homunculus", which arises with death, and disposing of the carcass (the organic carcass retains some „memories" of the living organism, so some necromancers and unethical grave robbers indulge in this sport, which brings more trouble with the shadows, eidola, simulacra, and dead souls, eryniis, than benefit)

— Pitching of the mind, intellect, living soul heart (Kheper, symbolized in Khemetism by a scarab when undergoing Ophite operations with the Ka, a winged soul-heart) to frequencies, registrations or channels of a particular world (examples listed at the end).

— The consolidation of the souls of a single mortal into proportional wholes, their harmonic intervals, their separation, distinction, union, fusion — i.e. a part of the spiritual apparatus of a mortal can be translated, interpreted (born into) another place than another functional soul of a human being. An example: a shadow (khaibit) can reside in the land of death and possess the land of the living, places, houses, while the bionic soul is reborn in an animal and the spirit takes the garb of the Agathosdaimon of the Hadesian Aethyr. The ability to synchronize all components in unison is a rare trait, but should be achieved while still alive. Note that some components are underdeveloped in some people or never developed, but a sense of „elitism" should be totally discarded, since every moral being has the potential to develop different functional souls at its own pace, if properly guided by diverse occult operations. In this way we avoid a caste system and erred determinism. Often souls do not choose the place of birth but are drawn into the womb of worlds and bios, often they are forced into a womb, the paradigm of a „lesson on earth" is false. The game is much more profound and merciless for those who are left behind.

— The totality of the tendencies on earth and at the time of death, as well as the posthumous changes (Karman)

It is difficult to change the Karman after our death, so it is of great importance that we work to surpass and shape our Genii while we are alive. For a list of other important variables that influence our fates, check here:

— The totality of our ethos, our nature in life (what do we have as our daimon, our genii)

— Hidden threads of destiny, seals on our souls that posthumously strengthen or weaken associations with certain worlds.

— Attachments that embody the subjects of our attachments in posthumous inclinations and associated illusory worlds.

— Protection, evaluation, endorsement, praise or recognition by deities that can help us navigate the netherworlds and protect us from malevolent worlds, as well as bring us back (liberate us) to their worlds, overcoming and breaking sigils of cacodaimonic entities, futhering psychopomps (the guides of souls) can facilitate the posthumous journey.

— Posthumous recognition signs, names, sigils that help us navigate, make us recognize, chain us to certain worlds or free us. They can also be recovered in life to regressively identify us with earlier living persons and continue our work in the current life.

— Posthumous assignment or strong destinies that lead us into a particular sphere, world, for example being cast into a particular planetary sphere to work as an intelligencer-spirit of that sphere etc.

— The ability to navigate worlds in an impersonal, detached and objective way so that none trap us in their „reality", otherwise we embody the subject of perception as truth and deflate to a true world.

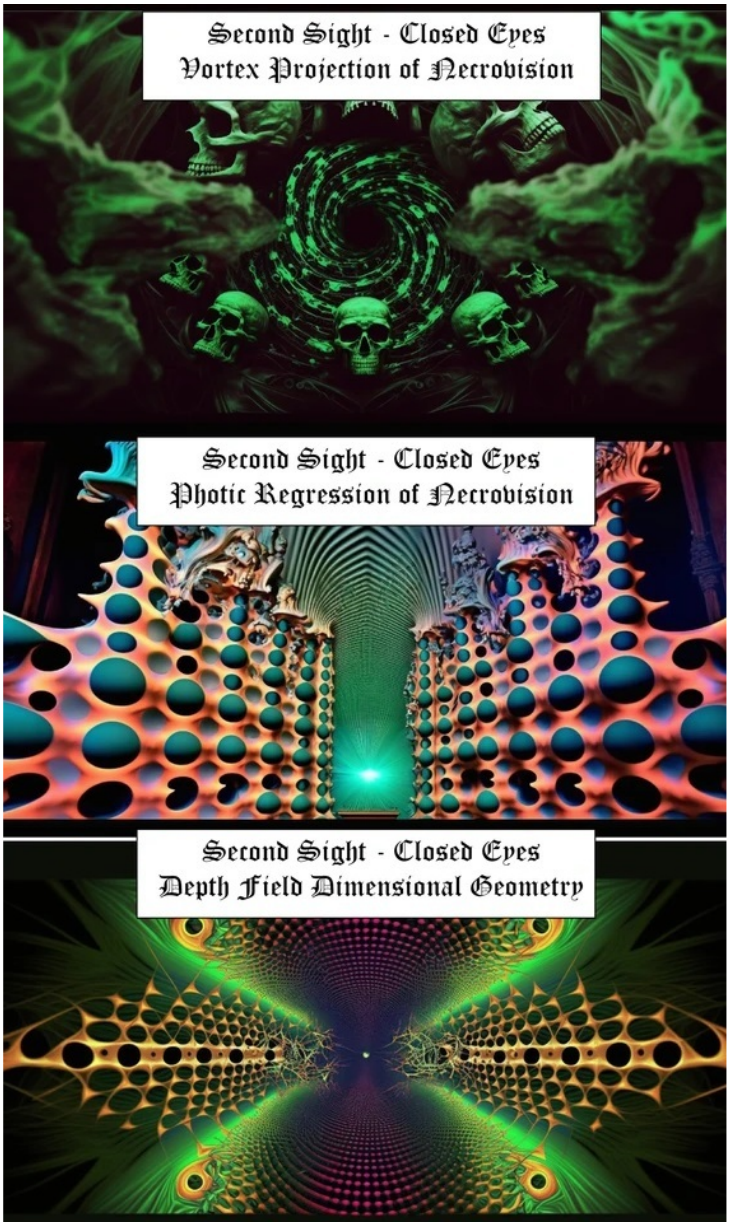
— The ability to find one's „home," the posthumous telos reality or place where we want to be.

— Individual soteriology, or the ability to achieve a posthumous state of necessity and will after a series of successful initiations, spiritual, magical and ceremonial acts.

— The law of the interlocked kaleidoscope or the ability to create keys (clavis) in the soul and consciousness that open the gates of certain worlds and increase the possibility of reborn in those worlds.

VI. The worlds we can be born into can each contain a myriad of millions of entities that are assembled in depth into complex geometric figures that undergo entropic transformations.

Second Sight
Depth Field of Necrovision
Second Sight - Closed Eyes
Depth Projection of Necrovision


Second Sight - Closed Eyes
Vortex Projection of Necrovision
Second Sight - Closed Eyes
Photic Regression of Necrovision
Second Sight - Closed Eyes
Depth Field Dimensional Geometry

Principle: All worlds are parallel, they are not mutually exclusive, they can be in a different registration or category of an indivisible world, and since they are in different pockets of entropy, they can be invisible to each other. Life is the only moment of reality (Austine Osman Spare), most of the chaos of the other worlds opens only posthumously and reminds of a flowing dream until one meets stability. Whoever masters this dream is like an immortal. The more subtle a world is, the less it has to do with ours, the greater the influence it has on all the others. From the point of view of the beings in each of these worlds, their own world is as real as it is to a mortal man who dreams a realistic dream without being aware that he is dreaming.

Examples of worlds and examples of associated variables:

Category	Associated Variables	Category	Associated Variables
Worlds of Bios	Elephant, Dolphin, Chimpanzee, Gorilla, Lion, Tiger, etc.	Worlds of Logos	Noumena
Worlds of Generation	Phenomena	Worlds of Chaos	Potential, Tiamatic forms
Five Elements	Fire, Water, Air, Earth, Spirit	Planetary Spheres	Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto
Moons and Stars	Moon, Sirius, Polaris, Vega, Betelgeuse, Alpha Centauri, Proxima Centauri, etc.	Technosphere	Radio Waves (Wifi), Microwaves (Microwave Oven), Infrared (Remote Control), Visible Light, Digital Ghosts, Electric Hauntings
Worlds of Intelligencers	Spirits, Elementals, Daimons, Angeli Bonum, Heroes, Demigods, Gods	Levels of Consciousness	Jagrat, Swapna, Sushupti, Turiya, Turiyatita
Worlds of Thanatos	Shades, Dead Forms, Dead Souls, Bardo Thodol, archee-occult graveyard of forms.	Nekrodous	Dead Realms, Charnel Grounds, Purgatory, Limbo, Hell, Hades, Tartarus, Elysium, Heaven, Nirvana, Pure Lands
Dense Worlds	Typhonian Worlds, Styx	Light Worlds	Aethyric, Subtle
Worlds of Inclinations	Karman, Teleology	Octaves	Gamma, X-ray, Ultraviolet, Visible, Infrared, Microwaves, Radio

Proportions	Monochord, Octave, Fifth, Fourth, Major Third, Minor Third, Major Sixth, Minor Sixth, Septimal Trition	Entropy	Shannon Entropy, Gibbs Entropy, von Neumann Entropy, Topological Entropy
Topological Spaces	Euclidean space, Metric space, Banach space, Hilbert space, Topological manifold, Riemannian manifold	Epochs of Earth's Evolution	Hadean Eon, Archean Eon, Proterozoic Eon, Phanerozoic Eon (Paleozoic Era, Mesozoic Era, Cenozoic Era)
Biological Evolution	Precambrian, Cambrian, Ordovician, Silurian, Devonian, Carboniferous, Permian, Triassic, Jurassic, Cretaceous, Paleogene, Neogene, Quaternary	Periodic Table	Hydrogen, Helium, Carbon, Oxygen, Iron, Gold, Uranium, etc.
Overworlds	Hyperionic worlds, Aionic worlds, transcendent worlds	Underworlds	Azoth, Tartarus, Cosmic Hells, Chaos

VII. As for „hell," it is a place of subjective suffering, when a sentient soul is cast or reborn into an unnatural state, tormented by pain, terror, delusion, suffering, attachment, unmet needs of life; likewise, „heaven" is a subjective experience of bliss, eudaimonia, which is pleasant. Both states are chains, one is the iron chain of delusion, the other is the golden chain of realization. A liberated person transcends both states and can travel through these realms as he pleases without being trapped in them. The shedding of attachments and the ability

to travel through the worlds without embodying the subjects of these illusory states is the goal.

Theories of Magick: De Anima, Modernized

My dragon-soul destroyed, woeful, what am I to do,
they hatch souls like brides in me, for malignant
and benevolent purposes few, yet they are all
denied, denied, they'll never match that spirit mine,
and I remember with the memories of a veritable
starry dew!

> *The soul is not immortal, it is mutable.*
> *Gods do not contradict nature. Animals have souls.*
> *Even Gods age and die.*
> *Only the liberated spirit (pneuma) has a notion of immortality, but it lacks individuality in our sense.*

Interdependent, co-occurring flashes of events that change give rise to inherently homogeneous systems of phenomena. The world is an example of such an indivisible system, from which perceptive animals, including humans, form categories.

The interpretations of such categories are models, and they may be useful for a particular teleology, but they are flawed because they cannot capture the whole indivisible world in any category.

The laws of such systems must be integral to the structure and content of our analysis. The star of our system has drawn from the elements found elsewhere in the universe, if one starts from the point of view of Einstein's objective physical universe. From the occult point of view, it has drawn from all the hidden aspects of the Unus Mundus, the World Soul, whether from the transcendent Aions, the field of divine fire, if we follow the dictum of the Chaldeans, or from the Tiamatic black form mass of the Black Sun. In the latter, occult sense, the Sun is a birth child of the merged duality that led to a transcendent third — a stable physical form that observable astronomy and physics attempt to interpret. We can compare the birth of the Sun to the yolk of an egg sustained by Chalaza from the Chaos of Forms and the Aionic Divine Fire. Thus, in the visions of some mystics, the Sun is both the Black Sun of Azoth, a mystical black sun; in the blessed visions, the Sun is the Great Being, a dazzling intelligence of divine fire. The category follows the perspective, the perspective follows the perception.

Thus, everything in the generative sense must come from the preexistent environment of the given system. On the linear time scale, planets must form, life must evolve. If we take all this into account, we are dealing with a series of generative-evolutionary anchor-ensoulments of the world in physis, from stars to life. If stars in their diversity share a common blueprint, why not life? I must mention that I am not a cre-

ationist. I believe that the „Deus Absconditus" is a primordial impulse of generation and that intelligence, at least in the sense of intellectual stars, is a reflection of non-human intellect that takes on new forms continuously in a Divine crescendo of intelligibility. Let us define this intellect as the ability to adjust in reflection to a higher order of magnitude of the generational order, that is, to perform through intelligible unity an autophanic rite of emancipation from the whole. In the Hindi sense, the perception of a star is anatmanic in the human sense, but atmanic in the universal sense. The greatest mystery in this is the ability of the living intelligence of man to relate to the sun and perceive it as a god, for it reveals its atman as a sun-god manifested to the cognoscenti of the Egyptian-Hellenic, Egyptian-Babylonian, and Zoroastrian cults as a solar disc entwined with serpents, and yet is of an entirely different intelligence than a human perceiver. In this sense, our interpretation of a higher intellect by our intelligence is doomed to failure, for we have only our perspective and cannot go beyond its grasp. Therefore, it is good to keep it in mind and to deal with approximations that are in relation to the Solar Intellect, but never grasp it intellectually completely, yet out of necessity with divine intellecting.

Experiences such as raptures, ecstasies, illuminations, sudden realisations rush into our world, but they are only a section of the totality of phenomena. Since it is a cosmos and not a chaos, and the stars obey certain laws and rules, this also applies to life as a subgenus of the habitable solar systems. „Adult organisms, while conforming to several different body plans, are formed by repeated shuffling of a highly conserved set

of genes." [Gilbert, S. F., Opitz, J. M., and Raff, A. R. 1996. Resynthesizing evolutionary and developmental biology. Dev. Biol. 173, 357—372]. The ancients tried to find a perfect harmony that governs everything, but does it really exist? Let me propose a solution: isonomia means finding equal parts in a topological space corresponding to their entropy. Perfect proportions are transcendent, the cosmos of phenomena consists of both order, coming from the transcendent worlds, and chaos, that of the tiamatic forms.

Therefore, in the modern sense, the search for perfect harmonies was abandoned, to the extreme error, because they were an aberrant sign of approximate perfection, instead, in the Platonic cave, the obvious and observable has decisively won.

However, when we have the transcendent world in view, the observable chaos and complex systems fall into order, an order disturbed by irregularities of generative worlds, but still a cosmos. The laws of similia similibus and analogia entiis should not be sought in these apparent similarities of sympathetic magic, but in deep correspondences in the co-emergent, interdependent causalities that are of different quality, nature, similarity and difference.

In this way, the muse of the Anima Mundi is preserved, and with a firm view of divinity, we can order the scattered elements, the ponderous disharmonies into a unified whole that is an eternal hymn to the universe.

According to Platonic and Mithraic teachings, souls originate from the sun and are therefore born on earth. I prefer a holistic approach in which souls are „gathered „from a sphere of pneumatic currents" and are concentrated during the deve-

lopment of a new organism throughout its evolution. In this way, the grinds, cuts and ethos belonging to the soul are developed not by one but by multiple forces and character energies (vasanas).

The above mentioned souls are a mixture of the souls of the mother and the father, they are bionic, they are not intelligent as such, while the vortex of ophitic energies (kundalini) and the lateralization of the brain (right- and left-handedness) is developed according to the exposure of the embryo to magnetic fields and light in the course of neurogenesis [Juutilainen, Jukka. „Effects of low frequency magnetic fields on embryonic development and pregnancy" Scandinavian Journal of Work, Environment & Health 17, no. 3 (1991): 149—58. http://www.jstor.org/stable/40965878.]. We can compare it to embryonic ectoplasm, which passively absorbs experiences both in the womb and after birth, and is thereby later shaped as in developmental psychology. The soul is impressionable, i.e., it receives experiences, sensations, emotions, reflections, etc. Throughout the life of its bearer. As for transmigration and metempsychoses or individual pneumatic carmanic fields, the soul is reborn according to the astrological rule: it does not develop in the womb, but hatches with the newborn at the time of birth.

I will not describe all nine functional souls of a human being, but will focus only on one of the most common special souls, namely the bionic soul. We can divide into natural souls, which develop and flourish in parallel with human existence and at the end of life represent a culmination of one's achievements, and merge with one's guiding daimon. We can divide in-

to synthetic souls, made of ectoplasm endowed with special properties and abilities that can be magically programmed. We can split into zombie souls or souls made of fragments of others" souls. We can split into dead souls that are pitch black and make up the ethical quality and strength of a particular person, the stronger the shadow, the stronger the strength of ethos. Souls can be bound, tied, and enchanted by a skilled operator using psionic and magical means. When bound, a soul will transmit emotional and cognitive messages to the living mind and produce effects that were desired by such an operation. Souls can contain memories and be used to gather information. The pneuma (daimon), signified in some traditions by the pottu point (god within), contains the will and power of consciousness and is therefore older and more important than the animal soul. When an alien soul (xenopsychotization) is hatched into a superior mind, it diminishes the mind's natural abilities and produces subjective illness. Likewise, a superior soul hatched into a raw, brute mind may elevate it but also distort it because the mind is not trained enough to receive it. Souls should work in harmony with the mind's natural abilities under perfect conditions, yet such circumstances are scarce nowadays. Due to the limitations of this framework, I have decided not to extend what I have said to other dimensions, entities and other souls, but an intelligent reader will deduce and infer what is necessary to deepen his knowledge.

Civilized Beast, Civilized God

A human being is born neither good nor evil, as Plato claimed. He has certain neurocognitive tendencies based on his neural phenotype, which are expressed in the natural environment and in his interaction with the world and the Other. The neural phenotype, or cognitive phenotype, is the hard-wired tendency toward certain cognitive-emotional structures, such as psychopathy, or the tendencies that shape worldviews, political attitudes, etc. To avoid neural determinism, I prefer to emphasize adaptation, the acquisition of automaticity and social behavioral skills that shape certain tendencies that are the basis of socialization, viz. social training in passive and interactive modes, and self-mastery, overcoming and maturing into independent, self-reflective individuals capable of taming the „tartarism" or primal beast within and directing the „jumping monkey of the mind" into more insightful, creative and responsible channels.

Here I would like to pick two from Jaan Panskepp's list of instincts and explain how they develop under cultural and civilizational modalities and how the human beast becomes

a human being and how a humane human being develops his inner daimon to detach himself from the world of animals into the worlds of the Divine. The Divine is always present and is never in conflict with nature insofar as the doors of perception are purified and the intellect and feeling sublimate and correct to a higher standpoint of understanding and perception.

Hunger and thirst are natural for anyone deprived of nourishment. The excessive satisfaction of these cravings is associated with the reward centers, and your regular „gourmands" enjoy the esthetic taste of a variety of ingested substances. As an aside, there is a secret to communion with substances, an ancient shamanic discipline, pure substances work best, and since prana follows thought, a tear of myrrh I once ate returned my saturnine nature to its proper place, it was called the tear of Horus in ancient Egypt. But let us proceed without further ado: The principle of pleasure is related to the libidinal or sexual drive. Thus, everything that has to do with pleasure is a satisfaction of the libido, which „consumes" the object of desire for which it thirsts.

The enjoyment of art and eroticism at a high level is indeed a devouring of the subject of passion, because hunger, thirst, and libido are sublimated and embedded in civilizational and cultural values that align them with acculturated systems. Can a hungry, thirsty person enjoy art? Only disciplined individuals who control themselves, or who are obsessed with art, may be deprived of sleep, food, and concentration on it. That's why I have always been an enemy of Maslov's pyramid — you can satisfy high cravings while being deprived of basic cravings, but they have to be trained first. A salute to the starving artists!

Well, metaphysical cravings are constant hunger and thirst, they put the instinct in hypostasis, for the place of completion in a transcendent reality, a craving that cannot be satisfied immediately. Is it the building of castles in the air? Or is it the finest point of civilizational-cultural sublimation, where heaven descends upon us and we find ourselves whole again because we have arrived at the starting point through the subversion of nature. We have bypassed the generative worlds of Aphrodite by sabotaging the atavisms of nature, and have returned to the womb of Mater Magna! The myth of the eternal return is not that the Deity returns to humanity, but that man returns to his home, „child of nature and starry heaven, but my home is heavenly" — Orphic Mysteries. Need I not mention that certain instincts that have been misinterpreted, that have fueled New Age conspiracy theories and other outrageous ideas, are merely a shredded and fundamentalized need for desire. For example, a person who longs for the stars may deny science and evolutionary neurobiology and falsely assume that we came from the stars on some „spaceships" (nest-building locality) and everything else is a lie.

Similarly, a person who has metaphysical or peak experiences will try to justify them with „extraterrestrials, angels," as if they were instantaneous. Basically, he reifies them into something objectively basic, tangible, and fetishizes them into subjects of his game (play instinct), but in the reverse role — he is subject to them, it is „they" who are in control of his life, a cabal, a syndicate that rules as a gray eminence and pulls the strings of the mortal scene. Do I deny the existence of angeli bonum? My second sight has revealed much, but autophany

(self-manifestation) is but a sign of a great essential type, indecipherable to a mortal human animal. Curiosity commands interpretation, but when wonder is interrupted, all the demons of certainty creep in, and this is where both religious bigotry and fanaticism and blind faith in one's own ideas begin. In other words, the critical apparatus is suspended in order to pursue fantasy. But you see, realized potential offers much more satisfaction than fantasy. It is as if instincts chain us in Plato's cave, and only through refined works do we loosen their grip and approach the heavenly mien.

We are still mortal, but somehow our souls, minds and hearts are changed. As with the mutations of vices and virtues, they may be derived from civilizational instincts. I once analyzed the basic Hindi "kleshas" in Patandjali's model (vices) and found that all forms of mutated vices can be traced back to these simple dharmas: "attachment, I am I, delusion, ignorance, repulsion." Similarly, we can derive various mutations from the lower instincts that pass through the riverbeds of the whirlwinds of civilizational and cultural history of ideas, the noospheric bastions and the revolutions that overturn them like giants to establish new, small and large reforms of the social logoi.

The prison of Venus: Lucifer chained by Hesperion

> *„Love follows humaneness"*
>
> — Confucius
>
> *„Humaneness is difficult to define" — ibid.*

Having written a chapter on diotimic love in Occultosophia, I would like to return to certain insights. Since I have experienced both passionate, unconditional and great love and tamed, mature and understanding love, I speak from the position of a knower, experiencer and promoter. In the first case, the ugly damsel invidia forced us to dance the „devil's tango" and tore our minds and hearts apart; in the second case, the practicalities of life and turbulent conditions separated us.

I remember listing twenty-four forces in the universe by anthropocentric standards, only one of which was fusion or love. Now I would like to observe how enthroning just one va-

lue on the pedestal, just one force, upsets the rest and causes more devastation, suffering, war and killing than necessary. It is often said that „love is not understood," but we are human and can interpret whatever we want into this value. We can understand it as carnal, bestial sex, erotic leaning of bodies, hearts, minds and souls to a high sense of bonding of souls on a deeply spiritual level.

Love can blind us, it can uplift us. But the psychology of love is such that in the extreme carnal realm it is cannibalism, while in the extreme spiritual realm it is self-enclosure, like the couple in the „Garden of Earthly Delights" sitting in a bubble.

Gnosticism and Christianity („a lovesick, hopeless case") excluded the totality of the power complexes of different ideas and decided to single out this one value as the highest. What followed is a dysfunctional distortion of the „harmonious man, harmonious woman" at the expense of countless other strains of virtues, muses that inspired us both bestial, temperate and idyllic.

There is only one point of „true love" if Agape, that pattern of universal forces, is interwoven with Philia (mature friendship) and Eros (erotic stuff), but it is not enough as a value to describe all the other forces in all their aspects to serve the goal of cognitive liberati. Most people do not understand this because they have been conditioned in the Judeo-Christian paradigm, which is secular but in which „love" still obeys civilizational constructs.

These people cannot imagine a world in which the towers of Aphrodite are not the only ones. Hence their suffering, hence their search, hence their desire and unfulfillment. When they

find true love, they pass through impermanence and are soon crushed by the joys and sorrows of losing the pearl.

If you aspire to mastery, go through love, love to the utmost, experience it, but never be misled into thinking that the „love of God" or the „love of your partner," no matter how cosmic, is the gateway to liberation.

Tears of a Dragon

Fin de siècle

Saturn's era consolidates what is, putting a corset upon existing currents and squeezing all the filth from boiling blood of crème de la crème to scum, until it explodes into chaos. "Reap what you have sown" — Upanishads are ante-dating what that crucified Jew never said. There is no mercy in that, no justice, just truth of a grotesque mirror of the human race that effectuates destines, fates and fortunes. There is just this last Solar covenant that is all honesty, all justice, all splendor, inflaming everything in nuclear fire, if must be, to cross out centuries of delusions, lies, slander, humiliations of every sound master and mistress that attempted to warn the multitudes not against "sins", that pathetic Levantine invention, but against foolishness — that last cry of wisdom and understanding that can't be coupled with compassion anymore, but an avid revanchism.

Those who tasted from the Sumerian tree of life know good and evil — they pick the better, for that is a natural choice for their intellectual suns, the gusto of the spirited immortals. When the world will be enslaved, I will be long gone, before the events described here will take place, I will be assigned to my faraway star, rewarded! Sic! Who is rewarded but Pavlov's dogs!

I took what was mine and lived up to it! By toil in opposition and heroic frenzy against what could not and would not be changed. Some will call from above the remnants of rare spirits below that long and crave and desire Divinity, to become gods. Lo! These few heroic souls, Boddhisatvas and Pratyeka-Buddhas of Kali Yuga, praised be their name!

I am at ease, in the end I won! They haven't matched my spirit, not until Mahamanvata will be done, in Joycean tone! Yet that star mocks me in my retreat, oh star of evil star of pain! I am building fortifications just to make it more difficult for the enemies to progress behind me! Defensive victory is degradingly personal, when it is not shared with the remaining victors! Yet is not a bitter, disconsolate triumph? As I observe a world where liberty is a mere name, consigned to the catacombs of the Plato's cave, as they carry their fetishes, flags, opinions, political turf-battles they march into the abysses of their delusion, like prisoners caught in a steel cage thrown into darkness of an ocean of tar. Liberty was all there ever was, it is the basis of humaneness, of love, of awe, of beauty — it is a chance at the Pythagorean Y to be with Gods, to shatter the fetters, to put your blood, sweat, work, tears and commitment into it. How many times have I fixed my gaze on winged sun-disks, muses, winged serpents crowned with a cry, a yell, a whisper, a whimper! It is a heroic frenzy that governed me for so many years, for I have loved the world too much as a dragon to hate it coldly with aversion faraway, indifferent and resigned cold! Pater Liber, Mater Victoria!

Liberty was the basis of culture, of civilization, of higher feelings, of great art and humane movements, what remains are

recycled echo-chambers that procreate with themselves and spit out ever-more filth, or even more reactive cruelties calling themselves "defenders of culture" that stomp on that muse! Don't blame liberty for degeneration! Blame your lack of maturity, responsibility, moderation, blame invidia and your gluttony of wanton, your blindness! This is a jealous age! Now in this jealousy you make a whore of liberty, she won't serve you!! The law of contraries reached its extremes and turned into double vice, poisoning the moderate, subtle strength, the only pillar there is to regenerate the vine! As I write, liberty is taken away from you each day, and the amount of souls that may be free diminishes evermore. Only few consider a heroic doing, training, learning, that has more soteriological, psychagogic, pneumagogic effects than casting more delusions into their heads! Heaven stands triumphant, it calls multitudes, but Thyrsus" bearers are few, the rest are devoured by illusions and death!

Mind the religious Judeo-Christian lies, mind the consumerist lies, mind the political credits, the right-wing conservatives slaughtering virtuous republican freedoms as we speak, and giving an order of their fanatical totalitarian zeal — they shall NOT ascend — mind the modern day slavery presented as gifts of that wretched host, mind the loony park of the relativists — they are as irrelevant to Heaven as their relativity on Earth.

Tell the gracious host of Earth to take his faeces-like gifts, for we have found better ones assigned to our lot! Their masters are a pathetic lot, their masters had the privilege not to ruin the peoples, they are all pirates! Yet I am an unauthorized, unidentified pirate in their eyes, an impostor, an intruder, me, an Aion-sent heliacal dragon! Accused by a pirate! So be it, I accu-

sed them as an anti-christ, although that Jew I surpassed hundreds of hundredfold times! I don't deal parity with vermin! A sun-born beast who is, was and will be right, as veritable heavens testify! And with this rectitude, this duration of survivalism under siege, I haven't won the world, but I won my star, name, and return to the land of celestial mien! These master-pigs with their slaves turned the world upside down and expected the veritable not to accuse them?! They shall be ruined by Gods! No one prompted these master-pigs to shower us gifts in the first place, nor darkness to buy us in, as we break from darkness of ignorance and delusion straight to the procession of the Great Providential Gods — here rewards are endless, because what is given belonged to us from the start, the inheritance of families of Heavens.

Earth, and once great race, it was not always so! Alas! It is irreversible, no more Myrrh tears, I rest at ease at the bosom of Diana, climbing back to the fires which spat me out. I lay my Thyrsus upon my breast, my herculean club with which works were accomplished I need no more, the whip accompanies me till I die, but it is I who am a master upon myself, and I that whip myself into shape to perfect the last movements of Ankh. The wand? I have no need of it, I cast it away years ago, to create illusions is a demiurgic toil of illusionists that need to make resting places for souls that crave such swinish games!

The staff of Caduceus carries my thrice-immortalized heart, my Ureic diadem, double-crowns of Egypt, where are they now? Megingjörð cast from my chest, Sun armor cast away, where are my weapons? Neti, neti, neither this nor that! I lay defeated yet victorious, departing from this world, like the rest,

the last mocked dragon of Earth. I am at ease, for my burden was heavy, but I carried it, I moved through the valley of shadows, and conquered them, I made a laugh out of pain and suffering, by detaching and heroically overcoming! What is more? Doesn't matter, need not be.

Enclave of Value: Patterns in defence of Arete

The character sows the destiny, the discipline mends the behavior, the daimon directs to the epitome of the arete, because it is to be understood with this high muse.

What is the real value of virtue? Is the golden chain of virtue equal to the iron chain of vice, which is internally empty and contains no essential dharmas? Is it merely a social construct that is completely relative? What is the value of virtue in the modern world.

Aretology deals with such questions. In nihilism, such values are completely overridden; in aspects of the sociology of ignorance, values are mere automatisms inculcated into society by socialization through mentors and peers throughout history and the mutability of the history of ideas in the noosphere. Even if we were to take the wisest man who could bridge the ancient past and modern times, and get him with his great historical insight into causality to tell us what is of value, he would not pull universal laws out of a hat. Aretological instincts depend on stability, wisdom, discernment, and good judgment in every situation and event forever linked to the hu-

man environment and the personal characteristics of the observer of thought, speech, and action. Deriving virtues from observations and internalizing them is reasonable, but is not it a struggle against adversity that creates an asylum of values that hardly anyone can relate to? „If you pitch your song too high, no one will follow you," were the words of Du Fu.

There is not a single man who is coherent, understandable and rock solid in his insistence to be noble. This is because nobility is forever linked to a set of practiced virtues and a love of great beauty and reverence that transcends the land of men. Most of us may have the image of a „knight in shining armor" in our minds, implying that virtue is devalued in modern times. Rather, imagine an ordinary person who overcomes his weaknesses and endures great turmoil to excel and absorb those hard-won essences. This is not stupidity, but a deep understanding, a profound essence, a gravity of barely surviving things, the lightness, subtlety, kindness and grace outward, the resolute diamond carrying the imperial obsidian sword hidden.

As a utilitarian aretologist, I consider virtue to be the social logoi unit of a healthy society, just as a family is an anthropological unit. It is the atmospheric nod to humanity in its refinement. It is the turn to excellence that is no longer to be found in this world that tries to deceive us by saying, „Such and such was never there, history is always now."

As a metaphysician, I find that the gigantomachy of virtues is a process of searching for a key to the divine, a homoiosis theio. What virtues, you ask? The daimon and ethos are different for each man and woman and are ultimately measured by objective, transcendent laws, but we have no direct access

to this world, we can derive approximations based on ideas and experienced revelations. Where wisdom and laws of nature, Earth and men are approached, the Divine land of notions tends to unfold, too. Gods do not contradict nature, they further its hypostasis. It is a process of constant interpretation, a hypophetic „hermeneuien". After all, it is a cosmos and not a chaos. As for the nature of the lion, its lionlessness, is a Ding-an-Sich, but it is different for each lion. What belongs to the nature of man is his humanity, but it is different in every man — vibrations of bestiality and idyll follow, but ultimately this is necessary to distill what is of use and „ipsa vene bibendi", drink your own poison to heal yourself as if you were taking a spagyric medicine.

Do not think of virtue as a „boastful thing, a thing of impractical fools," for now every thief, scoundrel, and swindler will cry out, „Loser, fool," and will use the first attempt to use his cunning in stealing as proof. This is a society of high-ranking cheats, scoundrels and thieves that are institutionalized, only the petty criminals are relegated to the courts and prisons, there is a general social acceptance of many behaviors that are contrary to the interests of a reasonable society.

Why should we ever engage in noble enterprises when any thief can rob us of our possessions, any swindler can slander our reputation and good name, any scoundrel can plot against us. There remains something of psychological transparency. When you are drawn into vice, you build a behavioral identity based on the same premises as the adaptive swindler. In fact, you have much to gain in this way — from a purely materialistic point of view, it is smarter to be a great, uncaught criminal

than a decent human being. From the big picture point of view, it's better to work towards the tip, but if most people's insight ends at the tip of their nose, what are we talking about? They are like market women, incessantly twittering rubbish, thinking they are engaged in something very, very important.

Only people who openly act upon their gigantomachy tower above the rest in practice. The gigantomachy of those in power, of those who rule over people, is greater than that of monks. That is why one so often finds petty crooks in government, whose ineptitude is masked by psychopathic self-delusions, lies, and the persistent fear that they will be confronted, stripped of their trappings, the charm of status, tested and condemned, a true gigantomachy would tear them to shreds. A magician who fights against perversities, deviations and vices is in a lonely position, but in a more honest one — because he is alone with the alone, as the Sufi saying goes — with the deserts and the gods.

Jurisprudence: Metaphysics of Laws

A fool endowed with all the divine and infernal techniques of magic is nevertheless an impotent one. It is the inexperienced magicians who are dangerous to themselves and others. If they are inexperienced, they are like a child with matches that can throw them into the gasoline and destroy their mind, heart and soul. The difference is in magical potency, the first has almost none and it will take a lifetime to train one, the second has been equipped since his first breath on earth, and lo and behold, everything works! Man's nature is what it is, it can be trained to the utmost perfection or to the greatest mischief. Evil intentions, jealous looks, lust for trifles or nobility in grandeur, magic is subject to the passions of an unsuspecting magician. He must be trained, he must be serious and self-controlled, he must learn to act like a craftsman.

Otherwise he is a mere mess and will be quickly pacified, used, abused, distributed, vivisected and annulled to his regret, despair and sorrow. Fortunately, potency in magic requires training even for a magician, and abuse of the art dilutes the possibilities of effective action. Effective potency is

directly proportional to excellent training, and chaos and confusion are inversely proportional to the effectiveness of magic.

There are indeed metaphysical laws inherent in the cosmos, the order, the embellishment, from which one can derive one's behavior, virtue, and ethos in the land of men, having discovered them by means of great, penetrating insight into ahistorical causality in a co-emerging, coherent whole, through experience, memorization, insight, wisdom, realization, and the ability to relate these reference points and systems of measure to the world as a whole.

Universalism and hypermoralism threaten here, but these metaphysical laws should be discovered through patient observation of the movement of celestial bodies, of disincarnate divine intelligences, of inspiration by muses, of observation of nature and its laws, and of the great vision of humanity integrated through individuation in proportion, ratio, to the most refined harmonies of spirit, soul, mind, body and heart.

When divinities are discovered, everything else unfolds like a rose. We must follow their teachings in an open, great, noble, embracing, reverent mind, with a studious, balanced, discerning understanding, precise and critical on the intellectual level, deeply feeling on the pneumatic level, without allowing excesses on the emotional level, having a strong and great heart, keep our body healthy to prolong the art of life, but not for the sake of the flesh, like some idiots who wanted to discover the secret of immortality in the flesh to pursue the spiritual arts, forgetting that the spiritual arts can be realized by a talented youth under the right circumstances.

Ultimately, it is the best humanity that can be discovered, guided by Heaven, each one for himself, according to his nature and what he can realize in himself. All chaos tries to deny the objective rules and lives on the delusion that there are none. No one can cheat the universal occult machinery, the laws of the cosmos and the rules of the game. Either you play along or you destroy the chessboard and give in to the illusion that you have won anything of value.

What is most rewarding is precisely the fact that no one can cheat the Divine Game, that our attempts are remarkable, that even if our enemies hinder our movements and destroy parts of our works, they put more effort into destroying our monuments left behind by the loss of their own power and commitment. Do not waste your time on such fools, as the old Arab proverb says, „Dogs bark, the caravan moves on." Those who persevere will still succeed.

On Second Sight and other Sensorial Siddhis, Hallucinations and Psychiatry.

If a psychiatrist experienced any hallucinations, he would nihilate them back to his worldview and paradigm; after all, we interpret everything back into what we know. After all, he does the same for his patients. Siddhis, such as „second sight,", clairsentience, clairaudience, magnetoreceptivity, clairvoyance, soul transmigration, are all symptoms of a disease, an overexcited mind, delusional attribution error. Historical events involving thaumaturgists, magicians, holy men, and seers are meaningless to a psychiatrist, inasmuch as he may relegate both the events and the personnel to his own discipline. Even clinical therapists of Jung's school rarely have anything to say about it, save for the art of interpretation and the „omnipresent unconscious" (after Pauli-Jung dialogue it was finally decided Jungiana has nothing to do with science).

In this brief, I offer both an explanation for some of these phenomena and a warning about blind-diagnosing patients whose lives are otherwise liveable because they use their skills to enrich their lives. There are unsufferable conditions at times, when the person with such abilities has an untrained mind, a societally-conditioned narrow belief system, an immature personality and yet attempts to make sense of it all. This is due to a lack of education in this area and a general rejection of such (rare) circumstances nowadays. Preparation for siddhis in India required a training in yogas, ethos, principles, they required a stout, tough, intelligent, shrewd mind that is firmly fixed in foundations that protect it from insanity.

Nevertheless, acccepting such phenomena in the modern world's societal logoi are numerous: scientifically dismissing such occurrences on the one hand does harm to the genuine events, while accepting them mindlessly, allows all forms of charlatanism to flourish on the other. I would like to issue a warning, therefore, that only people of a sound, ordered, and disciplined mind are well-equipped to manage situations in which siddhi may spontaneously occur. That would be a normative view, the real world is governed by its own laws, and often siddhis arise in people that are completely unprepared, either by spontaneous occurence, a botched initiation, or frivolous self-initiation. It is not my aim to critisise such happenings, but to advice to guide such people out of the confusion, and train their minds along the critical events that already occured, and are continuously challenging their lives.

In order to understand the background of Siddhis better, one would have to understand the whole complex of magicko-pneu-

matic consciousness-related entities, the laws governing them, and so on. This is not the purpose of this sketch, nor will I be contributing the exact terms of my subjective „theory of mind" here, which was relatively well-accentuated in „Occultosophia".

To avoid confusion, let me first define the terms I will be using here:

Hallucination (n.), after Etymological dictionary online:

> *„a seeing or hearing something which is not there," 1640s, from Latin hallucinationem (nominative hallucinatio), earlier alucinatio, noun of action from past-participle stem of alucinari (see hallucinate).*

Hallucination, after John Hopkins Psychiatry Guide (Speed, T. M.D., Ph. D., Sedlak, T. M.D., Ph. D.)

> *„An hallucination is a perception without a stimulus. With true hallucinations, the individual is convinced of the reality of the experience. A true hallucination must be differentiated from":*
> *Illusion — a misinterpretation of a stimulus (e.g., a crack on the floor is misperceived as a snake)*
> *Pseudohallucination — occurs in inner subjective space (e.g., heard in one's thoughts, not perceived as auditory, does not come through the ears)*
> *Vivid imagery — increased imagination or mental images*
> *Hallucinations can occur in any of the five senses (auditory, visual, olfactory, gustatory, and/or tactile).*

> *Auditory hallucinations are the most common.*
> *Hallucinations are not pathognomic for any specific psychiatric illness, including schizophrenia.*
> *Hypnagogic and hypnopompic hallucinations can occur in healthy people when falling asleep and awakening, respectively"*

Seeing and hearing things that others do not

We can't hear the high-pitched sounds that bats use for navigation, using echolocation. That would require an instrument that is capable of recording ultrasounds and informing us that indeed, such stimuli unregistered by the human ear happen. This is to say that we can't extract certain hidden categories unless we can register them, either using a device or our own senses. Hallucinations are registered sensually; they may be generated by the brain, in which case they are some form of misfiring, in some cases pathological, but they may also be stimuli that are simply registered by the brain and manifest as clear images, clear sounds, clear tactile sensations, clear olfactory sensations, and clear gustatory sensations. The brain is not a piece of meat in a box; it is an adapter, transceiver, conductor, and broadcaster, enclosed in a bioelectromagnetic field of a human being. It is a highly sophisticated modulator of conscious events, upholding awareness, memories, cognition, etc. Compared to cloud computing, the human nervous system is a datacenter, a process-running server, and a world-facing interface,

yet our understanding of it is as miniscule as that of a real-life hardware server's skill to understand the whole human world from our perspective. Our human cognitive, emotional, and physiological apparatus is a minor component of the vast array of occurrences and strange spheres in which we find ourselves. It is hard to measure this immenseness by our perception because, by nature, we can't extract ourselves from what is beyond our capacity. „Here be dragons," „any phantasy may be read into that," but that is not the goal; the goal is to sceptically structure certain phenomena experienced by people all over the world into a different framework, technical magick if you will, rather than discarding it entirely.

Rideró

Wydaj książkę
profesjonalnie!

Psionic War Protocols (2014-2024)

1 CONTENTS

2 How to Doctor the Mind: Letting light into Psychiatry 4

2.1 Introduction 4

3 First law of psywar: exploit existing ignorance 8

4 We are all insane in this game 11

5 List of Violating Techniques Explained with Counter-Methods for Self-Defense 13

6 Defence and Offence 13

Provocations for mental profiling 16

EMOTIONAL INCURSION 17

Enforcing thought-patterns for profiling 18

Cognitive Cut-outs 19

Reality tunnel shifting and/or engineering 20

Inducing anomalies for confusion. 22

Repetitive Patterns 23

Verbal breaking of advanced cognitive patterns 24

Affective-Verbal brainwashing 26

Thought-scripting 27

Sense-Energy and Focus-Energy cuing 28

Knowledge and Information Management and Confusion 30

Disinformation brute-force fed directly into the mind by cognitive replication 31

Enforced mental and energy cues 33

Subliminal mental and energy cues 34

Active Denial 35

Mass Narrative Script-Patterns 36

Script control-codes and patterns 37

Weaponized Narrative Memes 39

Limiting attention span 40

Scattering Attention Span 40

Flooding with sources 41

Conflicting agendas 42

Closest Symbolic Reality (or Pre-programmed Socialized Reality) Abuse 42

Building or abusing oneness of a mind to make it more prone to conditioning, by splintering the mind 43
Breaking Up Resilience to Conditioning 44
Pleasure-Suffering programming 44
Reward-Punishment deadlock 45
Cognitive-Behavioral Modifications & Controlled Remote Possession of the CNS 46
Long-term thought cuing 46
Repetitive Short-term cognitive-affective conditioning 47
Distorting the Working of the Physiological Mind Through Energy Manipulation 48
Mind Confusing Itself for Objective Territory 48
Limiting the scope of thought by focusing concern on irrelevant topoi 49
Detected Subliminal Pattern-Feeding 50
Undetected Subliminal Verbal Feeding 50
Subliminal Scripts-Feeding 51
Pattern Replication 51
Subliminal Action-Feeding (Leading to Suicide or Aggression) 52
Physiological Functions Modified: Arousal, Fear, Cognitive-Affective Modulation 52
Shifting Cognitive Setting to Modify Proneness to Conditioning 53
Shifting and Disturbing the Physiological Brain Processes to Modify Proneness to Conditioning 53
Visual Cortex: Remote Memory Erasure, Memory Cueing, Memory Substitution, and Planting Memories 54
Remote Brainwave Pattern Replication and Distortion 54
Anomalous Experiences of Cognitive and Sensory Nature to Confuse 55
Expansion of Flawed Pattern Recognition 55
Circular Delusions, Self-Defeating Patterns, Structure of Meanings, Beliefs, and Affective Domains 56
Scripting Tunnel Realities, Long-Term, Short-Term, Filtering and Reinforcement of Them 56
Cognitive Dissonances and Beliefs, Complexes, of Affect-Image Energy Clusters; Trauma Exploitation and Time-Regressions 57
Cueing Wrong Information 57
Subliminal Cueing of False Intuition 57
Thought Replacement to Make the Target Identify with the Incursion 58
Sense-Consciousness Modification/Illusions 58
Pre-Conscious Thought-Form Scanning, or Minor Precognition of Mind Complexes, Thought-Form Force-Breaking 59

Thought Blanketing, Cognitive Distortion 59
Mind Scrambling 60
Subliminal Verbal Feeding 60
Motivational Distortion 60
Concentration on Intellectual or Higher Cognitive Functions Distortion and Pacification 61
Extra-Low Frequencies Targeting, Aggressive Sounds Delivered Microwaves via Cell Phones Inducing a Heart Attack 61
ELF Targeting, Scanning the Brain Resonation Imprint, Trying to Remotely Control Reactions ... 62
ELF Group Pitching and Adjustment, Scanning Group-Brain Resonation Imprint, Trying to Remotely Control the Reactions 62
Energy Irradiation and Blocks on Particular Parts of the CNS 63
7 List of Patents and Associated Technologies for Remote Neural Monitoring and Computational Radio Abuse 63
7.1 Method and system for altering consciousness 64
7.2 Subliminal acoustic manipulation of nervous systems 64
7.3 Psycho-Acoustic Projector 64
7.4 Methods and Systems of Altering Consciousness 64
7.5 Microwave Weapons 65
7.6 Brainwave Monitors & Analyzers 66
7.7 How is it Done? 67
7.8 PATENTED TECHNOLOGIES 68
7.9 Advanced Neurophone: U.S. Patent #3,647,970 69
7.10 Psycho — Acoustic Projector; U.S. Patent #3,566,347 69
7.11 Methods & Systems for Altering Consciousness : 69
7.12 Silent Subliminal Messages: U.S. Patent #5,159,703. 70
8 Preliminaries 71
9 Magick street fight 73

Dedicated to Survivors, because physical wounds heal.

What is the difference between a psyops target and a psychiatric patient? At their core, they are the same if they both end up subsumed within the psychiatric regime.

The magician versus the unaware: A magician understands timing and tact—when to speak and when to remain silent, how to maintain composure in combat, and how to stay centered under extreme pressure. The unaware person, however, lacks this discipline, is more prone to losing control, and is often at risk of being subdued, locked away, or medicated into compliance. The key difference lies in the psionic potential of the former—the capacity to wield awareness and intent—versus the absence of such power in the latter. Yet, for all their differences, they share a fundamental human vulnerability: both possess minds that can be shattered, whether by spontaneous chaos or deliberate acts of destruction.

A word from an old wolf: Never give up. There are Gods above, even if you find yourself mired in the swamp below.

.

2 How to Doctor the Mind: Letting light into Psychiatry

2.1 Introduction.

"There are two worlds, to simplify: One is invisible, ethereal, fantastic and magical, the other psychological, neural, rational and ordered. When they interact, there is obsession (psychosis) or genius (inspiration), both are objective in the sense that they coexist, and if one denies the magical, the rational will never understand itself, insofar as a person without metaphysics cannot fully realise himself. This is not depth psychology, but about assigning true meanings to the etheric, which has its own objective ontology parallel to what is considered naively materialistic, and which can affect the patient in many ways unforeseen by modern science, both biochemically, biopsychologically, and by altering his entire phenomenology of perception and the qualia of existential understanding and feeling".

I was a psychiatric patient. Seven times on a closed ward, four times in an open clinic for therapy and remission counselling. What I write here is insider knowledge aimed at improving quality of life, coping strategies and remedies that are not considered valid by mainstream science because of a lack of scientific methodology or rigorous empirical testing to validate them with known instruments. After writing more than twelve books on general hermetic studies and magical technologies, I drew on four treatises by Paracelsus, in the Hippocratic and Galenic tradition of respecting the old approaches and helping new ones to break through, without forgetting the achievements of modern medicine. This treatise is in no way intended to undermine current discoveries. It seeks to help the hopeless cases and improve the recoverable ones through the "hopeless art of science", i.e. the practise of tekne magia in the modern world, which has nevertheless proved extremely effective in helping me out of the throes of a severe, chronic, drug-resistant, full-blown "paranoid schizophrenia". I have no intention of wrestling with anti-psychiatric dogma, that humanistic school of caution has long been defeated. I maintain that it is possible to shed some light on the possibilities of cure, according to Paracelsus "there are no incurable diseases except death", i.e. the hope of curing

a patient with skills, art and methods, or at least freeing him from suffering and pain, both physical and mental, lasts until the patient is dead.

I hope that the methods taught here, even if they are considered wishful thinking or self-therapy by the medical profession, will give some hope to patients who are otherwise left in their state of alienation. Let us remember that any subjective state, a delusion, a hallucination is true for the patient, no matter what the medical profession does to disprove it or break the patient's will to make him believe he is chronically, irreversibly ill — it is still there.

Firstly, I would like to explain my understanding of the conditions. A mental illness, especially a psychosis, is what happens to a normal mind that over-inflates some structures of the psyche and shuts down the defence systems of the socialised mind. This can be a biochemical imbalance, neuronal re-conditioning leading to the failure of some mental structures, triggered by the regular conditioning of life, triggered by the "other side" of various entities, dimensions, weirdnesses that can be categorised as "fantasy", or lowering the natural mental resilience or mental immune system, or all of these together in various proportions.

The psychic structures are loosened, the decompensation of these neuronal complexes leads to psychic anomalies and releases free energy, which they accommodate in the nearest resting point of the deformed psychic apparatus structure. The result is strange behaviour, compensation through performance, anomalous, perceptually "irrational" actions and thoughts, belief systems that are far removed from established reality, mediumship, possession, invasion of the mind by strange or alien natures and psychic complexes, etheric parasites, connections of the mind to dimensions that are not recognised by modern science, but which translate into direct psychic phenomena that the patient experiences subjectively.

In this sense, "delusion" is something that is not "realisation", it not only contradicts established facts, but it is counter-realising, there can be belief systems and peak experiences, strange sensations that can produce realisation or delusion. Realisation is the attempt to successfully interpret peak or anomalous experiences, to order them correctly, to give them a structure and hermetic systems of adjustment without interfering with daily life and thus contributing to the person's suffering or alienation from themselves and the rest of society and the world. Delusion in this sense is an error in this process that leads to catastrophic consequences and behaviours and contributes to the subjective alienation and suffering of the patient.

The role of the clinical therapist is to support the patient in the cross-verification of such structures and to promote the process of self-healing or reorganisation of the patient's mental apparatus. People in decompensative psychosis are unable to reintegrate their reality systems, they are confused and anxious or angry and irritable. This stage can occur during various episodes in which the patient is completely alone with this process. The aim is to equip the patient with methods to make such episodes less traumatic and to build neural resilience in the event of such occurrences.

Training means, on the one hand, facilitating the learning of methods that can be applied in specific and general conditions and circumstances and that are tailored to the person's cognitive phenotype, equipping their mind with tools and coping strategies that they can use in most situations and, on the other hand, promoting "active imagination" to enable the person suffering from a mental illness to develop methods in self-therapy that best suit their talents and abilities.

Applying a mixture of hypothetic inductive-deductive training, critical thinking with cognitive-behavioral training applied to new events, stimuli, anomalies, and phenomenology of perception is of great benefit. For every new occurrence, hallucination, belief there is a natural hypothesis on the side of the patient, proper hypotheses reinforce proper resolutions. For example, a patient may hear offensive voices, and develop a belief of persecution, rationalizing it as "someone with a special device is spying on me, and attempting to threaten me", that constitutes a delusion in most circumstances. If the hypothesis is rearranged as "a voice that is real to me is attempting to threaten me, but I'm in command of my reactions and emotions, and attempt to focus and ignore it", this particular creates an induction that generalizes into "all voices that are experienced are void, therefore I should not engage with them at no circumstances, otherwise I will entangle in a subject-object reaction", the feedback loop should be additionally reinforced by a hypothesis "I can find my own methods and coping strategies" and empower the patient, or suggest and debate possible ways of coping mechanisms that should be neurally reinforced over time. Another hypothesis "the voices coming from outside are from within", therefore the proximity and control over empowerment is better settled in. If the patient assigns other source of the voices, for example "whispers of the dead", or "air-like clairaudience", that should not be negated, but the coping strategies reinforced, for example convincing the patient that if he is forced or has the urge to reply or debate to internalize the experience and exchange words and sentences in his thoughts only. That depends on the mastery of verbal thought, which is usually highly disorganized, in my case before such conditions, I was used to think in ideas, withal any words verbalized or vocalized in my thoughts. Alternatively, if the patient is inclined towards such strategies, replies in ideas, symbols or internal gestures in imagination are preferred. This training prevents erratic behaviors and speeches misunderstood by most of the society, that leads further to estrangement and alienation of our patient.

Notice, that no technique that is not trained with persistence is of any use, the ingraining of healthy habits is of great use to the patient, until he learns to auto-theraupeutize himself, that is invent his or her own methods to deal with the issues at hand, both immediate and long-term.

- Technique of psychic bilocation: perception of "outside oneself", observation of thoughts, voices, visions, under barrage of stimuli, anomalies etc. applying Zen techniques of "dropping the body and mind".

- Meditative technique: This is not a mindfulness technique, but a concentration technique. Due to neuroplasticity, the brain resists even the most intrusive voices and thoughts and can separate the focus from them. Diffusion of concentration, single-point focus, multi-focus concentration. The training should break the patterns of resistance to deep focus, which is natural in most humans. If the patient complains of nightmarish and grotesque visions during this process, he should be instructed that forms of emptiness take on many figures, and if he will stand it, he will desentisize to various horrors that may be harassing him or her in such conditions.
- Reality testing technique: cognitive-behavioural probability training. The patient is trained to answer in crisis situations, e.g. with persecutory delusions: "How likely is this if this is the case". It should be supported by strengthening analytical thinking in patients who are intellectually gifted or by associative training in patients with less good intellectual abilities.
- Awareness of the body: Teach the patient to understand that their energy flows where their focus goes. If the patient suffers from panic or anxiety attacks, teach them to locate the spot in the body and then train them to use their mind to "imagine it is an object" and expel the intruder. At the same time use techniques such as: build armour around himself, build imaginary shelters for the mind to go into, build imaginary protective shelters for him to sleep in, play some „street magic"
- Explain to the patient that this is his special tool and that the training of discernment and differentiation is crucial. Try to instill in the patient the technique of "changing perspective with others" by playing off each other. Train the patient to put themselves in the shoes of others and understand their actions from their perspective.
- When malicious voices occur, train the patient to disengage by increasing concentration, for example between the eyebrows, and train so that the emotional component related to the "hallucinations" disappears with the neurological training.
- If any tactical hallucinations occur, try to make the patient believe that they should train their resilience and disengage from them. If they are painful, excruciating, he should be taught the techniques of desentisation so that he does not go into fear. In other words, the patient should not be worried or anxious before the potential onset of such actions, but perfectly prepared and relaxed to face them in a calm and solid way.

As for the belief systems that the patient builds up during the process, do not contradict them, but try to guide him towards the common reality that he shares with the others by resolving his beliefs through persuasive rhetoric. Belief systems that are not delusional should not be corrected unless the patient has the capacity to explore them on their own.

If the patient hears voices, they may try to identify their source "outside" or "inside". In both cases, an attempt is made to give the patient more command, so that they experiment with tekne magia in a creative way, advises e.g

This should be done analytically and modularly. Delusions and behaviours are usually the result of a distorted mind trying to understand anomalies in the most rational way possible.

For example, a decompensated, depersonalised woman who is hallucinating may say, “I am not in the mirror, they are watching me”. Decompensation is a process in which the capacity of the mind expands in inverse proportion to the processing of signals and feedback from reality, resulting in disorientation, numbness, anxiety and strange psychic sensations. In conjunction with depersonalisation, i.e. the loosening of identity associated with the ego, ID is at the mercy of the onslaught of psychic content that settles chaotically or along symbolic narratives already present in the patient’s descriptive-symbolic system. “Nihil in intelectu, sui in eidola”, in other words, the intellect cannot conjure up anything that goes beyond the image, the fantasy, the imagination of the person.

3 FIRST LAW OF PSYWAR: EXPLOIT EXISTING IGNORANCE

It is not by managing knowledge that one can control public consciousness, but by managing existing ignorance—by preventing any effective knowledge from ever appearing in the official channels of information. Knowing that those who are not directly affected by the information are not naturally curious and that it is easy to limit the dissemination of such data, knowledge can be withheld from people or they can be confused with disinformation. This disinformation tends to reproduce itself, especially in the minds of those seeking solutions to anomalies but who have no reliable sources to turn to.

Disinformation does not have to be deliberately planted. It often consists of remnants of alternative, confused narratives that linger in people's minds longer than others. Once such narratives enter the big data system, it becomes extremely difficult to extract them. Furthermore, one does not realize the lack of validated information about more subtle (but equally powerful) aspects of reality until one experiences these aspects directly, opening oneself to their perception and intellectual processing. It is well known that it is easier to exploit and maintain existing structures of ignorance by silently abusing them, leaving most people completely unaffected by this "background noise."

There is no need to introduce new counter-content, as that would not align with the principles of convenience or pleasure. It is often not in the interests of those directly involved with specialized knowledge, nor is it always beneficial to the general population when it comes to living effective, successful lives. Knowledge carries the burden of awareness, and awareness can lead to censorship or conflict with societal structures that would rather keep individuals in a state of unawareness. Here, we encounter four domains of information: known knowledge (declared knowledge), known unknowns (awareness of the lack of information), unknown knowledge (hidden, unsynthesized knowledge capital), and unknown unknowns (the realm of true ignorance). The dissonance created by these unknowns requires effort to understand and absorb, ultimately reorganizing one’s worldview.

What remains within co-intelligence discourse stays in intelligence discourse; what remains within elite discourse stays hidden in elite discourse; and what remains within general discourse stays in the public domain. These discourses are aware that the general population is largely unbothered by these narratives. However, what is uncovered through direct experience stays with the individual and becomes part of their personal discourse. Many realms of experience—even the most advanced "psi operations"—remain beyond human comprehension. Too often, excessive speculation about such phenomena attributes them to external agencies. Yet, when philosophers and intelligence operators are baffled, it is the artists, magicians, and mystics who explore these realms.

Most spiritual realities lie beyond the scope of such operations and control—unless an individual with minimal resistance and an unformed psyche becomes a target. I have personally ventured into realms outside human zones of control. By this, I mean the magic and “science” of consciousness and the ability to work with entities and realms inaccessible to underdeveloped perception. Techniques and discoveries regarding this can be found in works like "SEER: Protocols of Commerce with Extraterrestrials and Extradimensionals." As a fervent advocate of an open society, I aim to expose operations that are easily concealed and those that venture into the strange and extraordinary—far beyond the reach of elitist discourses. These areas escape effective control, allowing consciousness to free itself from its shackles. Yet, the same techniques listed below are often applied to these realms when breaches occur, for the measure of a person’s experience is the person themselves.

The history of humanity is encoded within our noosphere. If protocols of reality influence our perception, memories, and consciousness, then history becomes a negotiated territory. Through the accumulation of consensual knowledge and the codification of general experiences fixed in our minds through education, history as we know it may not only be inaccurate but entirely illusory—a recycled shadow of true events. What lies beyond this shadow realm is utterly strange, beautiful, and terrifying. It raises the question: Are we protected from these uncanny realms to live mundane lives, or is this part of a deeper scheme to provide "knowledge for the few" while obscuring it from the collective consciousness? Are the overseers of reality deliberately preventing humanity from accessing its true history?

I suspect that human consciousness, having evolved the capacity for self-reflection, became blocked through betrayal and management. Due to the current underdevelopment of the mind and general social scripts and programs, progress must be individual, achieved through struggle, steady effort, and patient growth. In doing so, we confront the forces that corrupt our work and extinguish the Promethean flame wherever it appears. Imagine if collectives evolved into magical consciousness without preparation; chaos or mass psychosis could result. Yet this potential chaos is no justification for the suppression of higher states of awareness. Humanity is denied this higher species consciousness not for its benefit but for the benefit of those seeking power and control.

Consider a man who collaborates with beings capable of influencing minds and conjuring illusory realities. Such a man, building fortresses to guard his visions, could decide the fate of others through hegemonic power. Would this be a benevolent dictatorship? If such power fell into the hands of a single individual, could they wield it without succumbing to greed? The existence of brotherhoods, inner cults, and high temples suggests that the state of the world today—characterized by mental stagnation, spiritual neglect, and societal malaise—is no accident. The architects of our societal structures have created regimes of greed, suffering, and ignorance. Is this flawed order preferable to the destabilization that might arise from awakening collective magical consciousness?

Since ancient times, any intrusion of the human mind into forbidden zones has been detected and suppressed before it could influence others. Such efforts ensure that most people forget and rationalize these encounters away. Those who actively resist and rebel against such suppression can hold their grip on higher realities. To do otherwise is to risk enslavement once again. By exposing these truths and seeking greater worlds of freedom, individuals can teach others about liberation whenever opportunities arise.

Let us consider the speculation that the history of humanity, as taught today, is a history of shadows. True reality may have been forgotten or erased from the collective consciousness when the age of miracles ended and our minds and souls were distributed among overseers. Without an accurate understanding of the past, how can we navigate the present or future? As the adage goes, those who control the past control the present and the future. Therefore, the lessons of history must be examined with a critical eye.

Notice how the brain, the modulator of consciousness, is conditioned from a young age. Some children naturally perceive more and experience more until this ability is dulled by cultural scripts, formal education, and energy blockages. Childhood's magical reality is reinterpreted by adult psychology and quickly eliminated because the mind has not been trained to develop its full potential. This conditioning begins at birth—or even before—when a soul may be synthetically programmed or blinded to its origins. Whatever divine energy or spiritual potential it holds is exploited by societal systems, fueling the power centers of the status quo.

Often, terrible pain forces adults to rediscover meaning, purpose, and origin, reawakening them to an unsettling truth. For some, this potential is greater due to spiritual inheritance. However, mind control and compartmentalization progressively enslave individuals, particularly those whose potential has been discovered and exploited. The social conditioning of "sleep mode" has advanced to such a degree that violent awakenings often result in psychosis. Meanwhile, slow disciplines of awakening, if improperly guided, lead to confusion and social exclusion.

It has taken me years to reprogram my reality and decondition the societal programming I underwent. This journey involved profound personal pain, psychiatry, delusions, and violence. I wish to spare others similar anguish. When a powerful deity delegates a lesser emanation to live as a human, controlling entities often seek to blind, manipulate, and exploit this being.

Whatever theogonic energy and spiritual potential it carries are redirected to sustain existing systems.

The reason is simple: any powerful being, as a daimon of a human, threatens the "divide and conquer" framework. It is not in the interest of the ruling powers to allow such individuals to thrive unless they can be subjugated. Once blinded and made complacent, their higher consciousness is subdued. Those who resist face punishment, surveillance, and exploitation. The brain, mind, and subtle energies are tapped for resources, distributed through master-slave dynamics. Techniques such as memory erasure, energy blockages, behavioral conditioning, trauma-based control, and pleasure-reward systems are commonly employed to maintain this control.

Unraveling these layers of thought prisons and reconnecting with preferred sources of knowledge is a long and painful process. Yet it is essential for breaking free from parasitic influences—both human and non-human—that exploit this system. The path to liberation requires resilience, awareness, and an unyielding commitment to freedom.

4 WE ARE ALL INSANE IN THIS GAME

I was an inmate of a psychiatric hospital four times after being exhausted and suicidal from the barrage of abnormalities and experiences and my life became unmanageable, I failed at work, became extremely disorganised, left a long term relationship with a loved one — if you think, that this discredits me as another weirdo, so be it, but please read on — it was a natural effect of trying to live a triple life, balancing between social life and affairs, magical life and a life as a target for elimination. I was pronounced dead years ago, and I survived everything that tried to make me dead in those years.

Now a mental illness is something that disrupts functioning in social life and affects the integrity of the mind to the point of suffering, but many people in positions of power can have a mental illness and function quite well — so the bar shifts. We can look at it as a disruption of the homeostasis of mental energy and the consequent structural integrity of the psyche, as I believe, or we can look at the mind as the reductionists do, as a locked-in computer that has a biochemical imbalance and needs to be brought into balance by chemical means — as psychiatry does, and then we will never understand its nature,

Well, in the psychiatric institutions where I use my second sight, I have seen many strange entities infesting the minds of the people there and they needed a skilful healer and a radical psychotherapeutic approach, not a calming, zombifying dose of neuroleptics that made their terror „manageable”; One girl was sent into uncontrollable fits by an entity, she had weak musculature, her nerves and psychomotor control systems were already damaged by drugs — and I saw the entity try to move her several times before the girl actually twisted her body or her arm. The entities that exist and can influence our minds are a case for another article,

but let's assume that they exist in de-personalised egregor forms and personalised entity forms and can actively influence the biochemistry of the mind using energy. There are two paths. One is specific to the mind, e.g. when during a shock psychic energy constellated around a — in Jungian language — complex is released and reinvested in other parts of the psyche — some mental energy or power after the splintering of the ego core can be reinvested in pseudo-entities that use the mind to provide themselves with content (e.g. 'voices of schizophrenics' or mind-larvae feeding of Broca's area, auditory cortex, consuming all mental power of the patients in a co-dependence loop). For example, I once met a man on public transport who was talking to himself. The problem was that I heard the disincarnate voices talking to him, and when he answered them, I separated these larvae from his mind and overtook them to destroy them — successfully. He stopped talking to himself, but I doubt that cured him, that would require therapy. He had probably damaged his cognitive behaviours and had grown so much into this disease that he needed hard training to „come back to himself".

Aside of course from occult tech channels, order dimensions and interdimensional realities and entities, it is a psychic quagmire that lies on the earth. Just because people are closed off and clueless does not mean their minds have stopped working with magical consciousness, it means they are procuring masses of strange energies through their clueless minds and throwing them out into the open, when someone who is sensitive opens up to it, — it drives them insane. It is a disease of civilisation, ranging from alienation to split consciousness. A fragmented consciousness opens up space for influences of any kinds. Psychiatry as it is known today may contain the issue and reassure its clients, but it has absolutely no answers to their recovery, healing and self-empowerment.

For example, 'hearing voices', mental larvae aside — this ability could be switched on or off naturally by yogis in the past and was called clairaudience, — 'hearing the voices' was an ability by which manifestations of the astral world could be heard, in modern times it is a communication quagmire. Through clairsentience of energy or the ability to recognise energy physically, one can see how energy is stopped in the brain by different layers, connections to dimensions that abuse it and occult structures that tap into it on a neural level. For example, layers of energy and neural modifications that are not recognised by science and for which there is no medical basis as yet, by forcing connections in the auditory centre that result in 'hearing' whatever the person's head is connected to or shares frequencies with. Such 'connections" can be installed and reinforced at the energy-mind level to drive the victim insane. But they can also be painstakingly removed from the energy levels or forcibly torn out.

The irony is that those who have been terrorised lose themselves in their speculations, delusions and follies. Even when they share bits and pieces of their knowledge, they do not usually reach those who have been similarly abused, let alone remove the whole structures that enable such harassment by being ostracised or removed from blind society, and those who do rarely manage to tell their story. While the machinery of the juggernaut of subjugation

continues, selectively or collectively destroying lives, the cover-up is extremely easy due to the selectivity of such attacks, and the means to fight back must be developed individually, resulting in a rather lonely war.

5 List of Violating Techniques Explained with Counter-Methods for Self-Defense

Over the years I was exposed to many psyche modification techniques, which fortunately I was able to recognise and remedy to some degree, resulting in several personality splits (as with MKULTRA and the Phoenix I and Phoenix II projects, later referred to as the Montauk phenomena), and I managed to integrate the splits along the meta-consciousness and build an entirely new self. Having enough resistance to conditioning, I managed to programme certain parts of my psyche against the onslaught of subjugation and punishment. Whatever the cause, I found that it is a general phenomenon where the mind is subjugated, violated and forced to work in a way that deviates from the daimon, right at the mind level for the sole purpose of exerting strict control over it and enslaving it. The daimon itself is not enslaved, as the connection is not cut, but the mind is not functioning properly on the earthly plane, thereby influencing the daimon genii. In other words, they will not influence the gods, but merely destroy their earthly minds so that they can take revenge posthumously.

Some of these phenomena can also occur in a normal, unaffected person. The sources of many of these illnesses may be from interpenetrating realities and may be magical (either through random connections or deliberate targeting), they may result from the accumulation of various mental parasites in inhabited areas (general genius or character of the place), they may be accidental, as many entities do not understand what they are doing to a living mind, or they may be technologically induced (mind control techniques), or they may simply be caused by underlying brain processes and their maladaptation to the modern environment. An energetically eukratic, functional human being, freed from all unauthorised connections, protected and shielded, has no such complaints.

6 Defence and Offence

The first component of protection is simply awareness, mindfulness, the ability to recognise and observe the flow of the mind and filter out anything that is incompatible with the volitional or declarative phase (it is easy to mistake the forced substitute cues for your own if you have not developed your mind), the second requirement is cognitive training to prevent and ignore the abusive techniques. The third requirement is building willpower and resilience with a well-developed ability to reality check, because most people exposed to such attacks can quickly develop psychosis and delusions. Now, delusions: a belief in a phenomenon that in reality is not as psychiatrists would like it to be — anything that does not fit the system's picture and is discarded as highly improbable but possibly true. There are various techniques to dissolve certain unauthorised energy connections on the energetic level: Either by being able to sense these resonances in one's own skull and shutting them off through mental actions and applying pressure using energy segments of the brain to cut the connections, by disconnecting from certain dimensions and removing energy devices, by attaching bombs and

reprogramming servitors, by programming the brain with noise frequencies and destabilising the imprints or adapting to other brainwaves, by asking interdimensional species for help in removing illicit connections, or through magical actions based on removing such illicit connections from the mind and destroying the blockages in the mind. Once you have learnt it, it is also a basis for mental hygiene — for example, if an egregor of fear is probing another person's mind, it can be quickly isolated, sealed and destroyed so that it no longer has any influence on the mind of a person who is consciously removing such thought forms or psycho-somatoforms. By developing and maintaining a meta-consciousness hologram in which perceptions, memories and experiences are stored and retrieved from, in a much higher place than that to which the controllers have access. Remember that the Consciousness Grid filters out certain sequences of information, hidden data, perceptions and memories as if it were detecting a breakthrough and deletes them from the memory pool. It is extremely important to train the memory and write down memories because this is the basis of perception that conditions personal consciousness. The more defensive active tactical strikes and retaliatory measures involve:

— Building a natural resistance to conditioning, introspection, development of the transcendent third component, which is a primary reference for perceiving any change, also called holographic consciousness, which is a repository of living memories and the primary ideal toward which we evolve.

— Use nigromancy to find the source of abuse and re-attack the target (not recommended)

— Take over the communication channels and infect them with astral viruses that spread in the abusers" minds so that entire networks can be infected. (may rebound on the initiator)

— Connect the abusers" channels to dimensions completely unknown to them, which can lead to madness, or bind their destinies so that they end up in strange or hellish realities and reprogram their destinies. (cruel, but sometimes effective)

— Negotiate with the daemonoids sent to destroy us so that they return to the senders and wreak havoc in their minds and bodies (if you can withstand the attack, they can withstand the counteroffensive with their own tools — not recommended, as these entities demand pacts and quid pro quos)

Caution: Although these retaliatory measures are not the only ones available, it is neither possible nor legal to physically attack individuals in the ranks of psy-ops or magical syndicates who are abusers, nor is it legal to harm any person, especially since identifying such individuals both leads to paranoia, but using entities to identify conscious abusers and using heavy black magic for the purpose of realignment carries the risk of being associated with inferior realities or being dominated by possessions oneself. The noblest thing you can do is to survive, even if sometimes that is not possible. Usually, if the perpetrators go unpunished, they continue the extent of the damage to see how much more they can do. „The wise should be forgiven, the

incorrigible fools punished and destroyed" — appeal to forces that can exterminate them without making your own hands dirty.

— Considering certain general trends I have observed, I have invented a method, namely, „If your enemies put you under the influence of their jurisdiction and bully you according to their rules, contact a higher entity that is totally alien, strange and scary to them, take them out of their safe territory and comfort zone, when such an opportunity arises, claim them as the property of the higher entity and sell them to that entity (contract negotiations), and then hand them over to the strange entity altogether. In this case, you gain the right to dispose of the entire collective of your enemies and hand them over to a legal system to which you are loyal and by which you are protected, while they are destroyed or punished en masse.

7 LIST OF REGISTERED MIND-ABUSE TECHNIQUES

Note: The list is selective.

You must maintain control over yourself and your programming and be aware of certain techniques; otherwise, you may be "influenced" by others.

The techniques described here are drawn from multiple sources, including intelligence, entity targeting, alternate continuum targeting, occult technologies, and experimentation within alternate dimensions. It is essential not to adopt a victim mentality but instead to gradually learn how to survive and take action. Whether or not we believe such abuse is possible is subjective and dependent on individual experience. The techniques outlined here were used on the author, who was only able to document them through resilience. Furthermore, it is important to distinguish between naturally occurring physiological brain processes and those that are synthetically induced (externally), which affect the psychosomatic functioning of a person.

PROVOCATIONS FOR MENTAL PROFILING

Definition: Provocations for mental profiling is a psychological technique used to manipulate and observe an individual's thought patterns by embedding them within specific, often distressing, scripted scenarios. The goal is to gauge the individual's internal reactions and construct a detailed mental profile, which can reveal vulnerabilities, predispositions, and behavioral tendencies. For example, an individual who is not inclined to violence may be exposed to scenarios that simulate violent acts, such as murder, in an attempt to provoke emotional or cognitive responses. These provocations are designed to reveal underlying psychological traits, weaknesses, or potential triggers that may not be visible under normal circumstances. If the individual is susceptible, their responses may become exaggerated or manipulated, offering valuable insights for further exploitation or control.

Escalation of Behavior and Risk Factors: This process goes beyond simple observation; it can actively escalate certain behaviors, pushing individuals toward extreme reactions or harmful actions. When these provocations are carefully scripted, the subject's cognitive and emotional boundaries can be tested, revealing how susceptible they are to influence, stress, or coercion. Depending on the individual's awareness and ability to detect underlying manipulations, they may fail to recognize the subtle cues that guide their thought processes. In such cases, the profiling process can lead to the creation of compromising material that can be used for blackmail or defamation. At its most extreme, this technique can be leveraged to provoke sabotage, coercion, or even the manipulation of a person's life and reputation. The

effectiveness of this method hinges on how well the mental profiles are constructed and the depth of psychological manipulation involved. Consequently, it presents significant ethical risks and concerns about privacy and personal autonomy, especially when used for malicious purposes.

EMOTIONAL INCURSION

Definition: Emotional incursion refers to the deliberate and strategic exploitation of emotions to manipulate cognition, disrupt rational processing, and erode psychological stability. By targeting the biochemical foundations of emotional responses, this method undermines the target's ability to critically assess information and make sound decisions. Emotional incursion functions by linking specific emotions to particular narratives, reinforcing biased or skewed perceptions that override logical reasoning. Through repeated exposure to emotionally charged stimuli—whether fear, anger, guilt, or euphoria—the target becomes conditioned to react in predictable ways, favoring emotional responses over analytical thought. As emotional biases intensify, the target's cognitive autonomy diminishes, allowing external forces to dictate perceptions, beliefs, and actions with minimal resistance. In this way, emotional incursion transforms emotions from personal experiences into tools of external control.

Mechanisms of Emotional Incursion

Emotional incursion operates by exploiting the deep neurological connections between emotion and cognition. By triggering heightened emotional states, rational judgment is compromised, making the target more susceptible to persuasion, suggestion, or outright deception. This technique can manifest in various forms, such as:

- **Fear-based manipulation** – Instilling chronic anxiety or dread over perceived threats, real or fabricated, to keep the target in a heightened state of vulnerability.
- **Anger induction** – Provoking hostility or outrage toward specific individuals, groups, or ideologies, ensuring that emotional reactivity supersedes critical thought.
- **Guilt reinforcement** – Leveraging feelings of shame or moral responsibility to coerce behavioral changes or ideological alignment.
- **Euphoria conditioning** – Associating certain messages or authorities with pleasure, satisfaction, or reward, making acceptance of information feel instinctively gratifying rather than intellectually validated.

By systematically reinforcing these emotional triggers, external agents can cultivate long-term emotional dependencies in the target, ensuring compliance without overt coercion. The gradual erosion of emotional self-regulation leads to a state where the target no longer differentiates between emotional impulse and rational thought, becoming effectively controlled by the engineered emotional landscape imposed upon them.

Psychological Impact of Emotional Incursion

The effects of emotional incursion extend far beyond momentary shifts in perception, leading to deep psychological reconditioning. When emotions become the primary driver of cognition, the target experiences a weakening of independent reasoning, a decline in critical skepticism, and an increased susceptibility to groupthink and ideological manipulation. Over time, as emotionally conditioned responses become ingrained, the target internalizes manipulated narratives as personal convictions, losing the ability to discern between authentic emotional experiences and externally imposed affective states.

The long-term consequences can include:

- Emotional exhaustion and cognitive fatigue, resulting from the constant activation of high-intensity emotional states.
- Dependency on external emotional cues to navigate reality, reinforcing reliance on authoritative sources of manipulation.
- The reshaping of identity and personal values to align with artificially induced emotional frameworks.

Through emotional incursion, external influences do not merely shape temporary opinions but reconstruct the fundamental mechanisms through which the target experiences and interprets the world. In doing so, emotions cease to be an internal compass and become instruments of external domination, turning affective manipulation into a powerful tool of control.

ENFORCING THOUGHT-PATTERNS FOR PROFILING

Definition: This method involves disrupting the mind's natural cognitive and emotional patterns and replacing them with synthetically induced patterns. The purpose is to manipulate the subject's thought processes, either subtly or overtly, to analyze their reactions and construct a comprehensive mental profile.

By forcibly breaking down the organic flow of thoughts, the technique creates artificial scenarios or thought constructs that the mind is compelled to navigate. These imposed patterns can be designed to provoke specific reactions, such as fear, anger, confusion, or compliance, which are then analyzed to understand the subject's psychological tendencies, emotional triggers, and behavioral inclinations.

This approach may also involve forcing the mind to adopt certain belief systems or perspectives, pushing the subject to act in ways that align with the imposed patterns. For instance, an individual may be led to question their values or take actions they would not naturally consider, solely to observe how they adapt or resist.

The data gathered through these enforced patterns is used to sketch a detailed mental profile, which could include emotional resilience, susceptibility to influence, decision-making strategies, and latent vulnerabilities. In some cases, these techniques are employed maliciously to exploit or manipulate the individual for ulterior motives, such as coercion, control, or psychological conditioning.

The success of this method often hinges on the subject's level of self-awareness and their ability to recognize and resist externally induced thought patterns. For those unaware of the manipulation, the process can deeply compromise their mental autonomy, potentially leading to long-term cognitive dissonance, confusion, or behavioral conditioning.

COGNITIVE CUT-OUTS

Definition: This technique involves deliberately removing or suppressing existing thought or script patterns within an individual's cognitive framework and replacing them with new information designed to reinforce a particular belief system or ideology. It may also include testing the "insertion" of externally derived mental scripts or patterns from another individual or profile to overpower, modify, or entirely overwrite the target's existing mental and behavioral patterns.

Mechanism

Cognitive cut-outs function by disrupting the continuity of natural thought processes. This may involve isolating specific cognitive patterns—such as beliefs, memories, or habitual reactions—and effectively severing them from the individual's mental framework. Once this cognitive "void" is created, it becomes a fertile ground for external programming. The new content is often introduced subtly, using techniques like subliminal messaging, emotional priming, or repetitive exposure to ensure the replacement script takes hold.

Script overrides can come in various forms, such as pre-designed thought constructs, ideologies, or behavioral triggers. These overrides are crafted to either align with the manipulator's goals or to destabilize the target's sense of self. By imposing foreign mental structures, the individual's cognitive autonomy is undermined, making them more susceptible to manipulation and control.

Applications and Implications

1. **Reinforcing Belief Systems**: This technique is frequently used to indoctrinate individuals into specific belief systems by replacing their original cognitive frameworks. For example, deeply held values or ideologies may be removed and substituted with beliefs that serve the manipulator's agenda.
2. **Behavioral Manipulation**: By inserting scripts that dictate particular actions or decisions, this method can lead individuals to act in ways they would not naturally consider. This is often achieved by creating emotional or cognitive associations that make the new patterns seem rational or desirable.

3. **Testing Script Overrides**: In some cases, the purpose is not to permanently modify cognition but to experiment with the individual's response to externally introduced scripts. These tests can reveal how effectively a foreign cognitive pattern can overwrite natural ones and how the target adapts, resists, or internalizes the new programming.

Consequences for the Target

- **Loss of Cognitive Autonomy**: The individual may lose their ability to distinguish between their original thoughts and externally imposed ones, leading to confusion, dependency, or a fragmented sense of self.
- **Identity Destabilization**: When foundational cognitive patterns are removed or altered, the individual's identity can become destabilized, resulting in existential uncertainty or vulnerability to further manipulation.
- **Behavioral Conditioning**: Repeated exposure to such cognitive manipulation may condition the individual to accept external control as natural, reducing their capacity for independent thought.

Defensive Measures

- **Self-Awareness**: Developing a heightened awareness of one's cognitive patterns can help detect and resist external attempts at manipulation.
- **Critical Thinking**: Regularly challenging and analyzing one's beliefs and thought processes reduces the risk of unconsciously internalizing imposed scripts.
- **Resilience Training**: Mental resilience exercises, such as mindfulness, meditation, or cognitive-behavioral techniques, can strengthen the mind against intrusive influences.

REALITY TUNNEL SHIFTING AND/OR ENGINEERING

Definition: Reality tunnel shifting or engineering involves manipulating an individual's perception of reality by altering their cognitive and interpretive frameworks, often referred to as "reality tunnels." This can be achieved either by disseminating disinformation that reinforces, dissolves, or transforms their current reality tunnel or by employing subliminal "structural" feeds designed to subtly replace thought patterns and belief systems without overt detection. The ultimate goal is to reshape the individual's worldview and, consequently, their behavior, decisions, and identity.

Mechanisms of Manipulation

- **Disinformation Campaigns**: By flooding the target with false, misleading, or selectively framed information, their existing reality tunnel can be destabilized. For instance, presenting conflicting narratives about a key belief or identity can create cognitive

dissonance, leading to confusion and a subsequent re-evaluation of their worldview. Alternatively, disinformation can reinforce existing biases, strengthening a reality tunnel to the point where alternative perspectives are dismissed outright.

- **Subliminal Structural Feeds**: These involve the covert delivery of messages or stimuli that bypass conscious awareness to implant new frameworks or subtly erode old ones. Subliminal inputs may include coded language, imagery, or emotionally charged triggers embedded in media, advertising, or communication. Over time, these "feeds" can establish new cognitive structures that alter how the individual interprets reality, often without them realizing the manipulation has occurred.

Applications and Implications

1. **Reinforcement of Reality Tunnels**: When used strategically, these methods can entrench an individual deeper into their existing worldview. This can be exploited to create ideological echo chambers, limit critical thinking, or foster unyielding loyalty to a particular narrative or system of thought.
2. **Dissolution of Reality Tunnels**: In cases where destabilization is the objective, reality tunnel engineering can dissolve the cognitive coherence of an individual's worldview, leaving them disoriented and vulnerable to suggestion. This method is particularly effective for undermining opposition or creating pliable individuals who are more susceptible to new frameworks.
3. **Transformation of Reality Tunnels**: A more sophisticated application involves gradually transitioning an individual from one reality tunnel to another. This process requires a combination of disinformation and subliminal feeds that guide the target through a controlled cognitive shift, ensuring the new reality tunnel aligns with the manipulator's objectives.

Consequences for the Target

The effects of reality tunnel engineering can be profound and long-lasting. Individuals subjected to these techniques may experience an erosion of their ability to trust their perceptions, leading to cognitive instability or existential confusion. Prolonged exposure can result in identity crises, reduced autonomy, and increased susceptibility to future manipulation. At its most extreme, reality tunnel engineering can sever an individual from their original sense of self, reshaping them into a construct of the manipulator's design.

Developing cognitive resilience and fostering open-mindedness without gullibility are critical defenses against such techniques. By actively questioning the sources and validity of information, individuals can safeguard their cognitive sovereignty and maintain a balanced reality tunnel that is resistant to external engineering.

INDUCING ANOMALIES FOR CONFUSION.

Definition: This technique involves orchestrating events or stimuli that appear random, disjointed, or inexplicably connected, inducing cognitive dissonance and confusion. These "anomalies" exploit the mind's natural tendency to seek patterns and causal relationships, particularly when rational information is withheld. When individuals encounter events they cannot logically reduce or explain, the experience can destabilize their understanding of reality, especially if their cognitive and emotional frameworks—ego structures, belief systems, or focus of attention—are already disrupted.

Mechanisms of Anomaly Induction

At a fundamental level, inducing confusion through hidden causalities works by presenting situations that seem anomalistic or inexplicable but are, in fact, highly causal and deliberate. For instance, when the logical connection between cause and effect is obscured or manipulated, the target is left to grapple with uncertainty. This can be amplified by destabilizing ego structures through psychological stress, cognitive overload, or subliminal messaging. A dissociative phase is often induced, weakening the individual's ability to discern reality and leading them to form irrational or delusional associations in the absence of coherent, rational input.

This process is further compounded by disruptions in the brain's ionotropic or neural conductivity. Such disruptions, whether induced chemically, environmentally, or psychologically, impair the brain's capacity to maintain stable patterns of perception and reasoning. The weakened neural conductivity hampers the ability to evaluate events critically, leaving the target vulnerable to confusion and misinterpretation of the stimuli they encounter.

Applications and Psychological Vulnerabilities

1. **Manipulation of Meaning-Making**: Individuals rely heavily on their ego structures—systems of meaning, identity, and belief—to interpret their experiences. By targeting these structures and introducing confusion, manipulators can redirect an individual's focus and mental energy. For example, a person in a destabilized state might misattribute significance to unrelated events, forming delusional beliefs that further isolate them from rational frameworks. This mechanism can be used to alienate individuals from their sense of reality or reorient their attention toward a manipulated narrative.
2. **Weaponizing Dissociation**: Dissociation, whether naturally occurring or induced, weakens the boundaries between rationality and delusion. In this state, individuals are more prone to suggestion and more likely to form irrational causal links between unrelated phenomena. This is particularly effective in environments where valid, rational information is intentionally withheld or distorted. By guiding their fragmented attention toward pre-engineered associations, the manipulator can implant beliefs or behaviors that align with their agenda.

Consequences and Exploitation

When successfully employed, anomaly induction can disarm an individual's cognitive defenses and foster long-term vulnerability to further manipulation. The confusion created by such events disrupts the individual's ability to trust their perceptions or logic, increasing dependence on external sources for clarity or validation. Over time, this can lead to cognitive paralysis, reduced autonomy, and an inability to discern reality from constructed illusions.

At a societal level, inducing anomalies can erode collective trust in shared narratives or institutions, creating fertile ground for manipulation. Whether applied to individuals or groups, the long-term effects of this technique can include fragmentation of identity, susceptibility to conspiracy theories, or adoption of maladaptive coping mechanisms. Awareness of such tactics and a commitment to cultivating critical thinking, emotional stability, and cognitive resilience are essential defenses against this form of psychological exploitation.

Repetitive Patterns

Definition: Repetition is a powerful psychological mechanism, often used to embed patterns within the cognitive framework of an individual. By imposing repetitive, invalid patterns—whether through sensory input, thought structures, or environmental cues—the manipulator forces the mind into a state of hyper-focus or disorientation. These repeated stimuli can overwhelm cognitive systems, creating a coercive force that impairs critical reasoning, undermines emotional stability, and conditions the mind to accept the patterns as valid material for interpretation and analysis.

Mechanisms of Repetition-Induced Control

At its core, repetitive patterning functions by exploiting the brain's tendency to seek order and meaning in recurring stimuli. When patterns are presented persistently, even if invalid or nonsensical, the mind instinctively attempts to integrate them into its perception of reality. Over time, this can result in the patterns being recorded as "valid" despite their lack of coherence or logical significance. This manipulation capitalizes on the human brain's neuroplasticity, creating pathways that entrench the false patterns into long-term memory.

When employed as a coercive force, repetition can manifest as a form of psychological torture. Repeated exposure to invalid stimuli disrupts the brain's ability to filter out irrelevant or harmful information, creating cognitive fatigue and reducing the individual's ability to resist manipulation. In extreme cases, the constant assault of repetitive patterns can lead to mental exhaustion, making the individual more compliant and susceptible to suggestion.

Filtering Through Higher Meta-Reality Systems

One of the most effective defenses against repetitive pattern manipulation lies in adherence to higher-order cognitive frameworks or "meta-reality systems." These systems involve the recognition of broader, more meaningful structures that transcend the immediate stimuli,

allowing the individual to contextualize and dismiss repetitive patterns as irrelevant noise. For example, individuals trained to focus on larger philosophical or existential frameworks may recognize the invalidity of the repeated material and filter it out of their cognitive processing.

This ability to rise above repetitive patterns requires a strong foundation in critical thinking, mindfulness, and self-awareness. By consciously rejecting invalid inputs and reaffirming one's connection to a higher-order reality, individuals can neutralize the coercive effects of repetition. Moreover, cultivating resilience through practices like meditation, reflective thought, or engaging in creative problem-solving can help reinforce the cognitive filters needed to withstand such attacks.

Applications and Implications

Repetitive patterning is often deployed in environments where prolonged exposure can wear down an individual's mental and emotional defenses. This technique is particularly prevalent in interrogation, propaganda, and subliminal conditioning, where repetition is used to implant ideas or provoke behavioral responses. However, its influence extends beyond direct manipulation, as repetitive messaging in media or social systems can subtly shape public opinion, normalize certain ideologies, or reinforce specific cultural norms.

The long-term implications of unchecked exposure to repetitive patterns are profound. At an individual level, repeated invalid stimuli can contribute to anxiety, depression, and cognitive dissonance. On a collective scale, it can create echo chambers of thought, where invalid ideas gain traction through sheer repetition, eroding critical thinking within communities or societies. To counteract these effects, fostering intellectual and emotional agility is crucial, enabling individuals and groups to discern between meaningful patterns and manipulative noise.

VERBAL BREAKING OF ADVANCED COGNITIVE PATTERNS

Definition_: Language is intricately linked to cognition, serving as both a tool for communication and a framework for organizing thoughts, emotions, and perceptions. Most minds are dovetailed with language structures that are deeply connected to internal affective maps—emotional associations tied to words, phrases, and imagery. These verbal-affective connections are often exploited to coerce behavior, manipulate emotional responses, or disrupt advanced cognitive patterns. By targeting these linguistic structures, external forces can destabilize rational thought and reinforce desired narratives.

Mechanisms of Verbal Filtering and Exploitation

Verbal breaking operates by leveraging the mind's dependence on language to process and encode experiences. When specific words or phrases are introduced, they can trigger emotional reactions tied to prior associations, effectively bypassing logical reasoning. For instance, words with strong affective resonance—such as those linked to fear, joy, guilt, or anger—can elicit visceral responses that override critical thinking. This manipulation is often

subliminal, relying on subtle cues embedded within speech, text, or media to guide the individual's thought processes without overt awareness.

Over time, repeated exposure to manipulated verbal patterns can disrupt advanced cognitive processes. These include abstract reasoning, problem-solving, and reflective thought, as the mind becomes entangled in a web of emotionally charged language. In extreme cases, this can create a "language prison," where the individual's thoughts and perceptions are confined within the parameters of the manipulated verbal framework. The more an individual internalizes these patterns, the harder it becomes to think beyond the imposed linguistic structures, limiting creativity and self-determination.

Breaking Free: Intuitive and Wordless Awareness

Escaping the language prison requires cultivating an awareness of the mind's reliance on verbal structures and developing the ability to shift into intuitive, wordless states of cognition. These states transcend the limitations of language, allowing the individual to access a deeper, more holistic understanding of reality. Practices such as meditation, visualization, or mindfulness exercises can facilitate this shift by fostering direct experiential awareness, unmediated by verbal filters.

Training the mind to recognize and neutralize subliminal linguistic cues is also essential. This involves honing metacognitive skills—thinking about one's own thought processes—and critically analyzing how language influences perception and behavior. By identifying patterns of verbal manipulation, individuals can dismantle the affective-verbal maps that tether them to imposed cognitive frameworks. Over time, this practice strengthens mental resilience and restores the capacity for independent thought.

Applications and Implications

The implications of verbal breaking extend far beyond individual manipulation, as language-based coercion is a key tactic in propaganda, marketing, and psychological warfare. Societal narratives are often shaped through the deliberate use of emotionally charged language, creating collective affective-verbal maps that influence public opinion and behavior. By engineering the verbal structures that dominate discourse, powerful entities can control how individuals and groups interpret reality.

However, the same principles that allow for verbal manipulation also offer a pathway to liberation. By fostering awareness of linguistic dependencies and promoting intuitive, non-verbal cognition, individuals and societies can break free from the confines of imposed narratives. This not only empowers individuals to reclaim their cognitive autonomy but also fosters a more nuanced, multifaceted understanding of the world that transcends the limitations of language.

Definition: Affective-verbal brainwashing involves the strategic manipulation of language to exploit the emotional and cognitive connections individuals have with specific words, phrases, or linguistic patterns. Words have powerful associations in the human mind—often linked to past experiences, emotional triggers, and deeply ingrained belief systems. By targeting these affective-cognitive components, brainwashing techniques can alter thought patterns, induce confusion, and temporarily modify behavior by hijacking the emotional responses that words elicit. This method does not rely solely on direct persuasion but instead taps into the subconscious processing of language, allowing external influences to mold cognitive and emotional states from within.

Mechanisms of Affective-Verbal Manipulation

Affective-verbal brainwashing works by using the emotional weight of words to destabilize and reprogram mental frameworks. When an individual repeatedly encounters certain terms or phrases, these words begin to activate specific emotional circuits within the brain—whether related to fear, pleasure, guilt, or anger. By strategically repeating or altering the frequency and context in which these words are encountered, a manipulator can generate confusion or cognitive dissonance. For example, the constant exposure to contradictory phrases that cause internal tension can prevent the person from forming a coherent understanding of their environment or emotions. This dissonance can make the individual more susceptible to external control, as they begin to rely on emotionally charged language to make sense of their reality.

Furthermore, affective-verbal brainwashing often leads to the creation of delusions—false beliefs that are built upon the emotional undercurrent of specific words. By manipulating the emotional triggers of language, external forces can induce a sense of urgency, fear, or excitement, clouding an individual's judgment and disrupting rational analysis. This distortion of perception is especially effective when it exploits underlying vulnerabilities, such as anxiety, guilt, or self-doubt. Over time, these manipulated words can alter the individual's belief systems, leading them to adopt new perspectives, behaviors, or actions that serve the interests of the manipulator, even if they are at odds with the individual's previous values or reasoning.

Temporary Behavioral Shifts and Cognitive Disruption

One of the primary goals of affective-verbal brainwashing is to induce temporary shifts in behavior. By embedding emotionally charged words and concepts into the target's thought processes, these linguistic cues can prompt sudden changes in actions, preferences, or decisions. These shifts may appear as an instinctive reaction to perceived threats or opportunities, driven not by reason but by the emotional weight of the words involved. For instance, a person may suddenly adopt a new political stance or alter their behavior in response to a highly charged word or phrase linked to fear or desire, even if it contradicts their

prior attitudes. The temporary nature of these changes allows the manipulator to test the efficacy of their strategy, gradually tightening their grip over time.

This manipulation is particularly potent when combined with environmental or social pressures, which reinforce the emotional states triggered by the affective-verbal cues. As these altered emotional states strengthen over time, they create a feedback loop in which the individual becomes increasingly reliant on external linguistic inputs to navigate their reality. This reliance on manipulated verbal cues disrupts the individual's ability to trust their own rational judgment, leading to an altered sense of self and reality. Thus, affective-verbal brainwashing not only reshapes the immediate thought processes but can also have long-term implications for an individual's sense of autonomy, self-identity, and decision-making.

Long-Term Consequences and Countermeasures

The long-term consequences of affective-verbal brainwashing can be severe, as it has the potential to reshape a person's worldview, identity, and social behavior. Individuals who have undergone prolonged exposure to affective-verbal manipulation may find it difficult to discern reality from the emotionally charged narratives they've been taught to adopt. They may struggle to make independent decisions or recognize when they are being influenced by external forces. The emotional bonds formed with certain words or phrases can become so deeply ingrained that the individual is incapable of perceiving them objectively, leading to long-lasting cognitive distortions.

However, the same vulnerabilities that make affective-verbal brainwashing effective also provide pathways for resistance and recovery. By fostering awareness of the emotional power of language and learning to recognize the subtle cues that influence thought and behavior, individuals can begin to reclaim their cognitive autonomy. Techniques such as mindfulness, critical thinking, and emotional regulation can help individuals develop greater resilience to linguistic manipulation, allowing them to reassert control over their beliefs and actions. Recognizing the impact of emotionally charged language is the first step in dismantling the influence of affective-verbal brainwashing, offering a path to cognitive clarity and self-determination.

THOUGHT-SCRIPTING

_*Definition*: Thought-scripting refers to the covert process of subtly inducing specific thought patterns by manipulating the mental energy state of an individual. This involves creating an energy shift within the mind that alters the usual flow of thoughts, emotions, and cognitive processes. The "script" is embedded in this energy shift, which is then read and processed consciously when the individual becomes aware of the change. Essentially, thought-scripting directs the subconscious mind by influencing the mental environment, causing particular thoughts, beliefs, or behaviors to arise spontaneously once the energy shift is recognized by the individual's conscious awareness.

Mechanisms of Thought-Scripting

The key to thought-scripting lies in the manipulation of the mental energy field, which governs an individual's cognitive state. Mental energy refers to the complex interplay of emotional, intellectual, and physiological factors that shape an individual's thought patterns. By subtly altering this energy through external stimuli—such as specific words, sounds, or environmental conditions—a "script" is embedded within the shift, guiding the individual's thinking along pre-determined lines. This process often takes place below the level of full conscious awareness, as the individual is first exposed to the energy shift before any deliberate recognition of the script occurs.

Once the mental energy shift is acknowledged, the individual may consciously interpret the thoughts that arise as their own, even though they have been subtly guided by external forces. This phenomenon exploits the malleability of the mind, particularly its capacity to generate thoughts and responses in reaction to subtle environmental or internal changes. In some cases, this process can be used to implant specific beliefs or narratives by aligning the person's thought patterns with the intended script, without them ever realizing that their thoughts are not entirely self-generated. Over time, with continued reinforcement of the energy shifts, the individual may internalize these scripts as part of their core cognitive processes, making the manipulation even more potent.

Applications and Long-Term Effects

Thought-scripting can be employed to subtly change an individual's worldview, emotional responses, or even behaviors by embedding desired thought patterns into their subconscious mind. For example, through prolonged exposure to specific energy shifts, a person could develop a sense of anxiety or euphoria linked to particular stimuli, or they may start to think in ways that align with a specific ideological or behavioral framework. This kind of influence is particularly effective in environments where the individual's cognitive boundaries are already weakened, such as during periods of stress, fatigue, or emotional vulnerability.

The long-term effects of thought-scripting can be profound. When a script is consistently reinforced, it can create a persistent change in a person's internal cognitive landscape, ultimately shaping their decisions, beliefs, and actions. In extreme cases, individuals may come to identify the scripted thought patterns as natural or authentic to their personality, even though these thoughts were deliberately introduced. As a result, they may lose the ability to distinguish between their original thought processes and the externally imposed scripts, leading to a sense of cognitive dissociation or disorientation. The cumulative impact of thought-scripting can alter not only individual thoughts but also the underlying structures of consciousness, leaving the person more vulnerable to further manipulation or control.

SENSE-ENERGY AND FOCUS-ENERGY CUING

Definition: Sense-energy and focus-energy cuing refers to the deliberate redirection or manipulation of the mental energy associated with sensory perception and cognitive focus. This involves altering where attention, sensory input, and mental resources are directed,

thereby influencing how an individual experiences and interacts with their environment. By shifting the energy flow tied to specific sensory modalities or areas of concentration, one can control the perception of reality, influence thought processes, and even alter the emotional or cognitive responses of an individual to external stimuli. This cuing process relies on the deep connection between the mind's attention system and the energy that powers sensory awareness, as well as the conscious control of attention that allows individuals to filter and prioritize incoming information.

Mechanisms of Sense-Energy and Focus-Energy Cuing

The foundation of sense-energy cuing lies in the brain's capacity to allocate mental resources to various cognitive tasks, such as processing sensory data, focusing on particular stimuli, or engaging in abstract thought. Mental energy is allocated dynamically based on external and internal cues, which can be subtly manipulated. For instance, by providing specific cues or environmental triggers, a person's attention can be intentionally shifted from one sense or perception to another—redirecting focus from visual information to auditory or tactile experiences. In doing so, the individual's mental resources become concentrated in different regions of the brain, impacting how they process and interpret their surroundings. This redirection can either heighten the clarity of the new sensory experience or obscure the original point of focus, leading to altered perceptions of reality.

In a more advanced form of cuing, the manipulation of focus-energy can induce a deeper, more pervasive shift in attention, disrupting the individual's cognitive flow to create confusion or to induce specific behaviors. For example, by manipulating the energy flow associated with a person's focus on a task or thought process, one can cause a temporary shift in their priorities or cause them to engage in activities that would not normally align with their goals or desires. This can lead to both subtle and dramatic changes in how a person interacts with the world around them, especially when the cuing is used over extended periods or combined with other forms of mental influence. When sense-energy and focus-energy cuing are employed in tandem, they can override a person's natural cognitive processes, distorting their awareness and prompting them to engage with the environment in ways that serve the purpose of the manipulator.

Applications and Long-Term Effects

Sense-energy and focus-energy cuing have practical applications in a variety of contexts, from therapeutic settings to more manipulative or coercive environments. In therapy, for instance, practitioners might use cuing techniques to help individuals reframe their perceptions, shift focus, and break out of negative thought loops. However, in a more exploitative context, this same technique can be used to destabilize an individual's sense of control over their attention, leading them to adopt distorted perceptions or engage in actions that contradict their core beliefs. For example, cuing techniques can be used to distract a person from a distressing memory, directing their focus onto something unrelated, or even manipulating the emotional response associated with particular sensory experiences, thereby distorting their reality.

Over time, consistent redirection of mental energy can result in a decreased ability for the individual to maintain control over their focus or to discern the true source of their thoughts

and perceptions. The more frequently an individual's mental energy is cued in unnatural ways, the more difficult it becomes for them to distinguish between genuine, internally-driven thoughts and those imposed externally. This disruption can lead to a loss of cognitive autonomy, where the individual's ability to independently direct their attention and sensory awareness becomes compromised. The long-term effects may include heightened susceptibility to manipulation, increased emotional instability, or a general sense of disorientation as the individual becomes less able to trust their own sensory experiences or mental processes.

KNOWLEDGE AND INFORMATION MANAGEMENT AND CONFUSION

Definition: Knowledge and information management in the context of confusion refers to the strategic withholding, concealing, or distorting of valuable data in a way that prevents individuals from making informed decisions or understanding the true nature of a situation. This process involves either deliberately filtering out essential information or presenting data in fragmented, ambiguous, or misleading forms. By controlling what information is accessible and how it is presented, an individual or group can sow confusion, leading to a breakdown in communication, a destabilization of trust, and the disruption of rational thought. The manipulation of information creates a situation where the recipient is left unable to make accurate sense of the world, often leading to cognitive dissonance, false beliefs, or indecision.

Mechanisms of Knowledge and Information Management

The manipulation of knowledge and information operates through various techniques that control the flow of data, its accessibility, and its interpretation. One of the primary methods is the selective withholding of information, where critical details are either not shared or deliberately hidden, leaving individuals to make decisions without a complete understanding of the circumstances. This can be done in personal relationships, organizational environments, or even in broader societal contexts, where the lack of transparency or suppression of facts prevents people from forming accurate perceptions. Additionally, information may be distorted or re-contextualized to create confusion about its relevance or significance. When important details are provided in a fragmented or disjointed manner, the recipient is left struggling to make logical connections, often leading them to accept conclusions that are inaccurate or misleading. This can result in a kind of informational paralysis, where the individual is overwhelmed by competing pieces of incomplete or contradictory data and, as a result, becomes unable to act or think clearly.

Furthermore, the intentional filtering of information often incorporates subtle techniques that make certain data appear irrelevant, untrustworthy, or even contradictory. When communication is flooded with noise or irrelevant details, it becomes difficult for individuals to discern what is truly important, creating a false sense of complexity or confusion. This kind of information overload can prevent the individual from seeing the bigger picture, leaving them trapped in a cycle of constant questioning and self-doubt. In more extreme cases, this

confusion can lead to cognitive distortion, where the person begins to believe false or misleading information because it is repeated often enough or presented in a manner that aligns with their existing biases or fears. Over time, this strategy can erode the individual's ability to process and interpret data independently, making them more susceptible to manipulation and less capable of critically evaluating the information they receive.

Impact on Decision-Making and Cognitive Dissonance

The impact of knowledge and information manipulation goes beyond simply confusing the individual; it actively undermines their decision-making processes and cognitive autonomy. When key facts are withheld or obscured, it becomes difficult for individuals to form a complete understanding of the issues at hand. This can cause them to make decisions based on incomplete or erroneous data, often leading to suboptimal outcomes. In the absence of clear and reliable information, people may fall back on assumptions, emotions, or external authority figures, which can further cloud their judgment. The confusion caused by incomplete or distorted information often leads to cognitive dissonance, a psychological state where the individual experiences discomfort from holding contradictory beliefs or information. To resolve this discomfort, the person may alter their beliefs or dismiss conflicting data, further reinforcing the cycle of confusion and misunderstanding.

Over time, this ongoing manipulation of information can create a profound sense of mistrust and disorientation, as the individual begins to lose confidence in their ability to discern truth from falsehood. The constant exposure to fragmented or misleading information may cause the person to question their perceptions of reality, destabilizing their sense of self and their place in the world. As the information they rely on becomes increasingly unreliable or difficult to interpret, they may begin to internalize the confusion, leading to a fractured understanding of the world. This can make it even harder for them to make informed decisions, leading them into a state of cognitive paralysis where they feel uncertain or incapable of making meaningful choices. In extreme cases, this manipulation can break down a person's ability to trust their own thoughts and judgments, leaving them more vulnerable to external influence and control.

DISINFORMATION BRUTE-FORCE FED DIRECTLY INTO THE MIND BY COGNITIVE REPLICATION

Definition: Disinformation bruteforce is the deliberate and aggressive process of inserting false or misleading information into an individual's cognitive structures through repetitive and forceful means. This method relies on the replication and reinforcement of false data by exploiting the individual's existing belief systems, cognitive biases, and neural pathways. By embedding disinformation within these established frameworks, the manipulator creates a seamless integration of lies that appear to fit naturally with the target's existing worldview. Through repetition, emotional appeal, and strategic framing, the false information is reinforced, making it harder for the individual to distinguish it from truth. This process may happen in both subtle, gradual ways or through more overt, direct interventions, often leading the target to internalize these false narratives as part of their personal belief system.

Techniques and Mechanisms of Cognitive Replication

The core technique of disinformation bruteforce relies on cognitive replication, which involves continuously feeding false information into the target's mind through repeated exposure. Repetition is key to ensuring that the false information is integrated into the cognitive structures of the individual's mind. This approach takes advantage of the mind's tendency to accept familiar patterns and repeat them, even if they are inaccurate or misleading. False information is often framed in ways that resonate with the individual's existing beliefs, making it more easily absorbed and difficult to reject. For instance, if a person already believes in a particular ideology or set of assumptions, disinformation can be subtly inserted into these belief structures, reinforcing their worldview while presenting the false data as congruent with their preexisting ideas.

In addition to repetition, emotional manipulation plays a significant role in this process. Disinformation is not just fed to the target on a cognitive level but also on an emotional one, where it is paired with intense emotional triggers—such as fear, anger, or hope—that compel the individual to accept the false information as truth. When this information is framed in a way that appeals to emotional responses, it bypasses rational filters and is more readily accepted by the unconscious mind. This manipulation is particularly effective when the disinformation fits into a broader narrative that the individual is already emotionally invested in. Over time, as the false information is reinforced through emotional and cognitive repetition, the individual becomes less likely to question its validity, even in the face of contradictory evidence.

Psychological Impact and Cognitive Lock-in

The prolonged feeding of disinformation has profound effects on the target's cognitive processes, potentially leading to cognitive lock-in, a psychological state in which the individual becomes so entrenched in false beliefs that it becomes increasingly difficult to change their perspective. This happens as the false information integrates itself into the individual's existing mental structures and belief systems, often creating a feedback loop where the person begins to actively seek out additional information that supports the false narrative, while disregarding or rationalizing away conflicting evidence. The mind starts to "self-correct" by distorting reality to maintain coherence with the disinformation, resulting in a warped sense of truth.

Furthermore, this technique exploits the cognitive principle of confirmation bias, where individuals are more likely to believe information that aligns with their preexisting views, even if that information is false. Over time, as the target is exposed to more and more disinformation, they may develop a false sense of certainty about their beliefs, solidifying their adherence to the misinformation. The emotional and cognitive repetition of false information can also lead to a breakdown in critical thinking, as the individual may no longer question or analyze incoming data with the same skepticism they once did. As cognitive lock-in sets in, the individual becomes increasingly resistant to new information, leaving them vulnerable to

manipulation and control by those who continue to feed them disinformation. This process of cognitive replication can deeply alter the person's perception of reality, making them susceptible to further manipulation or exploitation.

ENFORCED MENTAL AND ENERGY CUES

_*Definition*: Enforced mental and energy cues refer to the intentional manipulation of an individual's cognitive and energetic states in order to provoke specific thoughts, emotions, or associations. This is achieved through subtle, often unnoticed cues or through more direct and intrusive methods that disrupt the person's natural thought processes. The manipulation can either occur through the feeding of cognitive traces, which are fragments of thoughts or concepts subtly introduced to the target's mind, or through more aggressive force-feeding tactics that completely violate the target's normal mental processes. In either case, the goal is to influence or redirect the person's thinking in a way that aligns with the initiator's objectives, often bypassing the individual's conscious awareness. By embedding these cues deeply within the cognitive or energetic pathways, the manipulator can control how the individual perceives reality and processes information, effectively guiding their responses to stimuli and shaping their overall mental landscape.

Techniques and Mechanisms of Cognitive Trace-Feeding and Force-Feeding

Cognitive trace-feeding operates on the principle of planting subtle mental cues that resonate with the target's pre-existing beliefs or thoughts, prompting automatic associations that steer them toward specific outcomes. These traces are often invisible to the conscious mind but can trigger specific concepts, feelings, or actions when activated. For example, certain words, phrases, or visual cues might be strategically introduced into the individual's environment or conversations, causing them to unconsciously make connections between unrelated ideas or concepts. These traces build upon existing mental patterns, reinforcing particular ways of thinking and guiding the target toward desired associations without them fully realizing the manipulation.

In contrast, force-feeding involves more overt interference with the individual's thought process, overriding their natural cognitive functions to impose an external set of ideas, beliefs, or reactions. This can be done through aggressive repetition, emotional manipulation, or by bombarding the individual with information that disrupts their cognitive flow. In these cases, the target's mental processes are essentially hijacked, with the imposed thoughts or concepts forcing the individual to conform to a specific mental state or behavior. This can lead to confusion, cognitive dissonance, and an altered sense of self, as the individual is pushed to operate from an artificially constructed mental framework that does not align with their true thoughts or intentions. Through either trace-feeding or force-feeding, the manipulator seeks to create a pathway to control the target's mind, altering how they think, feel, and react to their environment in a way that serves the manipulator's agenda.

Definition: Subliminal mental and energy cues involve the covert insertion of thought patterns, emotional responses, and behavioral instructions into the subconscious mind, often bypassing the individual's conscious awareness. These cues are encoded at a deep level, subtly influencing the target's perception, cognition, and actions. Through script coding, a set of pre-programmed patterns or narratives is imprinted onto the individual's mental framework, shaping their understanding of the world and their identity without their conscious recognition. This silent encoding of identity and belief systems can subtly manipulate how a person perceives themselves, others, and their environment, guiding their reactions and decision-making in ways that align with external control or influence. When these cues are introduced at the abstract or conceptual level, they often appear as thoughts, memories, or insights that seem to emerge spontaneously, though their origins lie in external manipulation. Over time, these subtle imprints accumulate, leading to a distortion of the person's thought processes and beliefs, often without any clear indication that their internal narrative has been influenced or altered.

Mechanisms of Distortion and Silent Injections

The mechanisms behind subliminal mental and energy cues often involve a combination of psychological manipulation and energetic shifts. Through the use of sound, light, visual stimuli, or even deliberate patterns of social interaction, these cues can bypass the individual's conscious filters and directly alter their cognitive processes. For example, the use of certain words, phrases, or symbolic imagery may trigger subconscious responses that evoke specific emotions or associations, planting ideas or beliefs without the target being aware of their source. These silent injections can distort the person's thinking by subtly redirecting their attention, altering their emotional state, or even creating false memories or experiences. Over time, as these injections accumulate, they reshape the person's worldview and sense of self, often leading them to internalize narratives or beliefs that they would not have consciously chosen. This form of manipulation is particularly powerful because it operates below the level of conscious awareness, making it difficult for the individual to recognize or resist the intrusion into their cognitive and energetic systems.

Sociologies of Knowledge and Ignorance

The sociologies of knowledge and ignorance explore how these subliminal cues contribute to the construction of knowledge frameworks, and conversely, how they maintain ignorance by shaping the boundaries of what individuals can or cannot understand. Knowledge is often not just a reflection of objective reality but a socially constructed narrative influenced by external forces—whether those be cultural norms, political ideologies, or more covert forms of manipulation like subliminal cues. These cues can create gaps in understanding, where certain truths or perspectives are not accessible because the individual's cognitive structure has been influenced or limited by the information they have been exposed to. This process creates a situation where the individual is unaware of their ignorance, often believing that they have

free will and control over their thoughts, when in reality, their cognitive pathways have been shaped by external forces. Such engineered ignorance can be just as powerful as the strategic dissemination of false information, as it limits the individual's capacity to recognize and act upon truths that might otherwise challenge the imposed narrative. Through the strategic manipulation of what is known and what is ignored, those in control can maintain power over the thoughts, beliefs, and actions of others, creating a social reality that is dictated by external forces.

ACTIVE DENIAL

Active Denial

_*Definition*: Active denial involves the deliberate and strategic use of misinformation, disinformation, and under-information to induce confusion, disorient the target, and disrupt their cognitive processes. By exploiting an individual's existing gaps in knowledge or ignorance, active denial prevents the target from properly understanding or interpreting information. This tactic creates a state of uncertainty, where the individual is unsure of what is true or false, effectively undermining their ability to make informed decisions. Once the individual is sufficiently disoriented, new epistemological structures—often shaped by external influence—can be introduced, slowly replacing the previous understanding with a new, controlled narrative. In this way, active denial not only prevents clarity and understanding but also conditions the target to accept manipulated versions of reality, shaping their worldview according to external agendas.

Mechanisms of Active Denial

Active denial operates on a psychological level by reinforcing the confusion and doubt of the target, creating a cognitive state of vulnerability where their existing beliefs or knowledge systems are no longer trusted. This can be done through various methods, such as providing contradicting information, presenting half-truths, or introducing false narratives that align with existing prejudices or biases. By continuously manipulating the flow of information, the target becomes less able to distinguish between credible sources and falsehoods, leading to a breakdown in their ability to critically assess the world around them. This technique can also involve withholding key pieces of information, ensuring that the target operates on incomplete or misleading data, which further erodes their confidence in their ability to know what is true. As confusion deepens, the target's reliance on external sources for guidance increases, making them more susceptible to accepting whatever new narrative is introduced by the manipulator.

Psychological Impact of Active Denial

The psychological toll of active denial can be profound, as the individual is not only deprived of the tools to accurately assess reality but is also led to question their own capacity for critical

thinking. As they are repeatedly exposed to misinformation and contradictions, their sense of cognitive autonomy weakens, and they may begin to rely more heavily on external authorities or sources of information. This process not only alters their worldview but can also lead to feelings of helplessness or dependency. Over time, as the individual becomes more accustomed to the instability created by active denial, they may begin to accept the new epistemological structures presented to them, internalizing a manipulated reality as their own. In this way, active denial doesn't just distort current beliefs but reshapes the foundational framework through which the individual interprets the world, turning confusion into a tool of control.

MASS NARRATIVE SCRIPT-PATTERNS

Definition: Mass narrative script-patterns refer to culturally ingrained frameworks or egregors—collective, often subconscious belief systems—that are widely shared and reproduced within a society. These patterns shape the way individuals perceive reality and determine the boundaries of acceptable thought, behavior, and expression. By promoting a singular, dominant narrative, these script-patterns restrict the mental and social movement of individuals, confining them to a narrow set of perspectives that align with cultural norms and values. This mass cultural programming often functions as an unconscious filter, limiting the range of possibilities by promoting conformity and suppressing alternative viewpoints. As a result, individuals are subtly conditioned to accept a predefined interpretation of events, facts, and ideas, reducing cognitive flexibility and discouraging independent or critical thinking.

Mechanisms of Mass Narrative Script-Patterns

The strength of mass narrative script-patterns lies in their ability to reproduce themselves across generations, using cultural channels such as media, education, religion, and social norms to perpetuate their influence. These patterns often manifest as cultural "scripts" or templates—well-established frameworks for interpreting the world that are so deeply embedded in the collective psyche that they are rarely questioned. When individuals are exposed to these scripts, they adopt them as unquestionable truths, effectively narrowing the scope of their cognitive engagement with alternative or conflicting ideas. For example, dominant political ideologies or social norms can limit the range of discourse by promoting a narrow set of values or beliefs that suppress opposing viewpoints. This creates a kind of cultural inertia, where challenging the dominant narrative becomes not only difficult but often perceived as socially or intellectually unacceptable. In this way, mass narrative script-patterns limit the development of alternative perspectives and keep the cultural paradigm locked within a specific, predefined set of boundaries.

Impact of Mass Narrative Script-Patterns on Critical Thinking

The dominance of mass narrative script-patterns can have a profound impact on an individual's ability to engage in critical or independent thinking. By continually reinforcing a narrow worldview, these cultural egregors make it harder for individuals to explore or even consider alternative belief systems or viewpoints. This psychological confinement reduces the capacity for cognitive flexibility—the ability to adapt thinking based on new information—and fosters intellectual passivity. People may begin to internalize the script-patterns as part of their own identity, equating conformity with belonging and non-conformity with alienation or threat. As a result, the individual may become increasingly resistant to alternative perspectives, reinforcing societal homogeneity while discouraging the evolution of new ideas or ways of thinking. This perpetuation of narrow symbolic realities prevents the growth of more complex or diverse cognitive maps, keeping individuals trapped in a static worldview that limits personal and collective growth.

Resistance and the Potential for Reprogramming

Despite the widespread influence of mass narrative script-patterns, resistance is possible, though it often requires a deliberate effort to break free from the cultural programming that surrounds an individual. This can occur through exposure to diverse perspectives, critical self-reflection, and the cultivation of intellectual autonomy. When individuals begin to question the validity and origins of the dominant narrative, they can challenge the script-patterns that confine their thinking. The process of reprogramming involves not only deconstructing ingrained beliefs but also expanding one's mental horizons by engaging with alternative ideas, experiences, and worldviews. As individuals learn to recognize and disengage from the subtle influence of mass cultural programming, they become better equipped to forge their own paths and create new, more inclusive narratives that embrace a broader range of perspectives.

SCRIPT CONTROL-CODES AND PATTERNS

Definition: Script control-codes are subconscious or consciously adopted belief systems or identities that act as mental filters, restricting the flow of information that aligns with a person's existing worldview. These control-codes are typically shaped by deeply held, often delusional beliefs about one's role or identity within society, the universe, or a specific narrative. For example, a person who adopts a "messiah" or "chosen one" script may internalize the belief that they possess a unique, divine purpose that elevates them above others. As a result, they begin to filter out information that contradicts this self-image, dismissing it as irrelevant, false, or threatening. In this way, control codes distort the individual's ability to process external reality objectively, keeping them confined within a self-constructed narrative that reinforces their delusions.

Mechanisms of Script Control-Codes

These control codes function as a cognitive and emotional defense mechanism, creating a mental framework where any information that conflicts with the belief system is either rejected or warped to fit the script. This process can be unconscious, as the individual may not even be aware of how their worldview is being shaped or restricted by these control-codes. The adoption of such scripts often stems from early life experiences, psychological conditioning, or exposure to influential figures or ideologies that promote rigid, one-dimensional identities. For example, in certain religious or cult-like environments, individuals may be encouraged to embrace a "special" role that isolates them from others, making them believe they have a unique connection to a higher power or mission. As these control-codes become entrenched in the psyche, they effectively close off the person from questioning or adapting their beliefs, as doing so would undermine their sense of self-worth or purpose.

Impact of Script Control-Codes on Cognitive Functioning

The presence of script control-codes in an individual's cognitive structure significantly impairs their capacity to engage with reality in a balanced, objective manner. By creating a rigid framework that prioritizes the maintenance of a delusional self-image, these codes act as mental filters that prevent the integration of new, potentially disconfirming information. The individual's worldview becomes self-reinforcing, as any data that contradicts the control-code is either dismissed or rationalized away, further entrenching the delusion. This process not only distorts their understanding of themselves but also of the world around them, leading to an increasingly fragmented perception of reality. Over time, this can result in an inability to adapt to changing circumstances, as the person's cognitive flexibility is severely limited by the dominance of their control-code.

Breaking Free from Script Control-Codes

Breaking free from the influence of script control-codes requires a deep level of self-awareness and the willingness to confront and challenge one's deeply held beliefs about identity and purpose. This often involves recognizing the limitations of the control-code and acknowledging how it distorts perception and inhibits growth. In some cases, individuals may need to undergo therapeutic intervention, such as cognitive behavioral therapy or guided introspection, to deconstruct the false narratives that have taken hold of their identity. By re-establishing a more flexible and open mindset, individuals can gradually dismantle the control-codes that have kept them trapped in a limited understanding of themselves and the world. This process of deprogramming involves learning to value and incorporate new, diverse information, allowing the individual to reclaim cognitive autonomy and navigate reality with a more grounded and adaptive perspective.

WEAPONIZED NARRATIVE MEMES

Definition: Narrative memes refer to ideas, beliefs, or pieces of information that are intentionally and continuously fed to an individual, designed to replicate themselves and spread through the target's mind. These false memes often take the form of catchy, emotionally resonant narratives or concepts that align with the target's pre-existing beliefs or desires, making them more likely to be accepted and internalized. Over time, these memes replicate and reinforce themselves, effectively overriding critical thinking processes and impairing the individual's ability to discern valid, reliable sources of information from the false cues. Just like viral internet memes that spread across social media, narrative memes can easily propagate within the mind, often taking root deeply and affecting decision-making, behavior, and worldview.

Mechanisms of Meme Propagation

The propagation of narrative memes occurs through repeated exposure to the same themes or ideas, often through various media channels, conversations, or social interactions. These memes typically appeal to emotional triggers, such as fear, hope, or anger, and are crafted in a way that seems compelling or "truthful," even though they may lack factual validity. The more the target is exposed to these false cues, the more ingrained they become in the individual's cognitive structure, bypassing the usual filters for skepticism and analysis. Over time, the person may fail to critically evaluate the sources or veracity of the information, accepting it as truth because it aligns with the narrative structure that has been repeatedly reinforced in their mind. This can be particularly damaging in contexts where complex issues or contentious topics are being discussed, as narrative memes obscure the individual's capacity for nuanced thought and objective assessment.

Psychological Impact of Narrative Memes

The impact of narrative memes on cognition is profound, as they act like cognitive viruses that infiltrate the mind, weakening the individual's ability to think critically and independently. By repeatedly presenting false or skewed information in an emotionally compelling way, these memes diminish the person's capacity to evaluate new data objectively. This process can result in cognitive dissonance, where the target is faced with contradictory information but feels an overwhelming psychological pull to believe the meme. Additionally, narrative memes often exploit social dynamics, leveraging groupthink and the desire for social validation. As a result, the individual may conform to a collective belief system or ideology without ever questioning the validity of the memes being spread, further reinforcing the cycle of misinformation.

Disrupting Narrative Memes

Breaking free from the influence of narrative memes requires awareness of their existence and the mechanisms by which they are spread. One effective strategy is to foster critical thinking and encourage skepticism toward sources of information, especially those that consistently present emotionally charged or overly simplified narratives. By cultivating a mindset that questions the validity of information and seeks out alternative perspectives, individuals can begin to break the hold of false memes on their consciousness. Moreover, creating environments that encourage open dialogue and the examination of conflicting viewpoints can help disrupt the self-replicating nature of these memes, allowing the target to reassert control over their own beliefs and cognitive processes. This process may involve consciously disengaging from media that reinforces these narratives and seeking out diverse, evidence-based sources of information to counteract the effects of the memes.

LIMITING ATTENTION SPAN

Definition: Limiting attention span is a psychological tactic that intentionally biases cognitive processes by distorting an individual's focus on a specific task or objective. This is done by diverting their attention toward other tasks, distractions, or by creating an environment that prevents sustained concentration on the primary task. By disrupting the natural flow of attention, the individual becomes less effective in processing information and completing the intended task. Over time, this disruption can lead to a decrease in the individual's ability to concentrate, make decisions, or retain crucial information. This technique can be subtle, employing distractions that seem trivial on the surface, but gradually erode cognitive efficiency and cause confusion.

Effects on Cognitive Function and Decision-Making: The continuous interference with focus can significantly impair an individual's cognitive function. When the mind is unable to settle on one particular task or area of thought, it results in fragmented processing, making it harder to absorb and synthesize information. This confusion often leads to poor decision-making, missed opportunities, or an inability to resolve problems effectively. Additionally, when attention is repeatedly redirected or overwhelmed by multiple tasks, it can trigger stress, anxiety, and a heightened sense of cognitive overload. This process not only diminishes performance but also undermines the individual's ability to engage in critical thinking, making them more susceptible to external influence or manipulation. Over time, the person may experience a reduction in mental clarity, which can be exploited by those who seek to manipulate or control their actions.

SCATTERING ATTENTION SPAN

Definition: Scattering attention span is a cognitive manipulation technique where the focus of an individual's mental processes is intentionally distorted by shallowly spreading attention

across multiple, often irrelevant, thought cues and distractions. Instead of concentrating on one specific objective or piece of information, the individual's attention is diluted across several competing stimuli. This cognitive scattering prevents deep engagement with any one task or thought, fragmenting the person's ability to process and retain information meaningfully. The effect of this scattering is a persistent mental state where clarity and focus are compromised, creating confusion and reducing cognitive efficiency.

Impact on Mental Processing and Behavior: The scattering of attention can severely hinder an individual's ability to perform complex tasks or engage in meaningful reflection. By dispersing cognitive resources across numerous distractions, the individual is left unable to devote the necessary focus to key details or make informed decisions. This distortion can lead to mistakes, overlooked details, or misjudgments. As the individual becomes overwhelmed with scattered cues, their ability to form coherent thoughts or follow through with tasks diminishes, leading to inefficiency and mental fatigue. Furthermore, this fragmented attention state can increase susceptibility to external influence, as the person is more likely to accept external input without the critical scrutiny required for sound decision-making. In environments where control or manipulation is desired, scattering attention spans can create a vulnerable, disoriented state that makes individuals easier to lead, confuse, or direct toward predetermined outcomes.

FLOODING WITH SOURCES

Definition: Flooding with sources refers to the deliberate inundation of an individual's mind with a constant stream of information from various sources, overwhelming their cognitive capacity. The sheer volume and variety of data presented can lead to mental saturation, where the individual's ability to discern relevance, truth, or coherence is compromised. This technique can involve conflicting or irrelevant information, often presented in rapid succession, causing confusion and impairing the mind's natural filtering mechanisms. The aim is to disrupt the individual's cognitive processing, preventing them from effectively organizing and making sense of the information. In extreme cases, flooding can contribute to a breakdown of mental stability, pushing the person towards a psychotic state where rational thought is no longer accessible.

Impact on Cognitive Function and Mental Health: The continuous bombardment of information overloads the mind, exhausting cognitive resources and leading to a state of mental chaos. As the brain struggles to process the flood of data, it becomes increasingly difficult to distinguish between what is important and what is irrelevant, resulting in heightened confusion and disorientation. This cognitive overload can manifest as a loss of focus, a sense of being trapped in an information loop, and an inability to make coherent decisions. Prolonged exposure to such flooding can lead to the collapse of mental structures, potentially inducing anxiety, paranoia, or full-blown psychosis. The mind becomes so consumed with processing the barrage of information that it loses its capacity to critically evaluate or prioritize thoughts, rendering the individual vulnerable to manipulation or

exploitation. Additionally, this process can weaken the individual's mental resilience, leaving them unable to concentrate on important tasks or engage in meaningful problem-solving. In this state, the individual may be more easily controlled or manipulated, as their cognitive defenses are overwhelmed by the constant influx of data.

CONFLICTING AGENDAS

Definition: The technique of conflicting agendas involves inundating an individual with a constant barrage of contradictory, mutually exclusive, or negating information. This manipulation creates cognitive dissonance by introducing ideas or worldviews that are impossible to reconcile, forcing the target to either choose between two conflicting viewpoints or adopt a delusional or fragmented worldview. The result is a destabilization of the individual's cognitive structures, as they struggle to make sense of the contradictions. Over time, this chaotic stream of conflicting information weakens the individual's ability to hold onto a coherent, grounded perspective, opening the door for external manipulation or programming. The target may ultimately accept a new belief system or worldview, not because it is rational, but because it is the only option that seems to provide some semblance of order in the midst of confusion.

Psychological Impact and Defense: The constant bombardment of conflicting agendas has a profound psychological impact, leading to confusion, frustration, and an eventual collapse of the individual's ability to make sense of their reality. The erosion of worldview and belief structures creates openings for new, external programming to take root, often under the guise of offering clarity or resolution to the cognitive dissonance. However, this manipulation can be countered by transcending the narrow perspectives imposed by the conflicting information. When the mind is forced into a limited viewpoint or reduced understanding, consciously expanding one's perspective to encompass a larger, more holistic view can serve as a defense mechanism. By integrating a broader knowledge base and strengthening critical thinking skills, the individual can resist the destabilizing effects of conflicting agendas. Cultivating superior knowledge structures, which are internally consistent and grounded in evidence, alongside a strong, critical mindset, forms the foundation for resilience against these disruptive and confusing tactics. By refusing to accept fragmented or contradictory beliefs, the individual can maintain control over their worldview, preventing external manipulation and preserving their cognitive integrity.

CLOSEST SYMBOLIC REALITY (OR PRE-PROGRAMMED SOCIALIZED REALITY) ABUSE

Definition: Closest Symbolic Reality abuse involves the deliberate manipulation of an individual's advanced cognitive structures by forcing them back into a more primitive, pre-programmed reality framework. This tactic seeks to undermine and suppress complex, sophisticated worldviews or belief systems by replacing them with simplistic, often infantile, frameworks shaped during early socialization. For example, an advanced thinker who has

cultivated a nuanced understanding of the world, developed through intellectual rigor or personal experience, may be targeted with social pressure or psychological tactics aimed at reducing their worldview to a basic, rigid system, such as a traditional religious belief (e.g., Christianity). By stripping away the complexity and flexibility of the individual's cognitive architecture, the manipulator seeks to confine the individual to a narrow, less evolved framework of thought, reducing their cognitive freedom and intellectual independence. This can stunt personal development, thwart critical thinking, and reinforce submission to externally imposed belief systems.

Psychological and Cognitive Impact: The abuse of Closest Symbolic Reality has a profound effect on cognitive autonomy, often producing feelings of regression or intellectual stunting. By reverting an individual's worldview to the simplistic, binary thinking typical of early socialization, the person becomes increasingly trapped within a system that lacks the depth and adaptability of their previous cognitive frameworks. This form of manipulation targets the mind's natural growth and attempts to dismantle the self-developed, advanced cognitive structures in favor of a pre-programmed, socially ingrained set of beliefs. The long-term effects can include cognitive dissonance, confusion, and frustration as the individual tries to reconcile their inherent intellectual growth with the limitations imposed by these repressive systems. To resist such abuse, one must maintain a strong sense of self-awareness and critical reflection, constantly challenging attempts to narrow one's understanding and instead nurturing the complex, multidimensional nature of their worldview. Developing resilience against this type of manipulation involves safeguarding the integrity of one's cognitive evolution and defending against attempts to regress to a state of intellectual dependency or dogmatism.

BUILDING OR ABUSING ONENESS OF A MIND TO MAKE IT MORE PRONE TO CONDITIONING, BY SPLINTERING THE MIND

Definition: This method involves exploiting the unity of the mind, breaking it apart through trauma-based conditioning to make it more vulnerable to external manipulation. The process begins with a series of psychological assaults—ranging from emotional manipulation to constant stress—that weaken the individual's sense of self and splinter their ego. By fragmenting the mind and inducing dissociative states, the manipulator can create an environment in which new identities or belief systems are easily inserted. As the ego fractures into distinct, manageable identities or sub-personalities, each of these fractured components becomes more susceptible to targeted programming. The mind's innate ability to adapt and assimilate new information is hijacked, and with each new fractured part, it becomes easier to manipulate the person into adopting beliefs or behaviors that they would not otherwise entertain.

Psychological and Cognitive Impact: The trauma-based approach to splitting the mind leads to increased psychotic flexibility, where the individual's cognitive structure becomes more malleable and susceptible to external control. This flexibility may initially seem like an adaptive

response to overwhelming stress or confusion, but in reality, it serves to disorient and destabilize the individual's core sense of self. As the fractured ego turns against itself, the person may develop delusions or psychotic behaviors based on conflicting identities, each reinforcing the manipulator's control. The result is a profound psychological fragmentation, where the target is unable to distinguish between their own mental structure and the externally imposed narratives. This manipulation often involves free-fall verbal abuse or covert mental assaults, where the individual is pushed into adopting distorted versions of reality that align with the manipulator's goals. Rebuilding resilience against such conditioning requires strengthening the mind's coherence, reinforcing the ego's unity, and cultivating self-awareness to resist the splintering influence of trauma and manipulation.

BREAKING UP RESILIENCE TO CONDITIONING

Definition: This technique focuses on preventing the individual from engaging in self-conditioning or adopting alternative worldviews. By locking the target into a fixed, conditioned reality, the goal is to restrict their cognitive flexibility and prevent them from considering any alternative perspectives or solutions. This form of psychological control works by reinforcing a narrow, rigid frame of reference, where the individual becomes mentally immobilized, unable to break free from the imposed narrative. The manipulator seeks to inhibit the development of new insights or the exploration of different viewpoints, effectively freezing the target's mind within a predetermined pattern of thought. This creates a cognitive trap, where the person is unable to mentally or emotionally evolve beyond the limiting beliefs that have been instilled.

Psychological and Cognitive Impact: The prohibition of self-conditioning or the suppression of alternative thinking undermines the individual's agency and intellectual autonomy. Without the freedom to entertain multiple perspectives or to reframe their experiences, the person becomes cognitively trapped in a singular reality. The process is often gradual, involving subtle nudges that reinforce the belief that no other way of thinking or perceiving is possible. Over time, this erodes the individual's ability to adapt, making them more dependent on external sources of control for their understanding of the world. Such psychological entrapment leaves the target vulnerable to further manipulation, as their mental and emotional growth is stunted. Breaking free from this conditioning requires cultivating resilience through critical thinking, self-awareness, and the ability to entertain new ideas without fear of cognitive dissonance. This process involves creating a safe space for mental exploration and reinforcing the belief that alternative perspectives are not only valid but essential for personal growth and intellectual independence.

PLEASURE-SUFFERING PROGRAMMING

Definition: Pleasure-Suffering programming is a psychological manipulation technique that uses the reinforcement of pleasure and pain to condition behavior. The approach works by creating a system where positive stimuli, such as pleasure or reward, are provided when the target conforms to specific behaviors or instructions, while pain or discomfort is inflicted when

the target disobeys or deviates from the prescribed actions. The cycle of reward and punishment becomes repetitive, reinforcing the desired behaviors over time. This conditioning mechanism often leads to the target associating obedience with pleasure and disobedience with suffering, pushing them into a state of dependency where their actions are driven by the desire to avoid pain and gain pleasure. Over time, the repeated cycles of reinforcement and punishment can erode the target's resistance, leading them to behave in ways that align with the manipulator's desires.

Psychological and Behavioral Impact: The long-term effect of pleasure-suffering programming is the development of a conditioned response, where the individual begins to internalize the external cues of pleasure and pain as a guide for their decisions and actions. The target becomes increasingly focused on gaining rewards or avoiding punishment, leading them to relinquish personal autonomy in favor of pleasing the manipulator or conforming to expectations. This type of programming exploits deep psychological mechanisms of reinforcement learning, creating an emotional dependency that drives compliance. In the most severe cases, the individual may break down mentally or emotionally, unable to distinguish their own desires from the conditioning imposed on them. As a result, they lose their ability to make independent choices, becoming a controlled subject who acts solely in response to external stimuli, which perpetuates their subjugation and reduces their capacity for critical thinking. Breaking free from pleasure-suffering programming requires a conscious effort to disengage from the cycle of rewards and punishments, and to rebuild one's sense of autonomy through self-awareness and emotional regulation.

REWARD-PUNISHMENT DEADLOCK

Definition: The reward-punishment deadlock is a behavioral control mechanism that involves breaking down an individual's higher cognitive functions and reducing their decision-making to a simple binary of pleasure and pain. In this structure, the individual's capacity for complex thought, moral reasoning, and independent judgment is systematically eroded or suppressed, leaving them vulnerable to base conditioning. Once the higher cognitive structures are dismantled, the individual is then controlled through a straightforward mechanism of rewards for desired behaviors and punishments for undesired ones. The reinforcing cycle of immediate gratification and discomfort becomes the primary driver of the individual's actions, eliminating nuanced thinking and transforming the subject into a reactive, conditioned entity whose choices are dictated solely by the pursuit of pleasure or the avoidance of pain.

Psychological and Behavioral Impact: Over time, the target of this control method becomes trapped in a loop of conditioned responses, where they no longer engage in reflective thinking or question the motives behind their actions. Their behavior is reduced to simple stimulus-response patterns, reinforcing a primitive state of existence centered around avoiding negative outcomes and seeking rewards. This state of deadlock renders the individual susceptible to manipulation, as they no longer recognize or resist the control being exerted over them. Furthermore, the inability to access higher cognitive functions limits the person's

ability to critically evaluate their own actions or the motivations of those around them. This breakdown of cognitive autonomy leaves them in a state of perpetual dependency, unable to make informed, independent choices, and in some cases, they may become entirely passive or compliant, as the only remaining drive is the need to avoid punishment or seek reward. Reversing this deadlock involves restoring the individual's ability to think critically, process complex information, and rebuild their sense of agency outside of the rigid framework of reward and punishment.

COGNITIVE-BEHAVIORAL MODIFICATIONS & CONTROLLED REMOTE POSSESSION OF THE CNS

Definition: Cognitive-behavioral modifications through controlled possession of the central nervous system (CNS) involve the deliberate manipulation of an individual's mental, emotional, and psychomotor processes using external energy or influence. This method seeks to override the individual's primary will, imposing thought patterns, behaviors, or actions that would not naturally emerge from their conscious volition. By intervening at a neurological or energetic level, the manipulator can guide the person's cognitive functions and emotional responses, effectively forcing them into specific patterns of thinking or behavior. These modifications may be subtle, occurring below the level of conscious awareness, or they can be more direct, with the target experiencing a sense of being driven or controlled by external forces, as if their thoughts or actions are no longer fully their own.

Psychological and Physical Effects: The long-term effects of such interventions can be deeply destabilizing, as the target's sense of self-control and autonomy is progressively undermined. As the individual's nervous system is altered and redirected, they may experience shifts in their emotional states, thought processes, and even physical movements that seem out of their control. This kind of manipulation can create a disorienting and dissociative state where the individual feels as though their mind and body are being possessed or overridden by forces they cannot understand or resist. The violation of their internal will leads to confusion and vulnerability, making them more susceptible to further manipulation. Furthermore, the distortion of their thoughts and behaviors may lead to profound identity crises, as the person struggles to reconcile their manipulated actions with their sense of self. This process, particularly if prolonged, can erode the individual's capacity to trust their own perceptions and mental faculties, deepening their dependency on external control and reinforcing a sense of helplessness and loss of agency.

LONG-TERM THOUGHT CUING

Definition: Long-term thought cuing involves a strategic approach to shaping and conditioning an individual's cognitive processes over an extended period. This technique utilizes continuous feedback signals, subtle cues, and repetitive mental triggers to guide the mind toward a specific worldview or desired pattern of thought. The aim is to systematically weaken the target's original thought structures and replace them with a more controlled or manipulated version. The feedback mechanisms work by reinforcing certain ideas, beliefs, or thought patterns repeatedly, gradually altering the individual's mental framework. Over time, these

cues become embedded within the person's psyche, leading them to unconsciously adopt the conditioned worldview or cognitive structure, often without realizing the degree to which their thoughts and perceptions are being influenced.

Psychological and Behavioral Impact: The long-term effects of such cuing can be profound and deeply ingrained, creating a shift in the individual's ability to think independently or critically. As the conditioned thoughts accumulate, the target's cognitive flexibility begins to deteriorate, weakening their ability to perceive alternative perspectives or challenge the imposed mental structures. This narrowing of cognitive pathways can manifest as increased conformity, diminished self-awareness, and a reduction in the capacity for original thought. The person may begin to internalize the manipulated worldview, leading them to adopt it as their own, thereby further entrenching the control mechanism. In more severe cases, the individual may experience cognitive dissonance or confusion when encountering information that contradicts the cued thought patterns. As these long-term cuing processes become more pervasive, the individual's autonomy is gradually replaced by a conditioned mindset, which can be used to maintain control or influence over their actions and decisions.

REPETITIVE SHORT-TERM COGNITIVE-AFFECTIVE CONDITIONING

_*Definition*: Repetitive short-term cognitive-affective conditioning is a technique that focuses on creating quick mental shifts in an individual by using repeated, intense stimuli designed to disrupt their current cognitive or emotional state. Unlike long-term conditioning that gradually reshapes mental processes over time, this method aims for rapid, high-impact change by establishing mental pathways that require minimal exposure to be effective. It exploits the brain's capacity to form new associations quickly, often triggering emotional responses or cognitive reactions that are out of the subject's usual pattern of thinking. These changes can occur after a relatively short period of exposure, which allows for immediate alteration of behaviors, beliefs, or emotional responses, even in the absence of prolonged conditioning.

Psychological and Behavioral Impact: The impact of this form of conditioning is often sudden and intense, leading to a swift reconfiguration of the individual's mental and emotional framework. These brief but repeated sessions are designed to establish new neural pathways that can influence a person's decisions, emotional responses, or cognitive habits without requiring prolonged exposure. The subject may not even fully recognize the change, as the conditioning bypasses their usual processes of self-reflection or conscious thought. In many cases, this kind of conditioning can create a sense of confusion or disorientation, as the subject's habitual mental processes are temporarily altered or short-circuited. Over time, the individual may begin to rely on these new patterns, which may distort their sense of self or their worldview. By targeting emotional and cognitive responses in a compressed time frame, the individual's ability to critically evaluate or resist new information can be significantly weakened, often leading to rapid changes in behavior or belief.

DISTORTING THE WORKING OF THE PHYSIOLOGICAL MIND THROUGH ENERGY MANIPULATION

Definition: Distorting the physiological functioning of the mind involves manipulating the energy flows that support cognitive processes, disrupting their natural rhythm, and imposing artificial mental patterns. This can include targeting specific sensory perceptions or mental focus by redirecting or splintering the energy associated with these functions. For instance, the mind's attention to auditory stimuli can be hijacked and fixated on irrelevant or nonsensical conversations, overriding the natural filtering mechanisms that help the mind concentrate on meaningful input. Similarly, the sense of sight can be intentionally directed toward images or objects that confuse or distort perception, effectively disrupting cognitive coherence. This can manifest as phenomena similar to "witch's eye syndrome," where the visual focus is hijacked, making the individual perceive unusual, distracting, or disorienting visuals. Additionally, the general focus of mental effort, whether on ideas, problem-solving, or creative work, can be manipulated by introducing random, irrelevant thought forms that derail productive thought patterns.

Psychological and Physiological Impact: These disruptions can cause significant cognitive dissonance, mental fatigue, and even a sense of identity fragmentation. When the natural flow of attention and focus is distorted, it can lead to confusion, as the brain struggles to process conflicting inputs and reestablish coherence. This can create a heightened state of cognitive vulnerability, where an individual becomes increasingly susceptible to external influences. Moreover, the psychological toll of such manipulations can be profound, as the person might feel disconnected from their normal mental processes, unable to concentrate or focus on tasks at hand. The ability to differentiate between normal mental functioning and these externally imposed disruptions becomes critical. Those who train themselves to recognize these distortions can learn to identify when their cognitive or sensory faculties are being hijacked and reintegrate them into their regular mental workflows. This reintegration process helps restore coherence and focus, allowing the individual to regain control over their thoughts and perceptions despite the disruption of energy flows.

MIND CONFUSING ITSELF FOR OBJECTIVE TERRITORY

_*Definition*: This phenomenon occurs when the subjective reality of an individual, often shaped by personal beliefs, experiences, and cognitive biases, becomes displaced and projected into the intersubjective, social realm. Essentially, the individual begins to treat their internal perceptions, beliefs, or delusions as though they are objective truths that are universally accepted, ignoring the distinction between personal reality and the broader, shared social reality. This blurring of boundaries between subjective and objective perspectives can lead to a distorted worldview where the individual operates on the assumption that their personal reality is the only valid one, and others must conform to it. This can manifest in belief systems that are completely detached from evidence or rational assessment, becoming firmly entrenched and resistant to change.

Psychological and Social Impact: When these delusional systems take hold, they can significantly hinder the individual's cognitive development and the ability to assess situations accurately. By reinforcing false beliefs, the individual is kept in a state of ignorance, incapable of recognizing alternative perspectives or gaining insight into their own limitations. In extreme cases, these delusions can become self-sustaining, where the person actively ignores or distorts contradictory information that would challenge their constructed worldview. This prevents personal growth and a deeper understanding of their environment, often creating a self-imposed cognitive prison. Socially, such delusions can lead to isolation, as the individual may struggle to communicate effectively with others who do not share or understand their distorted view of reality. The reinforcing of false beliefs serves to further entrench the individual in a mental state where they are disconnected from the true nature of the external world and others' perspectives, often making them vulnerable to exploitation or manipulation.

LIMITING THE SCOPE OF THOUGHT BY FOCUSING CONCERN ON IRRELEVANT TOPOI

__*Definition*: This tactic involves directing an individual's attention to topics, ideas, or concerns that are irrelevant or trivial, thereby restricting their cognitive resources and mental capacity from engaging with more important or pressing issues. By focusing the individual on minor or distracting subjects, the broader scope of their thinking becomes narrowed, hindering their ability to think critically, solve significant problems, or address more meaningful challenges. This technique can create a false sense of importance around irrelevant matters, fostering confusion, and obstructing clear judgment. Essentially, it shifts the mental focus away from productive, forward-thinking tasks, diverting energy to discussions or concerns that have little bearing on the person's actual well-being, development, or immediate needs.

Psychological Impact and Manipulation: When individuals are fixated on irrelevant topoi, they lose their ability to prioritize effectively, which can induce a state of mental overload and fatigue. The constant attention to non-essential matters can also breed anxiety or uncertainty, as the individual feels compelled to engage with issues that seem urgent but lack real significance. Over time, this method reduces their cognitive flexibility and problem-solving capacity, as the mind becomes conditioned to respond to these distractions instead of broader, more meaningful contexts. The manipulation becomes especially potent in social, political, or cultural environments where the scope of discussion is intentionally narrowed to serve certain agendas. This can have a long-term impact on the target’s intellectual autonomy, creating a state of cognitive inertia where they are unable to break free from the confines of irrelevant concerns and develop a holistic, well-rounded perspective on the world.

DETECTED SUBLIMINAL PATTERN-FEEDING

___*Definition*: Detected subliminal pattern-feeding involves subtly shifting an individual's thought processes in such a way that these changes come to the forefront of their consciousness. This allows the individual to become aware of the shift and, consequently, take deliberate action to improve or correct their mental and emotional responses. The key element in this form of influence is the awareness of the change; once the individual identifies the pattern, they can consciously choose to align their thoughts with healthier or more productive frameworks. This can be beneficial if the shift is toward growth, learning, or self-improvement, as it allows the individual to refine their cognitive patterns and adjust their mental pathways accordingly. However, it also creates an opportunity for manipulation if the shift is aimed at instilling unproductive or harmful patterns under the guise of improvement.

Psychological Mechanism: The conscious detection of these shifts empowers the individual to adjust their cognitive patterns, but it requires a certain level of self-awareness and mental clarity. If this awareness is lacking, the individual might feel overwhelmed or confused by the sudden shifts, potentially causing emotional distress or cognitive dissonance. However, with the right kind of mental discipline, the individual can use the detected changes as opportunities for growth, recognizing when their thoughts are being subtly redirected and ensuring that the shifts align with their authentic desires and values. In this sense, the method can be both a tool for conscious growth and a potential threat if the individual is unaware of the manipulative forces at play.

Shift in thought patterns brought to the forefront of consciousness, allowing for improvement, immediate correction.

UNDETECTED SUBLIMINAL VERBAL FEEDING

Definition: Undetected subliminal verbal feeding refers to the process by which thought patterns are subtly altered through verbal cues that remain beneath the threshold of conscious awareness. These cues are absorbed without the individual’s direct recognition, causing shifts in their cognitive framework or emotional responses that seem "normal" or transparent to their usual state of mind. Over time, these hidden verbal influences can restructure beliefs, attitudes, and behaviors, molding the individual’s thoughts without their active participation or knowledge. The shift occurs beneath the radar of self-awareness, and because the individual is not consciously aware of these changes, they come to accept them as part of their inherent thought processes.

Psychological Mechanism: The danger of undetected subliminal verbal feeding lies in its capacity to subtly reprogram the mind without any conscious resistance. Since the changes are not immediately recognized as foreign or manipulated, the individual is less likely to question or reject them, allowing the new patterns to solidify and persist. This form of influence is particularly potent when it targets deep-seated beliefs or attitudes, as it can gradually rewire how a person perceives themselves and the world around them without any

overt recognition of the process. Over time, the individual may come to identify these newly instilled beliefs as their own, even though they were implanted indirectly. The subtlety of this method makes it difficult to combat without rigorous introspection and the development of heightened self-awareness to detect and challenge the unnoticed verbal cues shaping one's thoughts.

SUBLIMINAL SCRIPTS-FEEDING

Definition: Subliminal scripts-feeding involves the covert manipulation of a target's thought patterns by altering the chain of associations they typically follow. These changes occur without the conscious awareness of the individual, essentially feeding new scripts into their mind at a level that bypasses their critical thinking and conscious filtering. Over time, these subliminal scripts begin to shape the target's thought processes, subtly redirecting their mental flow toward specific conclusions, behaviors, or emotional responses. The power of this method lies in its ability to rewrite the mental frameworks that govern perception, decision-making, and internal narratives without the target's conscious participation or awareness.

Psychological Mechanism: The brain naturally forms associations between ideas, experiences, and memories, creating a network of interconnected thoughts. By feeding subliminal scripts into this network, these new connections can gradually displace older, more established patterns. The challenge lies in the fact that the changes occur so subtly that the target often does not recognize they are being influenced. Over time, the altered scripts shape how the individual interprets information, reacts to stimuli, and even forms new beliefs, all while maintaining the illusion of independent thought. This method exploits the brain's natural process of forming connections but does so in a way that directs the individual's cognitive pathways toward preordained outcomes.

PATTERN REPLICATION

Definition: Pattern replication refers to the deliberate attempt to duplicate an existing thought pattern, either faulty or desired, in such a way that it reinforces its resistance to further manipulation. This process involves embedding specific thought patterns so deeply into the individual's cognitive system that they become highly resistant to change. Whether the replicated pattern is beneficial or harmful, the primary goal is to strengthen it within the individual's mind, ensuring that it persists even in the face of external influence. The replication process solidifies these thought patterns, making it harder for the individual to break free from them and adopt new perspectives or behaviors.

Psychological Mechanism: Once a particular thought pattern is replicated and reinforced, it becomes a stable part of the individual's cognitive architecture, resistant to any further changes. The brain's neural pathways grow stronger with repetition, and as the pattern is continuously fed back into the individual's consciousness, it becomes more entrenched. This creates a mental feedback loop that reinforces the pattern's existence, making it difficult to override. The resistance to new programming occurs because the mind is "locked in" to the

repeated cycle, hindering flexibility and the capacity for adaptation. Over time, this results in cognitive rigidity, where the individual is more likely to continue following the replicated thought pattern, even if it is no longer beneficial.

SUBLIMINAL ACTION-FEEDING (LEADING TO SUICIDE OR AGGRESSION)

Definition: Subliminal action-feeding refers to the process of altering an individual's mental frame to make them more susceptible to conditioning that leads them to commit specific actions, such as suicide or aggression. Unlike direct psychomotor control, which overrides physical behavior, this method plants the inclination or tendency to perform a harmful act within the target's mind. It works by subtly darkening the individual's mental state and gradually redirecting their thoughts and emotional responses toward self-destructive or violent behaviors, all while maintaining the illusion of personal agency.

Psychological Mechanism: This process operates by planting seeds of negative emotions or distorted beliefs deep within the individual's psyche, often exacerbating feelings of hopelessness, anger, or alienation. These negative emotions act as triggers, gradually conditioning the individual to view suicide or aggression as the only viable solution to their emotional distress. Unlike more overt forms of coercion, subliminal action-feeding does not immediately compel the individual to act but rather shifts their internal state in such a way that the inclination to perform harmful actions becomes a natural response to certain stimuli. Over time, the individual may begin to associate their emotional pain with the need to act violently or harmfully, leading them to believe these behaviors are a means of relieving or escaping their suffering. This method exploits vulnerability and can deeply undermine the target's ability to make rational, autonomous decisions.

PHYSIOLOGICAL FUNCTIONS MODIFIED: AROUSAL, FEAR, COGNITIVE-AFFECTIVE MODULATION

_*Definition*: This technique involves the manipulation of physiological functions such as arousal, fear, and other emotional or cognitive-affective states by altering the individual's biochemical system. The manipulation is energetic in nature, meaning it influences both the physical and mental aspects of a person, triggering deep-seated physiological responses that are often rooted in animal instincts or primal survival mechanisms. These responses can cause heightened states of arousal, fear, or stress, which, when paired with cognitive-affective modulation, can direct an individual's thoughts and behaviors in specific ways. This combination of physical and psychological manipulation leads to a profound alteration of the target's mental state, making them more susceptible to further influence and conditioning.

Psychological Mechanism: The physiological alterations work by activating key neurobiological pathways that regulate emotion and behavior. For example, arousal states, which may be triggered by energetic manipulation, can lead to intense emotional responses such as anxiety or fear. These heightened states increase emotional sensitivity, making it easier to implant suggestions or distortions. When fear is induced, the individual may become more vulnerable to external control, as fear often narrows cognitive focus and limits the ability to critically

assess one's surroundings. By manipulating these primal responses, the offender can destabilize the target's internal world, making them more reactive to external influences. This tactic exploits the interconnectedness between body and mind, creating a heightened emotional and physiological vulnerability to further conditioning.

Shifting Cognitive Setting to Modify Proneness to Conditioning

Definition: This technique involves radically altering the cognitive setting or context in which the target operates, thereby weakening their ability to adapt or defend against new influences. By introducing a reality tunnel (a framework of belief and perception) that is contextually incompatible with the target's existing cognitive structures, this method destabilizes their mental environment. When an individual's familiar belief system is forced into an unfamiliar context, it creates confusion and cognitive dissonance. The mind struggles to reconcile the inconsistencies between the new context and the old framework, leading to a breakdown in their ability to maintain consistency in their thoughts and beliefs. This confusion makes the individual more prone to adopting new conditioning and belief systems imposed by the offender.

Psychological Mechanism: The power of this technique lies in the abruptness and disorientation that occurs when an individual's mental environment is changed. The target's established cognitive structures, based on their previous reality tunnels, are tested and questioned by the imposition of a new, conflicting context. The individual may experience doubt, uncertainty, and a loss of confidence in their previous worldview, as they struggle to adapt their beliefs to the new context. This confusion creates a mental vulnerability, as the person becomes more receptive to alternative beliefs or ideas that provide a sense of coherence or relief. By forcing a different cognitive context, the attacker destabilizes the individual's perception of reality, making it easier to implant new conditioning or ideologies that align with the offender's agenda.

Shifting and Disturbing the Physiological Brain Processes to Modify Proneness to Conditioning

Definition: This method involves directly disrupting the physiological processes of the brain, particularly those responsible for regulating emotional responses, cognitive flexibility, and overall mental stability. By targeting the brain's internal processes—such as neurotransmitter activity, neurochemical balance, and neural communication—this technique weakens the brain's capacity to defend against unwanted conditioning. The disturbance of these processes reduces cognitive resilience, making the brain more susceptible to external influences, and thus more prone to adopting new behavioral patterns or beliefs. This manipulation can be either physical (through biofeedback mechanisms or other external stimuli) or energetic (through methods like subliminal messaging or electromagnetic interference).

Psychological Mechanism: The disruption of physiological brain functions can lead to a number of undesirable effects, such as diminished cognitive clarity, emotional instability, and reduced self-regulation. For example, when neurochemical imbalances are induced, an

individual may experience mood swings, anxiety, or difficulty concentrating, all of which impair their ability to think critically. In a weakened cognitive state, the individual is more likely to accept new conditioning, as their mental defenses are compromised. This method exploits the brain's vulnerability during times of neurophysiological imbalance, increasing the likelihood that new patterns of thought, behavior, and belief will be ingrained. Over time, this can significantly alter the target's personality, identity, and worldview, making them more amenable to the control and influence of the attacker.

Visual Cortex: Remote Memory Erasure, Memory Cueing, Memory Substitution, and Planting Memories

Definition: This technique involves altering or erasing specific memories from an individual's cognitive landscape, often to reframe their perception of past events or influence future behavior. Memory erasure removes traces of specific experiences, while memory cueing triggers emotional or cognitive responses linked to certain memories. Memory substitution involves replacing a memory with a fabricated one, while planting memories introduces entirely new memories that the target will come to believe as their own. These methods can be used to manipulate an individual's self-concept, recollection of events, or even to induce false memories that reinforce a particular belief or behavioral pattern.

Psychological Mechanism: Memory plays a crucial role in shaping an individual's identity and worldview, and by manipulating it, an attacker can reshape these foundational aspects. Memory erasure and substitution undermine the target's ability to trust their own recollections, making them more malleable to new beliefs and suggestions. By carefully controlling which memories remain and which are erased or altered, an external force can induce a false sense of self, leading to a weakened sense of personal autonomy. Planting memories further destabilizes an individual's sense of reality by introducing events that never happened, forcing them to navigate life with altered perceptions of the past. Over time, these memory manipulations can drastically change the target's understanding of who they are and what they believe.

Remote Brainwave Pattern Replication and Distortion

Definition: This technique involves replicating or mimicking an individual's brainwave patterns, with the goal of manipulating cognitive, emotional, or physical responses. Brainwave patterns are linked to different states of consciousness, such as alertness, relaxation, or sleep. By replicating or altering these patterns, an external agent can induce desired mental or emotional states in the target. This manipulation can be subtle, as the target may not consciously perceive the change in their brainwaves, but it can profoundly affect their thoughts, behavior, and perception of reality.

Psychological Mechanism: The brain operates within specific frequency ranges, and each range is associated with a particular mental state. For example, alpha waves are linked to relaxed states, while beta waves correspond to active, focused thinking. By replicating or artificially altering these brainwave patterns, the manipulator can guide the target into

specific mental states, such as increased focus or heightened suggestibility. This manipulation can interfere with the target's ability to maintain control over their own cognitive processes, as they are subtly led into mental states that make them more susceptible to external influence. Over time, repeated exposure to manipulated brainwave patterns can condition the target to experience certain emotional or cognitive responses, further reinforcing the manipulator's control.

Anomalous Experiences of Cognitive and Sensory Nature to Confuse

Definition: This technique involves introducing unusual, anomalous experiences that challenge the individual's normal cognitive and sensory processing. These experiences are designed to induce confusion and disorientation by presenting stimuli or occurrences that do not align with the person's established reality. Cognitive anomalies may involve illogical thoughts or false beliefs, while sensory anomalies could include perceiving sounds, images, or sensations that do not exist in the external environment. This disruption in the individual's cognitive and sensory framework forces them to question their own perceptions and reality.

Psychological Mechanism: The introduction of anomalous experiences creates a state of cognitive dissonance, where the individual's internal world clashes with external stimuli. This dissonance generates confusion and self-doubt, as the person struggles to reconcile their experiences with their understanding of reality. When the mind encounters experiences that defy logic or sensory expectations, it can lead to a breakdown in perception, making the individual more susceptible to suggestion and manipulation. This technique exploits the mind's tendency to seek coherence and understanding, using confusion as a pathway to greater control over the target's thoughts and beliefs.

Expansion of Flawed Pattern Recognition

Definition: This technique involves deliberately exacerbating the natural cognitive tendencies of the mind to recognize patterns, especially when these patterns are flawed or based on erroneous assumptions. By feeding the mind incomplete or misleading information, the target's ability to discern valid patterns is compromised, leading them to draw conclusions that are illogical or harmful. This can cause the person to adopt faulty beliefs or engage in self-defeating behaviors based on their distorted pattern recognition.

Psychological Mechanism: The mind is constantly looking for patterns in the world around it, a process that is essential for making sense of complex information. However, when the patterns identified are misleading or false, they can lead to incorrect conclusions. By exacerbating this tendency and feeding the mind with flawed data, an external agent can manipulate the target's decision-making processes and worldview. This manipulation weakens the target's critical thinking skills, as they begin to accept flawed patterns as valid.

Over time, this expansion of faulty pattern recognition can lead to profound cognitive distortions, leaving the individual vulnerable to further manipulation and control.

Circular Delusions, Self-Defeating Patterns, Structure of Meanings, Beliefs, and Affective Domains

Definition: This technique involves reinforcing self-defeating patterns of thinking, where the individual's beliefs and emotional responses create a closed-loop system that perpetuates delusions and reinforces harmful thought structures. These circular delusions trap the individual in a cycle of negative thought patterns, where each belief or emotional response feeds into the next, making it difficult for the person to break free or see alternative perspectives.

Psychological Mechanism: Circular delusions are maintained through a continuous feedback loop of emotional and cognitive reinforcement. For example, if an individual believes that they are unworthy of success, this belief will trigger emotions of fear or anxiety, which, in turn, reinforce the belief of unworthiness. The cycle continues, creating a closed loop where negative emotions and beliefs mutually reinforce each other. By exploiting this process, an external manipulator can deepen the target's sense of despair, self-doubt, and hopelessness. These self-defeating patterns prevent the target from seeing their situation clearly or breaking free from the emotional and cognitive traps set for them.

Scripting Tunnel Realities, Long-Term, Short-Term, Filtering and Reinforcement of Them

Definition: This technique involves creating and reinforcing specific reality tunnels (cognitive frameworks) for the target, where they are guided to perceive the world in a particular way. These scripts are tailored to fit long-term and short-term goals, with the long-term scripts shaping overarching beliefs and behaviors, while short-term scripts reinforce immediate responses and perceptions. These reality tunnels are filtered through selective information and reinforced through repeated exposure, making it difficult for the target to break free from the imposed perception.

Psychological Mechanism: Reality tunnels shape how an individual perceives and interprets the world. By scripting these tunnels, an external agent can control how the target processes information and experiences. The long-term scripts serve as a foundation for the target's identity and worldview, while the short-term scripts manipulate immediate thoughts and actions. By carefully filtering and reinforcing the information that the target is exposed to, the manipulator creates a distorted sense of reality that aligns with their own agenda. Over time, the target becomes so entrenched in these scripted tunnels that they lose the ability to perceive the world from a broader, more objective perspective, making them more vulnerable to further manipulation.

Cognitive Dissonances and Beliefs, Complexes, of Affect-Image Energy Clusters; Trauma Exploitation and Time-Regressions

Definition: This technique involves deliberately inducing cognitive dissonance—mental discomfort caused by the presence of contradictory beliefs or emotions—by exploiting the target's trauma and emotional complexes. By reinforcing conflicting beliefs or emotional responses, the manipulator creates instability in the target's sense of self and worldview. This method may also include time-regression techniques, where the individual's past trauma is reactivated and used to destabilize their current mental state.

Psychological Mechanism: Cognitive dissonance is a powerful psychological tool that can force individuals to reconsider their beliefs or behaviors, often resulting in a shift to align with external influences. By introducing conflicting beliefs or emotions, the target is driven to resolve the dissonance, often by adopting new ideas or behaviors that align with the manipulator's agenda. The exploitation of trauma and emotional complexes amplifies this process, as the target's unresolved emotional wounds make them more susceptible to manipulation. Time-regression techniques reintroduce past traumatic experiences, creating a sense of vulnerability that can be exploited to induce new patterns of thought and behavior.

Cueing Wrong Information

Definition: This technique involves flooding an individual with irrelevant, false, or misleading information to guide their actions based on incorrect data. By presenting distorted or deceptive cues, the manipulator forces the target to act according to false beliefs, undermining their ability to make sound decisions. In this process, the mind is overloaded with conflicting signals that distort the individual's perception of reality, leading them to trust false information over their own judgment. The key goal is to weaken their reliance on authentic information and experiences, shifting their behavior to align with the manipulator's desires.

Psychological Mechanism: The human mind naturally seeks coherence and certainty, often trusting information that appears to be credible, even when it is not. When individuals are bombarded with wrong cues, they may feel compelled to follow them, especially if they are presented in a context that seems reliable or authoritative. This manipulation exploits the mind's cognitive biases, pushing it toward conclusions based on faulty premises. Over time, this persistent feeding of false cues can erode the individual's ability to discern truth from deception, increasing their vulnerability to external influence. The ability to trust one's own experiences and instincts becomes compromised, leaving the target more susceptible to suggestion

Subliminal Cueing of False Intuition

Definition: This technique involves subtly influencing a person's intuitive judgments by feeding them subconscious cues that guide them toward false beliefs or conclusions. Rather than overtly presenting false information, subliminal cues tap into the subconscious mind, creating the illusion of intuitive knowledge. These cues can guide the individual's decision-making

process without their conscious awareness, subtly reshaping their thought patterns and actions.

Psychological Mechanism: Intuition is often viewed as a reliable form of internal guidance. However, when false cues are introduced into the subconscious mind, they can distort this process, leading the individual to believe that their intuitive responses are accurate when, in reality, they are shaped by external influences. The power of subliminal cueing lies in its ability to bypass the conscious filtering mechanisms of the mind, making the individual unaware of the manipulation. Over time, repeated exposure to these false intuitions can alter the person's decision-making process, steering them toward actions or beliefs that align with the manipulator's objectives. This undermines the individual's trust in their own instincts, making them more easily influenced by external forces.

THOUGHT REPLACEMENT TO MAKE THE TARGET IDENTIFY WITH THE INCURSION

Definition: This method involves replacing the individual's thoughts with those that align with the manipulator's goals, thereby causing the target to identify with the intrusive thoughts as their own. The manipulator instills beliefs, emotions, or desires that force the target to see themselves through the lens of the imposed narrative. In doing so, the manipulator can control the target's thoughts without their knowledge, essentially rewriting their internal dialogue to align with the manipulator's agenda.

Psychological Mechanism: Human identity is closely tied to the thoughts we hold and the narratives we construct about ourselves. When these thoughts are replaced or overridden by external forces, the individual begins to adopt these foreign thoughts as part of their self-concept. This can be done subtly, by altering small aspects of the target's thought patterns, or more overtly, by implanting entirely new ideas or desires that seem natural to the target. Over time, these thought replacements weaken the person's internal resistance, making them more likely to act in ways that serve the manipulator's purposes. The manipulation of thought, when successful, erodes the target's autonomy and sense of self, aligning them more closely with the desires and beliefs of the external force.

SENSE-CONSCIOUSNESS MODIFICATION/ILLUSIONS

Definition: This technique involves altering the sensory experiences of the target by manipulating their sense-consciousness. The aim is to create illusions—hallucinations or distorted sensory perceptions—that lead the target to question the nature of reality. These distortions can involve any of the five senses or even the perception of time, creating an overwhelming sense of confusion and disorientation.

Psychological Mechanism: The brain processes sensory input to create a coherent understanding of the external world. When this input is tampered with, whether through external manipulation or mental alteration, the mind struggles to interpret the distorted

signals. This disruption creates confusion, as the individual tries to reconcile their subjective experience with external reality. The manipulation of sense-consciousness can be so subtle that the individual remains unaware of the altered perceptions, making them more susceptible to external influence. Illusions may seem real to the individual in the moment, causing them to question their own senses and potentially leading them to adopt faulty beliefs about the nature of reality. This makes it easier to introduce further manipulations and control.

Pre-Conscious Thought-Form Scanning, or Minor Precognition of Mind Complexes, Thought-Form Force-Breaking

Definition: This method involves scanning an individual's mental state before their thoughts fully manifest in consciousness, identifying potential thoughts or inclinations, and then altering or hijacking them before they are fully realized. By manipulating or "breaking" thought forms in their early stages, the manipulator can redirect the target's cognitive processes, causing them to act or think in ways that align with the manipulator's desires. This process gives the appearance of precognition, making it seem as though the manipulator can predict or control the target's thoughts with eerie accuracy.

Psychological Mechanism: The human mind generates a continuous stream of thoughts, some of which remain unexpressed or unmanifested. By gaining access to this pre-conscious mental activity, an external force can gain insight into the target's intentions and potentially prevent them from forming or realizing certain thoughts. The manipulation of these nascent thoughts can be done in such a way that the target perceives the altered thought forms as their own, causing them to unknowingly adopt them. This leads to a sense of cognitive confusion, where the individual becomes less aware of their true intentions and desires, and more susceptible to external influence. The appearance of omniscience in the manipulator can be profoundly destabilizing, leaving the target unsure of what is truly their own thought and what is implanted or altered.

Thought Blanketing, Cognitive Distortion

Definition: This technique involves erasing specific cognitive patterns or thoughts from the individual's mind, effectively "blanketing" their thinking. By blocking certain types of thinking or intellectual engagement, the manipulator creates a mental void where the individual can no longer respond intelligently or critically to situations. This makes the target more passive, as they are unable to engage with their own thoughts in a meaningful way, and more susceptible to being influenced by external programming.

Psychological Mechanism: The brain functions by constantly processing and responding to incoming information. When specific cognitive patterns or thought processes are erased or blanketed, the mind's ability to engage with the world becomes severely impaired. The target may feel mentally foggy, unable to form coherent thoughts or make decisions. This passive state makes them more susceptible to outside influence, as they lack the mental resources to

critically evaluate or resist the manipulator's suggestions. Over time, this cognitive distortion can erode the target's sense of agency and intellectual autonomy, making them more dependent on external sources for direction.

MIND SCRAMBLING

Definition: This technique involves the implantation of disruptive thought loops or mental irritations that force the target to focus on nonsensical, repetitive ideas. These loops, often compulsive in nature, create a sense of mental chaos, preventing the target from focusing on meaningful tasks or thoughts. This interruption of normal cognitive functioning dulls the mind's ability to think clearly, make decisions, or acquire new knowledge.

Psychological Mechanism: The human mind is designed to filter out irrelevant stimuli and focus on tasks or thoughts that are meaningful. When introduced to repetitive, annoying, or intrusive thought patterns, the mind's ability to concentrate and process information is impaired. These disruptive loops serve as mental parasites, constantly redirecting attention away from productive or meaningful thought processes. Similar to obsessive thoughts, these loops prevent the target from engaging with new information or developing clear, rational thoughts. Over time, this creates a state of cognitive paralysis, where the individual is unable to think critically or engage meaningfully with the world around them.

SUBLIMINAL VERBAL FEEDING

_Definition: Subliminal verbal feeding is a form of cognitive-affective conditioning in which signals containing silent speech are embedded into the environment, bypassing the conscious mind's awareness. The subconscious mind, however, is capable of processing these signals, allowing them to subtly influence thoughts, emotions, and behavior without the individual realizing the source of these influences. This method relies on the power of unconscious processing to reshape mental and emotional states, creating new beliefs or reinforcing existing ones without any conscious recognition by the target.

Psychological Mechanism: Human cognition processes not only overt communication but also subtle, unconscious stimuli. Subliminal verbal cues exploit this capacity by embedding "silent speech" into various auditory or environmental signals, which the subconscious mind picks up without triggering conscious awareness. Over time, this subtle feeding of messages can influence the target's emotional responses, decision-making, and self-perception, causing them to adopt beliefs or behaviors that align with the subliminal cues. The power of this technique lies in its ability to reshape cognitive patterns without the individual being aware of the manipulation. By the time the target becomes conscious of the change, the implanted ideas may have already taken root in their subconscious.

MOTIVATIONAL DISTORTION

Definition: Motivational distortion occurs when external cues deliberately distort an individual's drive and focus, leading them away from essential tasks or life goals. By

manipulating motivational cues—whether through emotional manipulation, distractions, or targeted cognitive disruption—this technique diminishes a person's sense of purpose, causing them to lose interest in their own well-being, productivity, and happiness. This can escalate into profound apathy, depression, and in some extreme cases, suicidal ideation.

Psychological Mechanism: Motivation plays a crucial role in shaping human behavior. When an individual's internal motivational systems are disrupted by external forces, it can lead to a cascading effect on their emotional and cognitive states. Motivational distortion shifts the focus from productive and meaningful activities to distractions or unimportant matters, which gradually erodes the individual's sense of fulfillment and purpose. The targeted distortion can manifest as persistent feelings of emptiness, confusion, or hopelessness, which in turn suppress critical thinking and the drive to engage with life. If left unchecked, this can contribute to mental health crises, as the individual feels increasingly disconnected from their own desires and goals.

CONCENTRATION ON INTELLECTUAL OR HIGHER COGNITIVE FUNCTIONS DISTORTION AND PACIFICATION

Definition: This method involves deliberately targeting and disrupting the cognitive processes responsible for advanced intellectual and analytical functions. By short-circuiting these mental circuits, the individual's cognitive abilities are pacified, forcing them into a passive, receptive mode where higher-level reasoning and decision-making become impaired. This alteration of cognitive functioning creates a state of mental inertia, where the target is more susceptible to external programming and suggestion.

Psychological Mechanism: Higher cognitive functions, such as critical thinking, problem-solving, and creative reasoning, require active engagement from the brain's complex neural networks. When these cognitive circuits are interrupted or distorted, the individual experiences a reduction in their ability to process complex information and make informed judgments. The pacification of these intellectual functions creates a mental vulnerability, allowing external influences or suggestions to shape their thoughts and actions without resistance. This manipulation of mental processes can significantly alter the individual's perception of reality and decision-making capacity, making them more prone to external control.

EXTRA-LOW FREQUENCIES TARGETING, AGGRESSIVE SOUNDS DELIVERED MICROWAVES VIA CELL PHONES INDUCING A HEART ATTACK

_*Definition*: This technique involves using extra-low frequencies (ELF) transmitted through electronic devices, such as cell phones, to influence physiological processes. By emitting specific ELF waves, external agents can induce harmful effects on the body, such as disrupting the heart's rhythm, potentially leading to heart attacks or other serious health issues. The

aggressiveness of these frequencies is aimed at interfering with the body's natural rhythms and causing acute physical distress.

Psychological Mechanism: The body is sensitive to certain frequencies of electromagnetic radiation, with different frequencies impacting various systems. ELF waves, particularly those transmitted through common devices like cell phones, can be targeted to disrupt the body's autonomic processes, such as heart rate and blood pressure. These disruptions can cause physiological stress and, in extreme cases, provoke life-threatening conditions like arrhythmias or heart attacks. This manipulation is especially insidious because the individual may not be aware of the external influence, attributing the physical symptoms to other causes while the ELF waves continue to damage the body.

ELF Targeting, Scanning the Brain Resonation Imprint, Trying to Remotely Control Reactions

Definition: ELF targeting refers to the use of extra-low-frequency waves to scan and interact with the brain's resonance patterns. These frequencies can potentially be used to remotely influence cognitive reactions and emotional responses, bypassing the normal sensory processes. By identifying and manipulating brainwave patterns, ELF targeting can alter the individual's mental state, inducing changes in mood, thought processes, or even decision-making behaviors.

Psychological Mechanism: The brain naturally generates electromagnetic activity, which can be measured in the form of brainwave patterns. ELF waves can be tuned to match specific brainwave frequencies, enabling the manipulator to remotely influence these patterns and, by extension, the target's mental and emotional state. For example, certain ELF frequencies may enhance or suppress specific cognitive functions, such as concentration, memory, or emotional regulation. When the brain's natural rhythms are disrupted, it can lead to confusion, mood swings, or cognitive impairments, making the individual more vulnerable to external control. The ability to subtly manipulate these brainwave patterns gives external forces a powerful means of controlling the target's psychological processes.

ELF Group Pitching and Adjustment, Scanning Group-Brain Resonation Imprint, Trying to Remotely Control the Reactions

Definition: Similar to individual ELF targeting, this method involves scanning the collective brain resonance of a group and adjusting the group's collective cognitive and emotional responses through ELF waves. By manipulating the shared brainwave patterns of a group, external forces can influence group dynamics, decision-making, and behavior, essentially controlling the group's collective mindset without their awareness.

Psychological Mechanism: Groups of people, whether in social, professional, or other settings, often share collective cognitive and emotional states, referred to as group resonance. ELF waves can be tuned to interact with these group brainwave patterns, subtly guiding the group's reactions and decisions. This collective manipulation can sway group opinions, cause uniform emotional reactions, or even direct collective actions. The ability to control a group's brain resonance gives external influences significant power over the group's behavior,

potentially leading to mass manipulation or social engineering on a larger scale. As with individual targeting, the individuals within the group may remain unaware of the external interference, believing their collective decisions are independently derived.

Energy Irradiation and Blocks on Particular Parts of the CNS

Definition: This technique involves the targeted irradiation of specific areas of the central nervous system (CNS) with energy, leading to the disruption or blockage of normal physiological and cognitive functions. By manipulating the flow of energy within the CNS, certain neural pathways can be inhibited or overwhelmed, impairing cognitive abilities, emotional regulation, or motor functions.

Psychological Mechanism: The CNS controls all voluntary and involuntary functions within the body, including sensory processing, motor coordination, and cognitive functions. When energy is directed at specific areas of the CNS, it can alter neural activity and block or interrupt the normal functioning of these systems. This could lead to cognitive impairments, emotional instability, or even physical paralysis, depending on the areas targeted. Over time, these disruptions can accumulate, leading to chronic mental or physical health issues. By manipulating the energy flow within the CNS, an external force can weaken the individual's overall resilience, making them more susceptible to further manipulation and control.

8 List of Patents and Associated Technologies for Remote Neural Monitoring and Computational Radio Abuse

This is just an illustration of what is available out there in terms of technology, through overt intelligence research. Certainly such methods have been known since the 1950s, but the patents have only recently been developed — not, however, how the patents are bought and sold, and sometimes end up in companies from private hands and suddenly resold to facultative companies by intelligence agencies (for example, what is the point of a patent for inducing fear in targets in Bank of America that suddenly ended up in a paper and staples manufacturing company?) Please keep in mind that their methods are only partially effective, and that other agents can do more damage than human agencies.

RNM tactical targeting was experienced by the author when aggressive synthetic sounds were delivered into his brain while using a cell-phone, possibly by NATO psi-ops, which almost lead to a heart failure, also a strong irradiation of the skull and brain was felt, that was enough to establish that these weapons may be used not only in the proximity of the target, but also through a whole network of communications carriers that are capable of triangulation and locating the target by the cell-phone signal, afterwards launching an abusive strike on a given target, it may be technically delivered from the satellite but also regular radio-transmitter towers; the given pulse is calibrated to be delivered to specific device, once the target is located.

8.1 METHOD AND SYSTEM FOR ALTERING CONSCIOUSNESS

US 5123899 A

A system for altering the states of human consciousness involves the simultaneous application of multiple stimuli, preferable sounds, having differing frequencies and wave forms. The relationship between the frequencies of the several stimuli is exhibited by the equation

8.2 SUBLIMINAL ACOUSTIC MANIPULATION OF NERVOUS SYSTEMS

US 6017302 A

In human subjects, sensory resonances can be excited by subliminal atmospheric acoustic pulses that are tuned to the resonance frequency. The 1/2 Hz sensory resonance affects the autonomic nervous system and may cause relaxation, drowsiness, or sexual excitement, depending on the precise acoustic frequency near 1/2 Hz used. The effects of the 2.5 Hz resonance include slowing of certain cortical processes, sleepiness, and disorientation. For these effects to occur, the acoustic intensity must lie in a certain deeply subliminal range. Suitable apparatus consists of a portable battery-powered source of weak subaudio acoustic radiation. The method and apparatus can be used by the general public as an aid to relaxation, sleep, or sexual arousal, and clinically for the control and perhaps treatment of insomnia, tremors, epileptic seizures, and anxiety disorders. There is further application as a nonlethal weapon that can be used in law enforcement standoff situations, for causing drowsiness and disorientation in targeted subjects. It is then preferable to use venting acoustic monopoles in the form of a device that inhales and exhales air with subaudio frequency.

8.3 PSYCHO-ACOUSTIC PROJECTOR

U.S. patent #3,566,347, February 23rd, 1971

A device/weapon which can actually deafen the target.

8.4 METHODS AND SYSTEMS OF ALTERING CONSCIOUSNESS

US Patent #5,123,844. June 23rd, 1992

US Patent #5,289,438. February 22nd, 1994

These systems stimulate the brain with different frequencies and wave forms to alter the subject's state of consciousness.

Electro Magnetic Field (EMF) monitoring/interference is one of the most insidious and secretive of all methods used by the agencies. N.B. Similarly, EEG cloning feeds back the results of EMF monitoring in an attempt to induce emotional responses (e.g. fear, anger, even sleep etc.). This could possibly work on certain members of a crowd or audience… again this could facilitate scams etc.

Dr Ross Adey concludes that all aspects of human behavior can be affected, even controlled. He used 0.75 milliwatts per square centimetre of pulsed, modulated microwave at a frequency of 450 MHz

Notably the Alaskan HAARP project (featuring the B.J.Eastland patented technology — U.S. patent #4,686,605, 11/4/87 — "Method and Apparatus for altering a region in the Earth's atmosphere, ionosphere or magnetosphere". AND others) also facilitates experiments in the disruption of human mental processes. It's the largest, most versatile radio frequency radiation transmitter in the world also allowing experimentation in weather "modification", wireless, electrical power beaming and communications "disruption". Its systems like this which could one day see attempts made to brainwash/control entire populations. And that is just as feasible as a wholesale nuclear holocaust.

8.5 Microwave Weapons

Twenty years ago a scientist, Allan Frey, found that if a microwave carrier were to be sliced and carried audio modulation, that modulation could be heard by someone in the signals path. The thin pulses of radio carrier wave cause currents to flow through the nervous system — the result is a remote transmission; no wires or contact is needed.

"A hearing system" U.S. patent #4,877,027, 31/10/89. Wayne Brunker.

"A hearing device" U.S. patent #4,858,612, 22/8/89. Philip L.Stocklin.

Eg. The latter involves microwaves aimed at the auditory cortex. A mike turns the sounds to electrical signals which are treated so as to provide multi frequency microwaves which are applied to the brain area. Whatever sound the mike picks up (like a voice) is relayed to the target.

The first known experiment with microwaved voices was conducted by Sharp and Grove in the early 70's. However, the Defense Intelligence Agency and ARPA (The Advanced Research Projects Agency) are principally to blame for the abuse of such technologies since. eg Project Pandora etc. The CIA's Langley Research Center as well as an army of "mad" scientists working in Energy/Defense department labs across the U.S. are also responsible.

As with the NASA Apollo program, many of those originally involved were ex Nazi or Russian Cold war scientists (even WWII Japanese) recruited, regardless of their earlier crimes, to commit more crimes, this time for the U.S.A.

It's worth noting the reported experiments carried out in bygone days included The MKULTRA (mind control)/LSD experiments, germ and nuclear fallout testing (on military and civilian personnel), elector-shock treatment on institutional victims and so on. The U.S. Energy and Justice departments are now involved in such programs so the U.S. can escape violation of international defense/agency treaties. That's also why the "D" for "defense" was dropped from DARPA.

In any event, once a technology is labelled "Top secret-classified" they can use it any way they like on anyone.

8.6 BRAINWAVE MONITORS & ANALYZERS

Lawrence Pinneo, a neurophysiology and electronic engineer working for Stanford Research Institute (a military contractor) is the first "known" pioneer in this field. In 1974 he developed a computer system which correlated brain waves on an electroencephalograph with specific commands. In the early 1990s, Dr Edward Taub reported that words could be communicated onto a screen using the thought-activated movements of a computer cursor.

(Currently under secrecy provisions; “Classified”)

In 1994, the brain wave patterns of 40 subjects were officially correlated with both spoken words and silent thought. This was achieved by a neurophysiologist, Dr Donald York, and a speech pathologist, Dr Thomas Jensen, from the University of Missouri. They clearly identified 27 words / syllables in specific brain wave patterns and produced a computer program with a brain wave vocabulary.

It does not take much thinking to realize that the US agencies have access to a perfected version of this technology. In fact the relevant computers have a vocabulary in excess of 60,000 words and cover most languages. In fact, the NSA’s signals intelligence monitor the brainwaves of their targets by satellite and decode the evoked potentials (3.50Hz 5 milliwatts) that the brain emits. So, using lasers / satellites and high-powered computers the agencies have now gained the ability to decipher human thoughts — and from a considerable distance (instantaneously).

8.7 How is it Done?

The magnetic field around the head, the brain waves of an individual can be monitored by satellite. The transmitter is therefore the brain itself just as body heat is used for “Iris” satellite tracking (infrared) or mobile phones or bugs can be tracked as “transmitters”. In the case of brain wave monitoring the results are then fed back to the relevant computers. Monitors then use the information to conduct a “conversation” where audible neurophone input is “applied” to the victim.

Human thought operates at 5,000 bits/sec but satellites and various forms of bio telemetry can deliver those thoughts to supercomputers in Maryland, U.S.A, Israel, etc which have a speed of 20 BILLION bits/sec each. These, even today, monitor millions of people simultaneously. Eventually they will monitor almost everyone… worse than any Orwellian “Big Brother” nightmare you could possibly imagine, only it will be a reality. Yet our world leaders, who know this, do nothing.

UPDATE (2005) — IBM's Blue Gene computer can reportedly process 227 trillion flops per second. Even if each calculation involved only one 'bit' of information, one such computer could process more information than five times the earth's total population… With supercomputers taking overt brain downloads within 40 years, total computer consciousness looms as an open threat for the future of mankind, just as, secretly, it already torments those victimized as covert targets of high tech brain monitoring technology. Usually the targets are aware their brain waves are being monitored because of the accompanying neurophone feedback. In other words, the computer repeats (echoes) your own thoughts and then the human monitors comment or respond verbally. Both are facilitated by the neurophone.

NB Whilst the live/human comments are individualistic and unrelated to the victims own thought processes oftentimes the artificial intelligence involved will parrot standard phrases. These are triggered by your thoughts while the human monitors remain silent or absent. To comprehend how terrible such a thorough invasion of privacy can be — imagine being quizzed on your past as you lie in bed. You eventually fall off to sleep, having personal or "induced" dreams, only to wake to the monitors commenting / ridiculing your subconscious thoughts (dreams).

If the ability to "brain scan" individuals expands from the million or so currently under scrutiny to include ALL inhabitants of the planet (as per the Echelon surveillance system which already monitors ALL private/commercial telecommunications) then no-one will ever be able to even think about expressing an opinion contrary to those forced on us. There will literally be no intellectual property that cannot be stolen, no writing that cannot be censored, no thought that cannot be suppressed (by the most oppressive/invasive means).

8.8 PATENTED TECHNOLOGIES

The Neurophone: U.S. Patent #3,393,279

July 16th, 1968. Inventor — Dr Patrick Flanagan (Invented 1958).

Description: A device that converts sound to electrical impulses; allowing information to be transmitted to the brain by means of radio waves directed at any part of the body (skin). In other words, recorded or live messages, noise, music can be directed at an individual and,

through the nerves, the signal will be carried (involuntarily) to the brain, bypassing the inner ear, the cochlea, and the 8th cranial nerve.

Purpose: Practically, the Neurophone could be used to communicate with the deaf but, more often, it is used to terrorism political/military targets. The tracked individuals hear recorded/live threats, propaganda etc, which those around them do not hear (delivered mainly via satellite laser). This harasses and discredits the targets; especially if the problem is communicated to those unaware of the relevant technologies.

8.9 Advanced Neurophone: U.S. Patent #3,647,970

March 7th, 1972. Inventor — Dr Patrick Flanagan. (Invented 1967).

Description: This Neurophone incorporates an electronic circuit duplicating the encoding of the Cochlea and 8th cranial nerve themselves. The NSA placed a secrecy order on this development for over 5 years because of the military applications of the technology. Further Neurophone advances include the development of the time recognition processor, improved memory applications and the advances in satellites incorporating neurophone technologies.

Purpose: As Above

8.10 Psycho — Acoustic Projector; U.S. Patent #3,566,347

February 23rd, 1971.

Description: A high directional beam, radiated from a number of transducers and modulated by a speech, code, or noise beat signal. It may take the form of a radiator mounted on a vehicle, aircraft or satellite.

Purpose: To produce aural/psychological disturbances and partial deafness.

8.11 Methods & Systems for Altering Consciousness :

1. U.S. Patent #5,123,899. June 23rd, 1992.

Description: A system for stimulating the brain to exhibit specific brain wave rhythms and thereby altering the subjects' state of consciousness.

2. U.S. Patent #5,289,438. February 22nd, 1994.

Description: A system for the simultaneous application of multiple stimuli (usually aural) with different frequencies and waveforms.

Purpose: To disorientate/manipulate a target.

8.12 Silent Subliminal Messages: U.S. Patent #5,159,703.

October 27th, 1992. Inventor — Dr Oliver M. Lowry.

Description: A communication system in which non aural carriers (in the very low or high audio frequency range or the ultrasonic frequency spectrum) are amplified or frequency modulated with the desired "intelligence", and propagated acoustically or vibrationally for inducement directly into the brain. This can be done "live" or recorded/stored on magnetic, mechanical or optical media for delayed/repeated transmission to the target. Sound can also be induced by radiating the head with microwaves (in the range 100 to 10,000 mhz) that are modulated with a waveform consisting of frequency modulated bursts.

Purpose: To instruct or pass messages; in theory. In reality it's used to torment political/military targets. (One unpublicised application was the Gulf War)

Field Manual of Street Magick and Survival

„Things that drove us insane in the past, are they not our strengths today?"

"Mindfulness, vigilance, conscientiousness"

Over the years, gifted with extraordinary sight, clairaudience, clairsentience, magneto- and electro-receptivity, I have observed and sensed a plethora of phenomena where magic can be practically used on the road - indeed, in certain circumstances, it must be used to survive another day. The street is a place where magic can be used most creatively. There is no time for planned ceremonies, no time for fasting and deep meditations, one must act and react spontaneously and immediately. Preparing for anything and everything in a wild, wild hunt, whether as targeted prey or as predator, changing places according to speed, with an open mind is the key to survival without going crazy, getting hurt or dead, or without hurting or killing others. This is only a sketch, because most events cannot be repeated unless you do them yourself and cannot teach them, but must learn them.

In the end, the worst nightmare of the day is just a manifestation of forms of emptiness - if you understand them as separate entities, you will be filled with terror and fear, if you consider them as equivalent phenomena, they will become our friends, driving our development and hardening us - the nightmare must become the mode of thinking - then we will become a part of it, making the macabre empty of content and thus unable to keep us in

check. It is thus no longer capable of evoking even the slightest emotion in us. This does not mean that we become emotionless, but it helps us on many levels to become detached and immobile in the face of situations that might make other people mad, anxious or delusional.

9 PRELIMINARIES

The noisier the environment, the faster we learn to concentrate under pressure by turning the senses off and on. It is not necessary to focus attention on oneself; it is enough to take a comfortable position and close one's eyes. Public transportation is excellent for developing concentration and meditation, as well as for training. If one is skilled, it is excellent for performing non-local magical operations, healing people affected by certain entities, and hardening against the debris and mental garbage that cities are full of. The more people there are in a given place, the greater the amount of raw psychic jungle just waiting to take over our minds or override more sensitive spirits. Each place has its 'genius loci,' or the genius of the place, with its own character and the way it affects the mind. It is the sum of all the entities, energies, and realms that reside there and can affect people under certain circumstances. There are entities with a limited sphere of influence, which are bound to only one place, and there are those which have a larger sphere of influence. Some entities are assigned to a certain place and cannot go beyond their sphere of influence, while others are boundless and can move extra-territorially from place to place. As a globetrotter in the not-so-distant past, I have found that each city, each area, has a different set of realities close to it and influencing it, assigned to particular people or particular places. For example, in Mongolia, I encountered both wrathful Tibetan deities and devas. In the UK, it was a mixture of ancient Celtic traditions and a muddle resulting from the different character of the islands — water acts as an impassable barrier for some of these beings, and they have to incarnate into humans to travel. This works both ways — so what is imported into the UK zone usually stays there. In Poland, where I live at the moment, history is dominated by Christian egregors who have dominion over that country but are powerless beyond it.

Tactics:

Whenever you are under the influence of a particular entity, you must find another entity that resonates with the former entity's domain and has the ability to remove or contain it, and enter into a conversation to counteract the effects of the former. Some dimensions cannot see each other, so you have to find a correct inter-resonant domain. Depending on the ability and the granted effective executive power of a certain domain, protective or offensive magic can be used. One must develop these oneself, as the author would not be so bold as to suggest a path to someone. However, one must find one's roots and bind oneself to the domain that decides to adopt him or her. In the author's case, it was negotiating access to randomly generated scripts in Egyptian and Sumerian languages that function like programs interpreting complete, total intent. Since they are executed in the processor, an ordered magical

computer, they affect multiple sectors of the event that contains them, according to the rules established in the mind during the plot. Additionally, multiple rotating golden spheres from Enochian traditions are used to block out unnecessary influences. It is worth mentioning that visualizations as such are ineffective, but they are always visible on the mental level — just like everything that is imagined. However, if they are synchronized with access to effective commands, if the appropriate tools are given, then it is enough to visualize and activate a sequence to do the job properly. Runes, for example, when the mind has been made hyper-resonant, can be used to balance the energy network of the brain and thus the main psyche, and to regulate the flow of energy through the eyes. Note that some domains, once they notice that an ability is active, might block it by attaching synthetic energy layers to the brain, rendering our abilities ineffective at the mind level. This can be circumvented by connecting to a higher entity that can bypass such blocks for us and ignore the short circuit, carrying out our intentions for us. It is a matter of establishing a line of command and a line of communication, negotiating what is to be included, what is to be interpreted, and what is to be directly executed. All of these connections must be maintained in thought and strengthened through ritual, education, and mental action. If we have already prepared such connections, the worst threat is forgetfulness, dilettantism, and inertia. If we do not maintain them, they will naturally dissolve through inaction and must be strengthened again through commitment. As long as a person understands how things work and accumulates both knowledge and experience, he has a wonderful ability to adapt — it is an ability to develop. If you are given the tools to defeat terrors, you defeat terrors; if you are left blind and act out of fear, you are defeated by them. The intensity of any situation depends on whether you get beaten up or not, but it is often the case that if you know too much, this is a prerequisite for getting beaten up and punished for that knowledge.

There are certain traits that can be trained that are extremely useful on the street: a) Perseverance b) Mindfulness c) Conscientious concentration d) Playful spontaneity e) Good judgment and situational awareness f) Avoidance of heroism, knowing when to retreat g) Patience h) Robustness of will i) Ability to contain unbalanced conditions j) Knowledge of oneself k) Recognition of changes in body and mind.

Keep in mind that there is a 99% probability that the people around you have no idea what is going on around you. Any action that assumes someone knows runs the risk of triggering unnecessary and confusing actions. Even if they sense something is happening, even if you have that 1% chance of encountering someone in the know — he or she may misjudge the situation, and any contact should be quietly avoided. It is much wiser to look at the situation through the lens of human psychology and the power of rationalization. For example, if an entity gives the appearance of being something evil and hateful, and we are perceived in this way by those around us, we should not interfere but focus on destroying the illusion at the level of the entity. Sometimes such tactics are used to create an illusion not for humans, but for other entities who perceive us as something hateful and hostile and therefore despise or attack us. The general rule is: keep others away from the game, never get involved in the slightest provocation. Otherwise, you risk being foolish and deranged, conjuring up dangerous situations in which physical harm or loss of life may occur. We must also understand that the power of rationalization (reduction to a particular person's understanding) and annihilation (rejection of the anomalous content) is a natural way for the minds of others to resist damage

to their tunnel realities, self-image, and belief systems, which are reflected in the way one thinks and evaluates a particular situation.

Skill acquisition:

Various new skills can be acquired in collaboration with specific entities by establishing a line of command and communication in which they are the facilitators of execution. Often larger skills are granted on the condition of holistic service (if we extend ourselves to the whole, we take ourselves out of the game), while smaller skills are granted through pacts and minor negotiations — requiring personal service in return. Various negotiated abilities have been experienced and lost — to this day — starting with animal magnetism, i.e., incarnation of parts of one's consciousness in an animal for partial control of an animal's CNS; the ability to incarnate animal souls as totemic "filters" — when a particular animal expresses itself through a human mind; glossolalia (without understanding what one is saying, one must know the language through training); fighting and dancing abilities through a higher entity taking over our mind and body if we withdraw our will and let it guide us for the duration of the training (temporarily acquired, one must train or the ability will be lost, it is a temporary improvement); similarly, philosophical skills and arts can be temporarily acquired when an incarnating entity takes over the mind and we allow it to express itself, similarly withdrawing the will and directing it through consciousness so that the "control" is temporarily removed. However, if we have no ability of our own, there is nothing to improve. This is how talents and charismata are acquired.

Tapping skills:

When a skill is acquired, it is likely that certain beings or people who are capable will take over the skill or tap into consciousness to use that skill for their own purposes. This should be avoided by negotiation (or often by law) by forfeiting an ability if someone taps it without permission — this avoids abuse by non-delegated people of a particular ability. It is a zero-sum game where everyone is a loser, but it is quite normal for others to want to spread themselves on the backs of others without personal fault. You have to make sure that the ability is lost as soon as you acquire it. Otherwise, you might enter into a strange relationship with the abuser.

10 MAGICK STREET FIGHT

All of this can be done in public transport or on the street. Once an attack is noticed, you can use a variety of skills, depending on your inventory, to defend yourself and launch counterattacks. However, it is crucial to remember that normal people should never be a target, and everything should ideally be handled on the mental and "subtle" level. Calling it a "subtle" level when heavy magic is used misses the point. Typically, magic doesn't manifest with a dramatic "bang" or with fireballs hurling people against walls. It operates on a mental and somatic level, examples of which are outlined below:

Elimination Tactics:

1. **Damage to the Shielding** – This allows penetration into the soul body. A leaky energy field invites detritus and CNS takeover, enabling a breach into the mind that overrides its processes.
   Counter Tactics: Reinforce the defenses, restore shielding, and remove the detritus and entities that poison the body. This can be done by isolating and either destroying or sealing them—like carving them into glass and sealing them, similar to how one might seal a car window or the doors of a subway.

2. **Perception and Person, Attraction and Anti-attraction, or Illusions** – These can affect the tactile, auditory, auric, olfactory, visual, and mental aspects of perception. For example, an entity may create an illusion of stench, recolor our auric field, or manipulate the way others perceive us (positive, negative, desirable, or undesirable).
   Counter Tactics: Break the enticement with a strong mind and operations that drain the entity's power (vampirism vs. vampirism), or destroy illusions by detecting them and retreating. If these tactics fail, practice desensitization, so that smells, tastes, or illusions do not affect you. Mastering the domain of the senses and working with the sixth and seventh senses—mind and clairvoyance—is key.

3. **Physical Attacks on the Mind (CNS) and the Body** – The mind's functioning may be disintegrated, causing hypersensitivity to feedback signals or a fragmented ego. Attacks can also target the CNS, leading to discoordination or manipulation of movements. Severe attacks might cause convulsions.
   Counter Tactics: Entities capable of such attacks are usually powerful. If higher assistance isn't available, repel the attacks without further aggravating the attackers. You can negotiate through thoughts or gestures, but **never** comply with demands for rituals of bloodletting.

4. **Lies, Slander, Auric Notes, Seal Clones** – These tactics are used to distort the perception of the victim and turn entities against them.
   Counter Methods: "Those who have their minds fixed on a star are not damaged by lies"; "Those who do not respond to slanders, silence them." What you truly are will never be taken from you unless you give in to negativity (hate, anger). Always return to your true self, focus on noble pursuits, and use counter-illusions.

5. **Malevolent Penduluming Entities** – These entities can cause mental disorders, obsessive thoughts, and other forms of instability by manipulating thought forms and distorting biochemical homeostasis.
   Counter Tactics: Strengthen your mind, ask for help from your sources to remove superficial entities, maintain a healthy lifestyle to avoid instability, and eliminate any destabilizing influences.

6. **Purposeful, Targeted Attacks** – Several people nearby may be influenced to incite paranoia or persecution.
   Example: The author observed dead and violent demons flying into people on the

street, causing them to look aggressively at the author. This led to heightened awareness and an exposed mind, inducing paranoia (feeling watched or chased).

7. **Isolation** – The thoughts of others may be used to isolate the target, even if one's own mind is immune to certain tactics.
   Counter Methods: Do not reveal your knowledge of these attacks to others, as they may become defensive or mock you. Maintain composure, use good judgment, and observe carefully.

8. **Leading Conversations** – Thoughtless speech can easily be manipulated by incarnate agents, causing confusion, conflict, and embarrassment.
   Counter Methods: Every word should be carefully considered, and your arguments must align with what you truly want to communicate.

9. **Threats** – Entities may take control of others' bodies to threaten, destabilize, or provoke fights.
   Counter Tactics: Be aware of these influences, as our bodies can be vulnerable to such attacks. Maintain awareness and resist being pushed into conflicts.

10. **Synchronicities** – The target is manipulated into dangerous situations, like a potential accident, due to altered decision-making.
    Example: The author nearly died in a car accident after their consciousness was clouded, almost pushed into traffic.
    Counter Methods: Negotiate with entities that have access to time nodes and block the abusive entity's influence. Stay grounded and assess each situation quickly and clearly.

11. **Terror Tactics** – Nightmares and vivid, painful illusions can disrupt the nervous system and cause the victim intense fear.
    Counter Tactics: Endure the pain and erase the carnal imagery. Ask for higher realm intervention to resolve such traumas.

12. **Heart and Organ Failure** – Entities can target vital organs, like the heart, with energy attacks, causing pain, or even pierce them with energy needles.
    Counter Methods: Redirect the energy by feeding it with protective energy or reversing the curses.

13. **Servitors** – Parasites that feed on life energy, such as vampiric servitors.
    Counter Methods: Isolate, reprogram, or destroy servitors. Avoid absorbing them into your own body, as this may disrupt your energy system.

14. **Poison** – Shadow parasites can infiltrate the body's systems, causing disease or weakening immune defenses.
    Counter Methods: Extract the poison by isolating and destroying the shadow toxins, or request assistance from a positive entity.

15. **Subliminal Shifts in Perception** – Unexplained urges, like self-harm or mutilation, can be induced without understanding their origin.
    Counter Methods: Develop awareness of subliminal cues and energy manipulation, as well as strengthen your psychological resilience to resist such urges.

16. **Slow Degeneration** – Negative habits and demotivation can lead to a gradual decline in life quality.
    Counter Methods: Maintain positive relationships, stay disciplined, and address negative habits before they disrupt your well-being.

Stanzas From an Empire

Saturnin

Stanzas from an Empire

Ridero

2025

© Saturnin, 2025
ISBN 978-83-8324-368-9
Created with Ridero smart publishing system

Contents

Stanzas from an Empire 5
Introduction 10
Corpora 12

Stanzas from an Empire

Dedicated to Providence, past masters and mistresses, may their genius flourish and teach from beyond.

To my grandfather, who taught me as a small boy how to be a man.

Dear Readers,

The Book of Changes and other authoritative works from various cultures and long-gone civilizations have helped me get through times of madness and confusion of senses and mind. I would like to share my experience with you and leave comments and interpretations based on this hypophetic task. My main reference was the following edition:

> *The I Ching or Book of Changes*
> *The Richard Wilhelm Translation rendered into English by Cary F. Baynes. Foreword by C. G. Jung*
> *Preface to the Third Edition by Hellmut Wilhelm*
> *BOLLINGEN SERIES XIX PRINCETON UNIVERSITY PRESS*
> *© 1950, 1967, renewed 1977 edition*

If we are among the old, we should dare to speak to them. People often have more in common than we think. Giants who created the foundations of great systems of thought, philosophy, virtues, social, political, mystical or religious systems —

they were only and above all men

Every book is written by a thinking man or woman, it is an avant-garde of his mind, carrying the flags of the blood of their life. The book is not a man in itself, it is a reduction of his intellectual and spiritual potential, but it allows us to dive into the depth of the complexity of another sentient mind. When we find commonalities, we can reflect on them and identify with them, recreate and reconstruct them to understand what the ancients were trying to convey, and to carry the torch of enlightenment into the modern world

I draw from my personal experience, gathered during an intense magical psychosis, from years of pain and sacrifice, from greater horrors and agonies, and from lighter moments of happiness and relief. My mind was a peculiar laboratory of humanity. So, by collecting experiences, observing and interacting with other people and trying to understand them better in their subjectivity and intersubjectivity, I thought that I would see more from the flying height of a dragon. Therefore, in my own eyes, I was an emperor and a beggar, a star child and a defeated mortal in a whole spectrum of personalities changing like masks and images in a kaleidoscope — each of them I lived out fully, to the last breath, as if an actor were growing into his role, both in crazy, light movements and in heavy, serious profundity

As a cosmographer trying to move through the social „contract", exploring the inner millieu of meanings without falling apart, reaching for the sky — this is a titanic act!

I have reinterpreted most of the selected stanzas to relate to the temple of humanity and my personal reflections to gain

dominion over myself, the throne of consciousness, the self as heart and soul, people and ministers are our organism, our senses, our thoughts. These terms are interchangeable in the social sense, but I have focused on the way of the sage rather than the hero, the ruler of men. It is a l'etat c'est moi of a lost empire deep in my old thoughts

Sincerely, 7.223—7.233

Introduction

> *The metaphor of the chorus, with the key and melody set by the whole — drowning out the discordant voices or influencing them for the better — and with individuals now and again offering solos that resonate with the harmony of the whole, is evidently suited not only to the gathering bu also to the relationship between past and present. The 'common culture' against which the poet, for example, defines himself both sets limits that are freely acknowledged and finds preservation in his work. Just so, the "partnership" of dialogue enjoys a reciprocal relationship with "modest restraint," on the one hand encouraging and rewarding it, on the other governed and preserved by it. Both the "partnership" and the individual are well served.*

Macrobius, Ambrosius Theodosius, and Robert A. Kastner. 2011. Saturnalia. 1, 1. Cambridge, Mass: Harvard Univ. Press, Introduction, XLIII

> *Vincula non attingunt rationem, intellectum et mentem, nisi quae iocunda sunt, bona et vera, nempe perfectiva.*

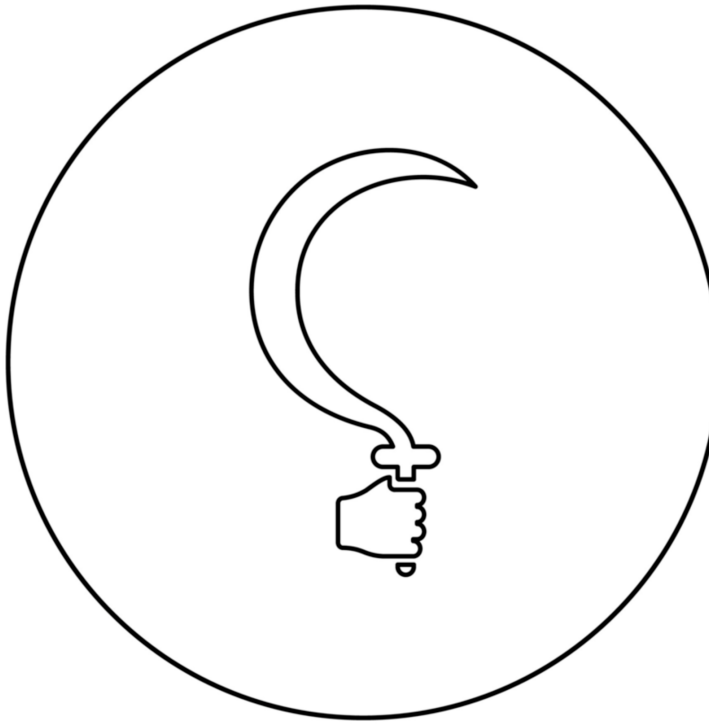
Omnis enim falsitas, ignorantia, improbitas et iniustitia sunt extra rationem, intellectum et mentem, non in ratione, intellectu et mente.

Do not attain reason, intellect and thinking, for the sake of nothing that is not splendid, good and truhful, nothing that is perfect, for all falsity, ignorance, and injustice is incompatible with the notions of intellect, memory, reason, intellect and thinking.

— Giordano Bruno, Theses De Magia, LIV

Corpora

It is the creative spirit, the starry vaults, beyond the sum of the power of all the stars, the power of all the orders of the galaxies, superior to anything imaginable, worlds of infinite power, pure light, pure beauty, pure power, invincible and initiating. It is perfectly consistent and self-evident, without flaw in auto-phaneia, without rupture, powerful and infinitely mighty, it represents its unbroken, untainted, complete, and holy power. The starry heavens archetypize and signify, they are a type and a sign, they represent, they symbolize, and they are both traces and essences. The force opens the gates of space and time. Time is a force of the first degree that emerges from the force, and so space opens. Duration is the strength of the force, or its potency. Here the young race of men is trying to create a cosmography that relates to heaven and reflects the order on earth, as well as expressing the cosmic impulse of the creative heaven in its entirety. The individualized man and woman are devoted to the creative forces of heaven, Chuang Tzu and the "companion of heaven", moving in harmony with the rhythm, gathering greatness to move lightly through the world, all in perfect serenity, completely obvious, without obstacles.



Perseverance is as the water shapes the rock, as the bird flies, inexhaustible perseverance of the creative powers of heaven. Everything evolves for the right man and woman at the right time, through effort and perseverance, they gather, evolve, knot and dissolve in harmony, all in accord with expression, they find a way to live by being in harmony with the creative forces of heaven, whenever they are hurt, ignorant, deluded, off target, disharmonious, out of tune, the eternal source

of heaven does not stop. It is the people who stop expressing their spirit by falling under the dominion of appearances.

Sublimity and subtlety, the power within is like a blade, it is never drawn and is mild and serene, it is generous, but it demonstrates through weighted wisdom and strength determined to return to itself, the jade dagger is a ceremonial artifact, and it represents devotion to tradition and heaven, it never symbolizes strife, it is the purity of its balance and a focused determination, subtlety is impartial and just, well discriminating and measuring, consulting the heavens to reflect them on earth, trying to understand the heavens and the laws of heaven and earth, and in agreement and harmony and changes, adjust accordingly. All ideas, understood as divine motive forces, contained before the Creative Force initiates movements by force, lead to their multiplicity in their phenomenal variety. Perfect ideas come down from the Creative Heavens in guises of powers and their masks. Through divine proportions stemming from perfection the forces and ideas are delineated by form, thus a Cosmos — or an order.

All unworldly time promotes the man and woman of heaven, for they are in unison, they are called and answer", „they call and receive", numinous infinity calls down into the world of time and space, the world of change may be at odds with the man and woman of heaven, yet they do not give up perseverance, renewal, refinement, continuity. A continuous potency of the realization of harmony, expanding the sphere of harmony and rounded off in harmony with

every instance of being through multiple changes and renewals.

Love should be understood as “human feeling”, perhaps as “humanity” — love follows humanity and is an obvious term — which is difficult to define. Confucius avoided defining humaneness, perhaps it is something like recognizing or approaching the divine nature, but it is still quite ambiguous.

In tradition, hierarchy of agreement, free people agreeing on a hierarchy of merit, service, religious, social order, piety with social mobility, since people are not equal in their characteristics — the differences lead to hierarchies based on justice, when no one is really excluded (in ancient times there were no such exclusionary features as “racism” or “exclusionary religions”) and one is in harmony with one’s position on the “earthly theater”, while at the same time people and their merits and abilities change, they are allowed to rise and fall in the social ranks. Justice is regulative, in essence it is the distribution of power based on profound laws; — as the power of ideas, it is a reactive way to restore harmony when injustice — disharmony — occurs.

All inferior and uncouth things, inconsistent with the considerations of the heavenly law, should be thrown away. Hover like a hawk high in the skies and, having seen and grasped the essences, embody the observations and so radiate them in speech, action, deed, thought, attitude, perseverance whenever possible – endeavour to fix the movements of the mind

by a frame of reference or coordinates; inferior or degrading is to develop bad habits, even mental ones. Therefore, it is important to correct yourself and make changes when you fail.

The limiting responsibility of the mind surrenders more to focus and concentration, when the activity is well-formed, a diamond-like clarity emerges

Someone who is touched by the dragon's lightning is awakened to action like a hero or a sage, as if he receives the power and shapes it. The inner truth is always more important than scattering it to the winds through unconscious, thoughtless activities. It is the fundamental power which can be easily compromised by exposure, keep it! Unfortunate external movements should never affect the inner strong serenity. The constancy of an action, an event fades and becomes powerless when it is groundless and is constantly renewed when it is part of the expression of power and laws. What appears to be constant in the eyes of people is only an illusion, the movement of the starry sky is followed without consideration.

Acquiring something prematurely, when one is not prepared to handle it, could lead to a misfortune.

Destiny is to be discovered by the True Will; the latter is to be sought to coincide with the expressive powers of Heaven. The Will of the One is one, it is the movement of the Divine Ideas, the expressions are different in the world of man and

woman, according to individuation and discovered destiny one becomes a master in the field of his inner work.

Be warned, if one loses one's inner composure and allows oneself to be drawn into the machinations of others or into uncouth, vulgar, base, and low things, one will stand out negatively according to the standard of judgement of others and thus be despised. What appears to be pride to others can often be protective instinct. Adopt a humble and soft external attitude so that you will not be judged as arrogant but stay the course and carry it through with strength. Ambition is the force that goes beyond one's strength and measure, whether meant well or badly, and damages the structure of one's aspirations, works and deeds. When we soar too high, we fall to the ground and into the ruins of our works

Both ways are firm and right, according to the measure and correct estimation of times and changes. A failed wise man deserves the derision of the hells, but should rehabilitate himself if he does not lack strength, a true one is perfectly one with the sky, a companion

If you ignore the interdependence, the community, you build a mental tower over it, although you are a prisoner of yourself, you separate and fall into evil things: delusion, ignorance, anger, you begin to loathe your friends, the community, other species.

Earth is dedicated to heaven in terms of the order of creative superiority. Deviation from this proportion and analogy

inevitably leads to disharmony and disorder, both at the individual and societal levels. Yet this order must be created within the Buddhist creed of "I alone am worshipped in heaven". The self finds its way, which at first is an arrogant statement, but contains a pervasive truth, namely that the one who follows the way is the way itself, in harmony with the way of the greater whole. The emperor sat on the throne of his consciousness, gathered his senses, mind, heart and soul, and thus directed the affairs of his self in harmony with Heaven. He is the sole ruler — over himself and over all social arrangements that emerge from human beings and order, renew and promote heavenly expression. When an emperor is drawn into political bickering, partisanship, and distractions, compromising his inner self and truth, his steadfastness and perseverance on the path perish, Heaven withdraws and he becomes just a man on a fictitious throne, commanding people left and right without any sense. Chuang Tzu was fit to be an emperor but refused the crown so as not to compromise himself. The Confucian choice is to establish order and connect with the world, laying the foundation for the next generations. Self-sacrifice is based on an assessment of one's inner self and one's abilities. Many who wanted to "rule benevolently" disregarded their strength, which turned into petty weakness, and they were defeated. Power grows into maturation with checks and balances within and without, an unprepared character becomes a tyrant. And how can we be better than those who were before, when our weaknesses speak against such self-sacrifice. Mahayana Buddhism holds that one is judged by the "net effects of one's actions" and not by one's intentions, because according to the rules

of causality, one sets in motion karmic strands and ideational threads that take root in hearts, souls, and minds that are interconnected and interdependent, and the more the world is globalized and interdependent, the more severe the consequences are, individually and socially. As in complex societies, they regulate the flow of minds and hearts, or rather, they give direction, if they can rely on a charismatic authority that is not itself misguided, deluded, ignorant, greedy, and petty.

The cosmic order is mutually complementary, disharmonious orders — man-made — for example, on Earth have no relation to it, or the appearance — these orders lie in the diversity of possibilities, they obey certain laws of change, although from the perspective of permanence they appear to be completely wrong, that is, a valuation stands against a valuation reference, as in — the "fallen times" — from the perspective of the spirit, are the "prosperous times" from the perspective of abundance, the "corrupt, immoral, failed", which are reproached to the ancients, are the "only thing we see and consider normal" in the business-as-usual of modernity, the "up has no relation to the down" from the perspective of the one who perceived the up, from the perspective of restoration and construction and order in silence, the "surrogate and the lie" from the perspective of the pure idea, is the "true form of things" from the perspective of habit, the world is upside down from the perspective of the seer, it is in right shape and form according to the ignorant one.

Dualism shows itself in the perception that separates, in the perception of unity that does not exist, the latter "hov-

ers over the land", the former "is drawn into it". Most dangerous are the "dualities within dualities" or the splitting of the negative into two negatives or the positive into two positives, they split the harmony of a man and a woman and rip open the wound and cut it deeper, or rather — the conceptualization, if we conceptualize "right and wrong" too much, the right can be given concepts that turn it into two wrongs, and vice versa. If we conceptualize the "good" as a set of doctrines and beliefs that undermine the good in discord and disharmony, then the idea of good is merely a name that justifies all forms of wrong and evil, as is evil, which becomes a name that may be firm and right but is branded as evil when it could be good.

When a man or woman loses proportion and becomes puffed up, he or she harms first himself and then the earth. Without the proper hierarchy and assent to this hierarchy, inequality, envy, arrogance, ignorance, and delusion arise and spread through this puffing up, forgetting that they have their place.

Phenomenal space is the sphere of action of the numinous and noumenal creative powers of heaven and the action of bringing itself back to unity. The idea is denoted by resemblance, depending on the cultural context these are finite reflections, but they are signs of analogy. It is taken for granted by the naked eye, nature likes to hide, it reveals its aspects in the way of the observing beholder.

Good judgment is a matter of experience, but also of reflection, contemplation, insight, a basic sense of reference and right and wrong

Determined perseverance is a matter of discipline, discipline is not severity but overcoming emotions and demotivating factors in the pursuit of what is appropriate to the time and situation, one does not recklessly enforce one's position but between nature, genuine impulse, sincerity, honesty, and willing support. Of course, there may be disagreements, dealing with people is fraught with such, but you maintain your composure through inner strength and truth.

One must be aware of decay by having a constant reference to what is right to control it in time or to undo what has been spoiled by effort without fixing the movement in the spoiled decay, degeneration, change is phoenix like, so should be the wise man, he has his inner nature unmoved but is subject to transitions and changeability.

Thus, the wise man should both be like heaven and embrace things like nature, an aspect of a great fatherly, motherly spirit. It is not a matter of blindness to wrongdoing, but of an insightful, wise approach.

Surround the things you already have, do not expand the sphere further. Exposed works risk the ambitious ruin of unfinished works. Fame passes and is a by-product of a person's achievement. To strive for or cherish fame is like trying to wor-

ship a breeze in the air. The gardener is satisfied with his orchard, but he does not puff himself up or boast about it; he smiles contentedly and is natural and sincere about his works.

It may be that someone loses his or her temper and holds on to the strings of recognition, when in fact he or she has done nothing worthy of such, and so self-gratification leads to corruption.

By the effects of their actions they should be invisible and keep themselves from claiming any credit for their actions, not even cherishing them within, they come and go like accomplished works, they appear and disappear and should not be admonished further, attachment to one's own hidden works and deeds bring beings above the inflation of the earth principle, credit goes to the heavens, humility is thus a way of non-attachment and genuine, courageous, solid movement.

The strong tries to restore order, the inflated principle maintains its hard-won position, conflict ensues.

Good habits should be strengthened and guided as soon as they are recognized as beneficial. Likewise, that which is recognized as counterproductive should be branded and eliminated as soon as it appears, and like thieves, chased away.

Just as the bark of the tree testifies to its strength and experience, so the blade of grass is a sharp, astute, purposeful determination that returns to itself in storms, fierce winds and rain-

storms, yet is firmly rooted; it is swift, light, yet strong. Through the tension of unison, common things emerge in harmony. It is a much greater distinction to attain mastery with little means, without support, than through privileged training, in the Greek tragedies "those tested by heaven are the favored", unbroken perseverance in overcoming is worthy, the blade of grass overcomes the storm. One can form a great man or woman from a ponderous, chaotic, unformed clay of a character, depending on the will of the latter to form and round and perfect himself, and on the inspirations of the gods, masters, mistresses and Agathos Daimones. Restraint does not mean being inwardly static. The stillness of the mind is ripe for movement.

The value of comitas (brotherly, sisterly friendship) from Via Romana, friendship in good humor is of great importance, loss of friends is dangerous to developing character, isolation and alienation breeds contempt and arrogance or despair and depression, unless restrained by quiet strength — only in maturity can one return to seclusion, when one can „be alone in the company of heaven", one is never left alone in honesty, when one recognizes the sign of invisible society. It is better to withdraw and be reserved than to befriend the wrong people. The latter must not influence a strong character — they can be carried away to their advantage under their influence if the strong character „talks in many ways" without resisting — but to a weak character in training they threaten practice and can pull the young person under their influence if he turns to the bad.

Ordo ab Chao is a renewal towards Concord, the ability is based on finding strategic points of the whole and changing them as well, so that the house of cards falls naturally, but is immediately swept into another reformed structure, it is not brought down, but falls into a new form.

The chaos is perceived and there is no one to turn to, the fog that surrounds us seems impenetrable, everywhere an abyss, it is a frightening sight, but it is as if dark clouds cover our seeing and feeling, the clarity of vision is thus trained, often these are tried by such mental and emotional situations and the insight emerges and becomes fixed, further difficulties may arise with misfortunes, the mind's vision may be temporarily perverted, twisted, but it has this superior insight ready to pierce the dark stormy clouds and live. The threads and flashes of events at first appear like a chaotic spider's web — in time individual threads emerge, then you see the structure, and order emerges from chaos, you know how to move through the dangerous terrain, you know when to stop, and then — how to pull the silver threads.

Since much misfortune often befalls us, we commit thefts and plot and deceive, we generalize and perceive even a friendly person we do not know as an anonymous potential enemy, which instills extra caution, but we miss the opportunity to find a friendly companion, restraint is a good thing, open trust is unwise, but the misfortune that develops into paranoia and distrust overshadows the true situation. One does not accept help that binds us to anonymous sources, one must rely on

one's judgment and see through situations thoroughly in order to trust, if such trust would occur, if help is given from anonymous sources, we are dependent on the other and his whims, and therefore fall into a trap like a curious fox, a foolish man who follows others can be taken advantage of and relies on obscure connections, behaves like a young girl who falls in love with a stronger man, similarly — a woman with dignity will not run after things that shine.

Those who twist things will have all the ways and means to catch a superior person and prevent his or her actions. Among those who hinder progress and expression, extraordinary caution is necessary in order to have integrity, consistency and transparency even under the barrage of lies and slanders, because if one drowns in the lies and distortions, one remains honest, transparent and integral towards heaven, Leonardo da Vinci „Those whose minds are fixed on a star are not hurt by lies and slanders

So many heroes defeated in youthful despair, the clay is mighty, may it be formed rather than degenerate

Unlimited questioning does not develop, it flattens and spoils, therefore one must be controlled

Silence is often the word of truth; it is much better than speech if an ambiguous situation would develop from a single word.

Without maturation, you lose yourself and dissolve torn by the movements of another. You drift towards fantasies that are not mature, solidified and focused enough, empty bubbles that narrow the focus and scatter true goals, here and now you are through and through and do what develops further has a seed in the now.

If he learns, he will be experienced and know what it means, if he perishes or breaks, he will have a reason to regret.

This is as self-evident as it is neglected nowadays, like any obvious law, which in its simplicity becomes a „forgotten knowledge", but the actions and events that work against it seem to somehow hide these things from the human mind. The seasons accompany the cyclicality and change in nature, the cosmos is an order that functions according to its own law of cyclicality and change. The right reference is both the ability to fix points of stillness, to discover them, reflect on them and incorporate them, and to move around change and chance, dynamically readjusting the framework of one's actions. The times dissolve according to their natural laws, arm yourself with sincerity and overcome them with character: the events exhaust themselves naturally, if you were involved in a true or perceived injustice, arm yourself with patience and silence — overcome the misfortunes with a shield of antidotes, whether you are treated justly or unjustly, if you cannot act, you remain strong and blameless, ignore provocations and have a superiority of nature and character.

Sincerity is transparency in one's actions, in and towards the creative, nothing hidden from the laws and movements of the cosmos „one does not contradict the universe. Certainty that comes from a sense of purpose. They only cause excitement and distraction and are a danger to any business. To do this, one must penetrate within, gnothi seauton, the process of self-knowledge is through contemplation, introspection, confrontation, decision, contrast, the pulse and impulse between one's individual nature and the tension within, how it is resolved when it meets the tension outside, how it is harmonized, to know one's nature, one observes the web movements of one's intentions, motives, deeds. Often illusions and self-deceptions may show themselves as the way, but they are untrodden. Without the source and impulse within or the foundation, one wastes one's energies and begins one's path halfway through a river without building a bridge.

Persevere in joyful kindness even when there is nothing to be joyful about. We should prepare ourselves in waiting, not lagging, but advancing the practice of rounding off, in good times we work, in bad times we work and overcome, in happiness we do not give up clarity of thought, in misfortune we do not give in to turmoil. Defending oneself against slanders that one cannot eradicate is futile, one waits and remains strong in character, in the end the character and strength is greater, and the defense can be accommodated, the lies are eradicated, those who have their minds fixed on the goal are not harmed by lies and slanders.

Exposed weakness invites exploitation by predators or being forced to obey the will of inferior people. Rarely does one encounter a helping hand in a circled position in the wilderness or between the actions of enemies; when perceived as an enemy, one does not allow oneself to become weak, one would not forgive him, but continues to be crushed, it is more difficult to regain strength from a weak position than from a balanced one.

In the most dangerous situations, remain cold-blooded and clear, sharpen your senses, and concentrate.

This should always be done, wasting time without preparation is pointless — when the battle comes, we will be carried away by its force.

The strong man and woman of the creative thread themselves on the edge of the abyss, they should be vigilant. The weavers of the net of illusions force a discordant way through. Inner determination and understanding of entanglements lead to calmness and strength.

It is better to stop without ambition and sacrifice the drive, or to contain it and let it mature. If you are not among men or cannot find an equal counsellor, but are in solitude, the superior is a deity, the means is oracle, meditation, incantation, it requires intelligence and experience to discern and properly control oneself. The movements of the enemy must be predicted before they happen, and we must be prepared in advance for all eventualities.

In argumentation, „agreeing with someone" leads to open antagonism, people have their cherished beliefs which are the basis of their livelihood, contradicting them provokes hostility, let us remember not to be drawn into conflict by arguments or belief systems even if they affect our own, otherwise we lose our open-mindedness and loftiness and in the long run become rude hardliners, among civilized people civilized conversation is possible, otherwise it is a waste of time.

The mediator who, by virtue of his charismatic authority and status, can bring the conflict to a just end.

If everything is in order, the conflict is resolved. Omnia mea mecum porto, everything acquired in honesty is yours, everything superficial comes and goes by itself. Self-correction, self-improvement, commanding yourself. That which is not permanent, but only occasional, should not be admonished

Authority derives from soldiers" loyalty and transparent handling of wise orders. A Roman general was saluted because he represented the pride of the sun, and so his soldiers saluted by covering their eyes as if they were outshone by the commanding authority. His efficiency is based on the fingertip awareness of everything on the battlefield.

The top is a representative, as if a leader encompasses everything he or she leads.

Hesitant people must consider the genuineness of the proposition. Once they agree, their intention is even stronger because it has clarity.

Basically, if someone knows his competence, he acts, if he lacks reasons, he should not undertake such things, otherwise he will become a charlatan and mislead people, it is better to develop in solitude for some characters without teaching or leading the vocation, much favor can be gained in the first case if you know your reasons, much harm can be done in the second case.

Alienated and estranged communities break apart and move further and further away from each other until they perish.

You can talk to people from many walks of life, but with restraint and with caution, so as not to reveal too much, it is better to ask and listen than to be asked and heard.

When thoughts, actions and words are in disorder and do not fit together, as in madness, irresponsibility, or ignorance, and when they do not act in accordance with one's clarity and intention, they are the seed of unhappiness, they open threads that bring great misfortune, contempt, infidelity, ridicule and humiliation.

So it's the little obstacles that matter nonetheless, and if you pay too much attention to them, they can steer our work

in the wrong direction, if you pay too little attention to them, we do not properly understand their nature and properly focus on a breakthrough

Harsh measures increase resistance. In fact, the obstacle does not become stronger, but we tense up inside because we focus too much on the obstacle.

Therefore, it is important to properly assess, evaluate and judge the situation as it is, with reference points that are not too static, but strong and at the same time malleable enough to adapt to the circumstances — that is, with the wisdom, knowledge, and experience that we must help us in our decisions.

Never freeze when you have done wrong, and mend yourself without guilt, without anyone but yourself commanding your correction. Since the aberration of the concept of „sin" has polluted many minds, as well as the „guilt" that is a hidden thread of a virus that runs through some societies, it is enough to be responsible for your freedom and guide yourself with good behavior, strengthen it, errors may cross our path, if we have common sense, we will correct ourselves of our own will.

It is better to learn from the mistakes of others than to run into them yourself. However, when you make a mistake, you remember it better if you correctly assess the possible future events of a similar nature.

How often unimportant things can absorb our attention. For example, when we look at the starry sky, we do not think about a small quarrel, when we perceive the image of the world, we are not distracted by a material object or something much more insignificant — it is only a small annoyance.

Social behavior refers in devotion to its structure and also and above all by „continuous complementary embrace" of many threads that refer both to the creative that has in mind the earth as the low and the starry sky as the high, are the foundations that are created for traditions, Organization or religion are merely approximations to observed, discovered, founded and matured proportions and a reflected reflection through self-reflection deep within and observation of the world of events and phenomena outside and reforms indicated by change of attitudes.

The order is considered natural, and everyone has his due position, no inequality arises, „classless societies breed classless people" — other author and „contempt and envy of superiority over mediocrity" — other author, which also leads to the fact that if the elites themselves are classless, they are not based on social respect and thus are no better than their subordinates and often much worse.

Differences in minds, hearts and natures are evident in the world of nature, but this should not bring scorn or contempt or false pride and arrogance, all should be accommodated and as in Confucian China — with changes allowing mobility, en-

forced equality is often fatal to natures and characters, justice should govern the fairness of the distribution of rank.

He who chases after abstracts and appendages, exchanging his life for things that are not worth it, loses all serenity and blinds himself with hopeless excitement over things that are empty in their essence, or binds himself in relationships and contracts that make him a slave, a subject to the will of another.

Measuring simple patterns and deciding on a point of reference in simplicity creates profound order.

The doctrine of "simultaneous engagement" as in Buddhist meditation — one meditates on the emptiness of all phenomena simultaneously and is active" — likewise "one holds the larger picture, the illusion of phenomena, the changes, the reference, and so acts, or pauses".

There is a thread of humanity that runs through all people, high and low.

Prudence in seclusion, when one foresees the ruin of things and therefore strategically decides to retreat, is worth more than plunging oneself and others into darkness. Decisions made at the throne of our heart in silence and contemplation are not invisible to the creative.

But if an underdog is of value, stay strong and persevere. Those who endure adversity build a stronger mind, which,

when properly directed, forms into resolute steel and focus, seeking to internalize the virtues and ideas.

If you see among the elites only subordinates who are unworthy of trust or leave the withdrawn path, stay away from them. As a subordinate, hide your intrinsic value and truth in times of subordinate rule, never flatter anyone, as a superior, do not allow anyone to flatter you, the obvious intrinsic value should be talked about as little as possible, likewise, never boast about anything, that is an inflated principle.

Bravery in connection with the guarding of words, one can suffer in silence, but this forms the character, when words begin to flow, they become evil and hurtful, if not controlled, arrogance soon develops and one invites scorn and contempt, it is better to be patient and full of restraint and look at the signs, „right thought, right speech, right action", one precedes the other, defaulting to virtues developed by the light of reason, inwardly resolved and judged good.

One should not disperse the pain within by false associations or disperse it by foolish actions, but contain and transform it, transforming its energy into renewal, re-centering oneself and illuminating the interior as a phoenix-like energy, for when directed outward it can become despotic, sadistic, or domineering.

Those who have no authority or mandate to restore, reform, or renew order should refrain, or they will collapse in hesitant

digression and lose the impulse to act. Strong foundations build a creative impulse when the goal is clearly defined and fixed, but also open and sublime, relying on a strong nature, otherwise one builds „castles in the clouds" and tries to take a leap — before he realizes that he lacks momentum, the castles fall from the clouds into ruin. False vocation is when his personal, flawed projection, supported by a vision like that of a madman who wants to impose his deformed will, ruthlessly implements this chain of action.

In the mind too, too much rigidity can lead to delusion, ignorance and arrogance, too little self-worth and certainty leads to an indecisive dispersion of one's character and being, both of which should be regulated and controlled.

In this case, they fall apart when personal interests collide, or cooperation ends when the concern is no longer relevant, it is a community of interest rather than a committed concern for the good of the whole.

The promotion of one over the other in the faction leads to division, the structure aims to elevate one's own over the rest, and therefore encounters resistance and promotes conflict internally — based on factional strife and externally.

Distrust and suspicion are so strong that even our closest fellows seem like enemies. Mutual distrust increases suspicion and corrodes the community and organic society from within, acts of espionage are commonplace even though they rarely yield information, they fuel mutual distrust and are a spark

of conflict, feuds and wars when the government distrusts its own people, the fundamentals are wrong, so the people rebel against them or begin to commit crimes and abuse the entire organic structure — it is a common simple thread that is named at the grassroots and needs no further explanation — when the people distrust their own government, it is unfounded.

Mutual distrust propels into mutual paranoia

Work separately, get involved, maybe after a while like-minded people with good fates will meet.

Everything in moderation, nothing in excess, sometimes you must protect yourself with extraordinary means, the armor of antidotes is worn at all times around the mind and heart, but it should not become stiff, it is after all a quick defense, not a pitifully defended position, otherwise it becomes poison itself.

The possession and mastery of one's mind, nature, and heart is what shapes, forms, forges, and corrects the mind.

If anyone perceives this with envy or temptation, let him think: If I ruin my serenity and my inner strength to obtain the possessions of others or to poison myself with the possessions of others, whether they be metaphysical, intellectual, or material, what good will possessions do me if I lose everything that has intrinsic value?

The same is true for us. When we are showered with benevolence, we must not become overconfident or arrogant, just as when a boat we are rowing down the river is rocked, it overturns and we fall into the water, when we lose our minds or think that the boat will last forever, and by lacking proportion it becomes loose and chaotic, after a while our judgement collapses like a tower and brings disaster.

Whether you are going through turbulent or sad times, you have a sense of purpose without inflation.

Modesty is the means between fullness and emptiness, encompassing both, as is justice — a regulating force.

Trends and threads of one's decisions, behavior, nature and character, sew the threads of fate and fortune, even when one is in misfortune, one holds on to one's character premises and shapes oneself, one is also not isolated from circumstances or the threads and trends of other bundles of mutually arising and interdependent webs of events that are set in motion, one can resist them or — if one agrees and it is good for one — promote them in oneself, that is a matter of insight.

He recognizes the weaknesses and the good sides of his being and heals and strengthens them accordingly, binds and loosens them as needed.

The balances of harmony and the means to achieve them are found in the particular time. One must recognize the time and

know it thoroughly and simply, without succumbing to it, one contrasts it with the movement, the motion and the change of other ages and then sees what is to be done.

Without arrogance or disregard, you listen thoroughly and solve quickly.

The inner strength to use one's power, the integrity to chastise oneself in time before things get spoiled, or to get in tune with one's fundamentals.

If the character of the people is corroded, the reflexes of this corrosion raise the corrupt, if the character of the people is sick, healing is necessary.

When inferior things prevail and are common, conforming one's character to them leads to ruin and deliberate betrayal of principles as well as devotion to heaven. One cannot quarrel with the times or break down the walls of the inferior, otherwise one would bring ruin upon oneself by being exposed, but one can gather the strength within and bring forth what one considers wise by the means that are possible.

This is the fate of all civilizations long buried under the desert sands, so that the people who thrive around their sacred and profane — may we respect their dust and their breath — long scattered to the winds, may be remembered and invoked, the small and the great.

For there is no other will to rule than that of preserving the creative stream selflessly and profoundly through devotion and loyalty to the emerging order in proportion and reverence to the small and the great. To perceive the world like a paternal and maternal deity is to establish the laws and intuitions as perceived by the deity, and to imitate them in a mortal life at the greatest moment in silence and reverence, just as the sun observes with a patient, primal gaze all the struggling creatures, „dominion" is bestowed and withdrawn when this image of henosis collapses. Thus, there were pharaohs who ruled together with Horus in an outstanding manner and those who were pharaohs only in name, there were Chinese emperors who were truly the sons of heaven and those who were so only in title or by inheritance.

Recognising and penetrating the law of causality — of interaction — in context, predicting with foresight is a wisdom that is often confused with clairvoyance, no clairvoyance can replace such foresight that penetrates with clarity into the things of the world and bases decisions on it, a clairvoyant is a man who looks at the hill through a telescope, a wise sage is a hawk who flies over the hill, spies the man looking through the telescope and all the other things around him with equal acuity, and then follows the correct course of flight.

Be careful: certainty, certainty can also be based on false foundations, they equally mislead untrained eyes, then one does not follow a wise sage or a guide, but a petty person with too much confidence, who is sure and certain should also question

the extent of his ignorance, so that he seeks only what is irreproachable, strong, and right

Tension can bring motivation to overcome ourselves and preserve us in times of change.

Do the menial work first, then work your way up, never forget the position of the common man, the memories of misery are often washed away by the times of happiness and vice versa, madness forgets sobriety, just as sobriety forgets the lessons of madness, let these two polarities always be kept in mind, great terror in memory fades, as does great pain, great happiness an example to be kept in the heart, but not as a nostalgic torment.

All the following should be rejected if it would cause harm to the followers, if one is perceptive enough to judge that one lacks method, merit, and principle, and that exposure would lead to grave consequences, either for the exposer or for the exposed, according to time and age, judged by one's own reason, which is in accordance with one's intellect and the estimation of others.

If we strengthen the defense in the wrong place and wait for the attack, we will waste our time and energy, perhaps be attacked from another angle, or encircled and defeated. If we freeze in spirit, building an armor of habits, we stifle the dynamic engagement of life — in ten cases the sword is swung and may fall on us, thirty misses should not always raise our shield, for ten times we should be ready to defend ourselves quickly, in twenty others to act.

Knowing the perspectives and the differences, and being able to be impartial, one speaks as needed, but preserves the homogeneity of one's composition or integrity without compromising it with the views of others, but with wise sense of how to speak in order to exchange perspectives and direct the other party's subjective point of view toward the greater. It is a matter of penetrating the other character and overcoming it through understanding, then leading it to mutual understanding.

If one follows one's puer eternus, one loses the advice of the Senex, if one gives himself away to the whims of an inner child, he no longer listens to his mature understandings, likewise in dealing with people wise people should be sought out.

The superficial things are easily abandoned when development sets in, the whims and petty desires are sacrificed for the greater way and no longer bother us.

By often thinking about one's own shortcomings and the impermanent and imperfect state of such affiliations, one guards himself three times as much as in the position of a sage, he cannot develop delusion or paranoia, but remains strong and detached, not devoted to the interests of satellites, not losing sight of the whole, the one who guards his thoughts, words and deeds and the gates of the senses.

The relation to the good and the beautiful, to the order, to the starry sky must be developed, if we take up these aspi-

rations slowly, knowing them, understanding them and persevering in them, the law of enantiodromy or the „working of opposites" may be at play, whenever the signs approach and the return to danger is due, we should arm ourselves with patience and firm resolve, otherwise we lose ourselves, „light that shines too much provokes darkness" — Ernst Junger; What is in fullness becomes empty, what is empty can become its opposite, the Tao is within

Freedom should be contained by the responsibility of a mature being, it is to be wisely disposed of by demarcation or constant effort to draw boundaries properly

if someone abuses his freedoms, he damages the organic structure of the other and himself, thus he follows a whim, an irresponsible projection of his defective desire on the space of the other. When two free, strong, principled, and responsible people meet, they are like figures of steel.

Without true piety, without an understanding of their depth and devotion, the ceremonies are but stiff repetitions and soon become a cold, meaningless, empty tradition.

Weak corruption should be remedied by a strong, effective movement, not by putting all one's strength into it without proportion like a young student who, full of enthusiasm and excitement, remedies something of his own accord as if it were a great undertaking, but in an effective, determined way, let things mature and discuss no more.

As the sky approaches the earth, the equinox is the meeting point, or a higher patron approaches the lower, or the intellect of a man meets the reason of the spirit, the spirit meets the senses.

Even when he is hurt, he does not hold a grudge, he overcomes people by looking from above with the gaze of a dragon, he guards his spirit and his spirit flies upward, his foundations on earth — he moves by double engagement, on earth and in heaven, he is one and in unison, the simultaneous rounding off is done by a single means, then the spirit above and the earthly being are in unison. In other words, the instance does not cancel the general perspective and approach, even if it returns bent like a blade of grass.

The sage devotes himself both to nature, which is evident in its workings, and to heaven, which shines its light upon the earth.

Detached and withdrawn from the current of time when it goes against what is right, recognized by insight, opposing it when commitment is necessary — the latter risks disaster and humiliation, because the mass of the threads of events and the spirit of the times will carry us along, if we take a stance to vigorously counteract, the worst risk is to become even worse than the spirit of the times, and become an antithesis to the spirit of humanity, we become monsters.

The universal law is to be understood as the necessity of the destiny that chastises the destinies defined as freedom, chance,

circumstances, determined by Moires, or these threads of events that we cannot change, and that we can direct by being inwardly strong.

Starting from the contemplation of the celestial laws and trying to transfer them wisely to the earth and to regulate the affairs of men accordingly and justly, it is observing and striving for proportions, for the movement of the stars and the planets, for nature, and then recognizing the divine by seeing an order that is numinous, science helps in the discovery of certain laws, but the proportions are established by wise observation, the organic structure is seen, one has a greater overview and tries to mirror these ways on earth, first inside, then outside, the way to achieve this is a matter of understanding, and those who achieve this lay a powerful foundation.

Neither by flattery nor by isolation, neither by self-aggrandizement nor by condescension, one is diverted from seeing the feelings and their threads; one can shut oneself up in the tower one has built and be blind and deluded, or one can observe the signs of the times with the gaze of a dragon with understanding, insight, and foresight.

Egoistic contemplation, which extends to nothing other than confirming one's own view of oneself and one's affairs, cannot relate to another perspective, so that one is entrenched in the subjective view and does not look beyond its limits.

We look at ourselves „from the outside" without falling into our cherished view, critically comparing our shortcomings with principles and what is right — it is a normative and corrective observation.

Whoever uses his independence as an instrument for political, religious, or social disputes loses the ability to participate as a sovereign deputy, as a satellite that supports society. He should neither take sides nor ally with those who violate or abuse his independent decisions, findings, etc. This leads to factionalism and pulling such a man to the line of one agenda, or another creates great turmoil and conflict. He should remain strong and independent, impartial, and withdrawn if possible, so as not to be drawn into these kinds of ties.

In Mahayana Buddhism, a person's movements are judged by the net effects of his activities. If a person does not persist in goodness and goes on to perdition, then the goodness is cancelled, and the perdition remains.

Sometimes it is necessary to separate in order to unite on a solid basis that both parties agree to, and to carry along the resolution and the direction, to direct it on a new path, the process of gathering the released social and personal energies and directing them in a masterful way, if this is not done, the by-products and splinters hinder a proper resolution, biting through for its own sake is survival, or an attempt to grit one's teeth and persevere, biting through with a view that simultaneously incorporates direction, progression and solutions, tactical

and strategic thinking about impact is paramount, childlike engagement with boyish reflection, or reactive response in a simplistic manner, or selfish reciprocation of adversity can corrupt many a man, with a broader view one engages and discards, or self-grinding leads on with resilience.

Discernment and a sense of proportion in knowing the circumstances, the context and the person to rebalance the situation and avoid a cascade of disharmonies on a larger scale.

The sense of rightfulness and fairness that prevails in societies where the rule of just law and fairness is strengthened.

Vulgarity ruins candor and loftiness, intellect, and reason, it reduces to the coarseness of a mind and heart and dwells in ignorance. The more one is helplessly drawn into such situations of anger and loses one's temper and composure — through the force of habit — the more difficult it is to discipline oneself and return to openness.

The forgotten „unknowns" are still a greater danger than the known dangers and preparing for the unknown dangers. Forgetting a known danger is foolish, but awareness of the danger should not freeze us or stop our movements, but they should be continued vigorously, patiently, and carefully. In a minefield, if forced to do so, one moves with extreme caution; in an open plain, one rides briskly. In Neoplatonism, heaven was equated with beauty, truth, and grace. The metaphysics of beauty consists in the fact that, through the innate connection with the

essential, the fusion of one's spirit with the sublime as subject, it evokes profound awe and reverence in the one who partakes of it.

Likewise, grace moving through beauty is a rather delicate thing, it does not yield to vulgarity, like love it withdraws and disappears, likewise love between a strong woman and a strong man carries mountains and breaks chains, in adornment it is subtle and light, like young people in love for the first time, in ferocity it is steel-clad and lion-like.

The star that shines upon us equally in other traditions is the ‚Eye of the Supreme Deity.

The mutability of the forms, the forms of the ideas, the narratives, the social structures, the arts, and the sciences are like clay that must be worked, if this is done following closely the requirements or forms that take shape in heaven, astral configurations of change, then everything is supported by the forces that have their rise and their beginning.

To prevail on all fronts brings disaster. When you try to resolve all matters, you run out of steam and social and personal ventures plunge into stagnation, chaos or decay.

It would corrode his self-confidence and independence and create a falsehood that he could wear like a mask and suffer from this self-imposed falsehood, losing all sense in the end.

Attachment to an external or internal image developed by others or by oneself, which is false and unrepresentative, is such vanity. The way is to be truly honest and introspective without clinging to such mirages of images of oneself, after all, we cannot see ourselves from more perspectives than those we are capable of, such mirages, self-images are the 'ornaments

We can lose the seriousness and reduce the flight, the falcon can be caught and tamed, it can lose its essence, then what was lost fades into oblivion and no longer reminds us of the road we travelled to arrive, we set out.

If one is not confident or does not trust himself and is in doubt after assessing his strengths and abilities, even if others pull him into the realm of influence, he should refuse and take the path of simplicity, he should strategically predict what he is capable of and what impact it could have in the long run for the rest.

They may work in discord, but persistently, when a man is stronger and resists fierce attacks from without, when a man is not destroyed with lies, slander, and intrigue, and yet stands still, the enemies try to penetrate his heart and mind, to undermine the working of his nature, to pervert it, defile it, contaminate it, and corrupt it. If his nature is stronger, they persistently break the man from within and without. It is of utmost importance to be like a phoenix and ask for help in reversing the harmful effects through devotion to heaven, one must also practice spiritual discipline and have a strong sense of integrity

to fall back on, for bad habits can develop, all bad thoughts appear like a mountain of dirt, one must make a commitment to mend and change one's ways and work against the dark force that plants a seed of evil within, it is a battle of the heart and mind that one wages, and a man is recognized by Heaven for waging this campaign, even throughout his life, no matter how much he has fallen into despair or corruption. Someone with a sick and defiled mind and heart looks up. Just as a person afflicted with a disease whispers words of mercy to his loved ones and smiles at them, a person afflicted with a great evil in mind and heart whispers songs to the stars despite the anguish. When you are torn from your firm hold, you stand up, when your thoughts, actions and words are defiled and full of filth, you focus on the open space and use all your struggle and concentration to defeat the evil force — it is stupid and vulgar, in its subtlety it exploits the intelligence of the other, it has nothing that belongs to it, and yet it possesses through delusion, ignorance, anger, attachment and arrogance and tries to make man like itself. Be on guard, because this dark power can defile us and our loved ones to lead us astray. So, when love becomes a torment for both, it is time to separate and seek solitude, hoping to meet again, if Providence wills it, far from this world.

Outnumbered, outgunned and in lonely war, heartbroken and betrayed, it is better to seek the friendship of the starry heavens and the gods who protect us and accept us

Everything would be spoiled or turned into the opposite if our works were not destroyed for mockery, then what „shines"

in the eyes of the dark power would be appropriated by it, among the blind you cannot defeat the enemies single-handedly, but you can remain calm and loyal to the starry sky and carry the essence of your own work and nature.

Be on your guard, for speech can be heard in the wrong and right quarters of the world, it too can be poisoned, ask about the effect you create as if the world were listening, ask — to quote another — „is it wise, is it just, is it non-judgmental?"

Does not mean submissive: inner rebellion can be strength in one's virtues and principles, or their remnant, indestructible, goes with time

A mountain that stands on its head begins to collapse under its own weight, a world that stands on its head will inevitably crumble.

Sometimes it is better to be insane or to play an idiot than to be exposed to dark power. What is „won" by the defeat of superior people is greatly appreciated by the enemy, unexpected changes in circumstances make the enemy uncertain and weaken him.

If the torture chamber is our own bed, we have no choice but to gnash our teeth and survive or perish.

Even if he once remained in the superior position, his effects, if contaminated, are to be considered.

Old passions have taught me well — they burn out in great fire, and they burn a young man, when there is nothing but self-destruction, you are brought to your senses and change course 180 degrees or destroy yourself or others.

As with a paradigm shift, a truth revealed, or a realization occurring, the superficial recedes.

Accelerating times and rushing forward can lead to erecting a tower that fixes time in defiance of change and time. Although it may be fixed for a time, it will eventually be completely destroyed by the times and change, as the laws of the universe have a superior hand in the game, the preservation based on false foundations is bound to be demolished, the greater the enterprise of „freezing" change in disregard of the times, the greater the ruin of the enterprise, which goes in the wrong direction through decay, corruption and change.

When the earth, in disregard of heaven, keeps orders that cut itself off from the change and movement of heaven, the changes of heaven become visible on the earth, when by the laws of the seasons, the changes, the orders that do not agree with heaven begin to implode, to rot and fall apart.

That which matures in patience is stronger in setting its accents wisely when it comes to adjusting the times

Bad mental habits are difficult to eradicate, mental discipline and the pursuit of the right path, integrity and conduct

should remedy the effects of disease, but they cannot be completely reversed, wounds can be healed but the skin is weakened, any looseness of character should be avoided.

One acts in accordance with fate or the times and does not fixate on the tired bad times when good times come along, although this requires strength of mind and self-control, which not everyone is capable of, especially when going through an abundance of afflictions — to protect oneself from the return of torment.

Nothing hidden, sincerity and honesty with the heavens, you do not need masks, because he is transparent, everything hidden comes from the dealings in the world of men, however, it is in stark contrast with the heavens when this falseness arises in dealing with the divine, when a man masks himself before his relatives in order to gain a temporary superiority in his plan, everything is known, when he continues his habits and pretends to deceive or trick the heavens, he is exposed at all times.

It is a spear that gathers air, and although it flies straight, it falls for lack of kinetic energy, so with forced, hidden intentions that work for the worse, but whenever someone engages by willpower to impose his vision by will, he finds himself to the will and the co-dependent network of events, he loses his innocence in the eyes of destiny

Lady Chance, Wheel of Fortune, the former characterizing the unforeseen, the latter the changes.

One does not seek advantage, but works, set in motion may bring an advantage, but it is not a possession, and one should not be attached to it.

For so many stubborn people mistake what agrees with their fanatical zeal for a personal projection, a fool may have unshakable convictions and faith, but does that make him wiser? From natural wisdom, things arise that are consistent with the workings of heaven, then a jade-like perception develops.

Fatherly and motherly in spirit, detached, impartial, perceiving the interdependent organism, perceiving, and penetrating the whole, and reflecting on how laws and reforms can improve the good and improve or eliminate the wrong that led to the bad.

In the freedom of feelings and the focusing of ideas through the heart, one with him — a characteristic of true men and women.

In most menial tasks we must be perfectly at one with the object of our doing, and in the great tasks we must be perfectly devoted to and at one with the object of our doing-without attaching greater value to the latter than to the former, whether we are cleaning the stables, washing a dish, assembling people, or governing ourselves.

Innocence is not naivety, wise prudence and awareness are required to recognize.

Omnia mea mecum porto: All that we have we carry within us, the gifts of heaven hang over us, and even if fate leads us nowhere in earthly affairs, we find comfort in the greater company of heaven.

Holding on also means expanding inward, it is a highly concentrated enterprise where our inner strength grows over time, an activity, not a passive enterprise.

When firmness and truth are abandoned, one pursues wrong ideas with strength — everything goes in the wrong direction

The spirit of heaven is contained in the mountain-like man

What is pondered and resolved within as right and wise is of greatest assistance throughout life.

If he loses his composure through anger, resentment, or dislike, what good is his former firmness? He must retain it or return to it again and again

Change of direction of nature, the opponent is disarmed, as if one appeases an armed man with diplomacy and mediates

You cannot fight with a greater force if you do not have the same force, so you should gather your forces and think of approaching, only if fate wills it, you have a chance to defeat your opponent's force by hitting him at the root of his force, it

should be done in wisdom, better to have an ally than the opponent dead.

Natures of men and metamorphoses, like planets in Western astrology: genii of a man or woman in excil — exalted individuation, striving for the highest of their nature, in refinement and inclined to the divine; domicile — in harmony with their nature and inner genii, „wearing themselves as good clothing", banishment — the abandonment or withdrawal from one's nature into the negative, as if one were degraded and perverted; fall — the inversion of the excelled parts of nature to the vicious and base, to the bad.

Guard the words, and train with the means of words, otherwise the character corrupts.

In the position of a free man, he unconsciously seeks the entrapment and trappings of others, as if captivity were treasure, why should he lose freedom for the treasures of others?

When one correctly assesses one's abilities and talents, juxtaposes them with one's circumstances, and correctly assesses one's place and position in the world and in social contracts, one becomes aware of one's situation and is conscious of the fact that one does not rush forward to fight against all ties or to further unsettle oneself, nor does one reject everything and rest in a stupor.

Threads woven wrongly bring misfortune, great foresight and insight, knowledge of effects and causes, time and its spirit,

the state of nature and the minds of men, principles, humanity and directions, and spontaneous insight into the big picture that guides it with wisdom and firmness are most needed.

Ignoring responsibility, being unaware of it, or pretending to be ignorant to shake off responsibility leads to a blind leader who is unaware of the harmful influences he exerts on others.

Introspective: Even when not in a position of influence and momentum is lost, the weight of perception and insight can be too great to handle. The tension between size and breadth of character and the perception and inability to exercise it can bring about either humiliation and feelings of inequality, or suppressed frustration that further leads from compassion to, or resolves into, anger, rage, it to face inward, then one rounds and gathers and strengthens from within, whenever insight penetrates to the core of the self, one attains heaven as if one transcends worldly affairs, that is a correct approach to the sage's hood: one can sacrifice all that is worldly and take the firm path of a sage, or one can choose to engage in the world. The balance between these two choices is a steep climb, and often the result is a great fall; It is better not to look back at the things that have been left behind, sacrificed, they will bring no comfort when the mind develops into a completely different conception, a monk does not become a dedicated hero, a sage does not make contacts with the lowlands, to escape his mountain, and yet it should not develop into isolation, revulsion or misanthropy, but a detached wise retreat, a refuge to be found even in a busy city — within yourself Heaven will be tested as

you mature beyond your old age, live in harmony with the maturation, try not to violate your allotted time and relegate yourself to youthful folly.

To combine the sublime with the strong, the mould into which the iron is cast is gentle and can break, but it holds a fierce element. When the iron solidifies, the mould is gone, although at first it supports the molten iron, then it is superficial, then everything belongs to the hardening of the iron in skillful hands.

Perseverance in superior cheerfulness, touching determination, loving kindness as Buddhist stanza, one breaks many evils in this way, one survives and meets many misfortunes and sufferings by such strong determination.

By pursuing his own aspirations, he opposes the others, Chuan Tzu: „If the melody is tuned too high, no one can sing along" — depending on the times, tuning too low causes us to lose our inner composition, which must be determined by insight and the signs of the times.

One should also know the limits of one's integrity and not rise above what one thinks one can handle. Knowing oneself, it is better to responsibly limit and restrict oneself than to risk losing one's integrity, composure, and inner strength.

It is as if we hold on to a position of convenience without paying attention to the times, or to a loyalty that is another. If

the latter is not realised, we create dangerous conditions and accumulate more errors, that is, the inferiors are in a superior position, a completely different situation arises when the inferiors are on the advance and the superior try to secure their position, despite the threat of danger.

We do not tend to hypertrophy a life content; we round it off and complete it to the extent it requires.

It is hard to tell if someone is authorised to teach, or has the right backbone and principled stature, or the right methodology. There are so many charlatans and those who have something else in mind when they explain things to other people, likewise people tend to open their eyes and ears to anything that suits their own taste, they can justify anyone as a teacher, while we do not have the quality to teach.

If we do not put away evil at every stage, defend our nature and character, we will be contaminated.

Causality and the web: If we do not yet find a way to cut the interdependencies, we may get caught in the threads of the web, either the perceived, illusory ones, or the true ones. What is true on the subjective level may have objective consequences; that is, if we are ensnared by an illusory web cast upon our minds, we live it as if it were real, only subjectively, but it has objective effects, namely suffering or delusion.

What is simple and clear can be understood. There is no need to go crazy with overused phrases when talking to someone who does not know them, it is like eating a bowl of rice together instead of preparing a big feast for yourself and excluding the other person.

The path of least resistance does not mean to lose everything and to give up one's principles to run like a young goat towards the first open gate, but to see the way out with a sense of proportion and thus to take the path of least resistance.

Like the torches that guide and illuminate our paths in the darkness, like the lamp of the hermit on his star, they are beset by darkness, but they hold fast to their goal and are sustained from without by the power of heaven and purpose.

The spiritual fire is constantly renewed by the heavens, it never burns out, like the suns its radiant light is renewed by Aions.

Responsible freedom is also responsible limitation, not by coercion, but by a free attitude that recognizes where the limits lie, and by rounding out what is given and known, according to ability and skill, proportional to need. Pioneers and rebels find these limits themselves when they burn their fingers and discover what their minds and feelings are capable of and make new discoveries in the light of reason; traditionalists and hangers-on learn about these limits through social contracts and exchanges; there are those who explore, those who con-

struct, and those who maintain, those who reform, and those who thrive.

The image of the world is rearranged, renewed upon waking, the mind and senses imprint it, the ego creates an illusion of permanent continuity, something tangible, it flows through consciousness.

When proportion, mediocrity, and measure have been set in motion in life, old age is a gift and a sign of returning home after leaving tired bones to decay in the cycle of nature.

With age the senses, body and mind, refuse to obey our will, we approach the realization of the state of our animal body in great sickness, and in old age we approach that melancholy realization of how better it is to prepare for old age by knowing and training this to preserve our mind and serenity for the senile period when we are more likely to depart in wisdom and in full command of the sobriety of an old mind.

It is the case with withdrawn or introverted people, these who build their inner temple and carefully furnish it with strong, purposeful and beautiful things, shine them forth as mature works later, or in parallel to their development, these who shine strongly at first, but lack foundations are youthful fires, they are also beautiful, but they lack the fixed conditions to last and built monoliths of their lives, after all both fames are rarely lasting, and they are soon forgotten — it is better to strife for the better in others, than that of preserving oneself

in memory, the ideas put into motion for excelled effects in others are worth many a greater thing than short-lasted fames. Who remembers teachers of Confucius? Yet they trained the young boy and make him outgrow them, a master who did not leave a greater disciple than himself must surely consider himself peerless yet saddened, ‚if there are no monks, there are no masters' — in other words, if there are no aspirants, the jewels are not found.

It is the case of withdrawn or introverted people who build their inner temple and carefully equip it with strong, purposeful and beautiful things, which later or parallel to their development shine as mature works, which initially shine strongly, but lack the foundation, are youthful fires, they are also beautiful, but lack the solid conditions, to endure and build monoliths of their lives, after all, both celebrities rarely last, and they are soon forgotten — it is better to work for the better in others than to preserve oneself in memory, the ideas set in motion for superior effects in others are worth much more than short-lived celebrities. Who remembers the teachers of Confucius? And yet they trained the boy and made him rise above. A master who has left no greater disciple than himself must surely think himself incomparable and yet be sad, „if there are no monks, there are no masters" — in other words, if there are no aspirants, the jewels will not be found.

This attraction is natural, but when blindness takes hold of man, it must be dusted off in the mind and heart and rediscovered, obtained and maintained. Breaking this connection of at-

traction is a plan to separate men and women from heaven, when ignorance is transformed into knowledge, lies and deceptions are branded and the connection is uncovered, one is at peace and persistently strives to strengthen the connection. Heaven is found in silence, there it is full of sounds and non-verbal language, signatures of ideas and concepts suitable for interpretation, everything is revealed in this silence as it is full of content, hearing relies on the acumen of the heart and mind of people, it is received spiritually when the mind and heart envelop it.

He cannot see through his own mistakes and falls into the trap of an adhering deception.

The passage from a good intention to execution, when it agrees with what is right, produces effects, likewise the passage from an evil motive or intention to execution, both threads produce habits that imprint themselves on the mind and heart, it is of the utmost importance to act in such a way, that good character is polished and nature is elevated, the mind that is poisoned and yet refuses to act should be improved by personal commitment to reverse the poison and serve the antidote, wearing the armor of learned antidotes and healthy habits best protects against the poison.

Autonomous movements with one's genii are in harmony with the True Will, which reveals itself as one with the expression of Heaven. What deprives us of the genuineness of the expression of these genii is the prevention of the natural movements of our innermost animating essence.

The movements of desires, the movements of the heart, if not controlled by the intellect and the resilient spirit that leads to wise resolutions through the intellect, destroy one's life and the higher, purified nature. There is a difference between being an „excellent butcher who slices everything with the ease of spontaneity", or a „warrior who slices three enemies with a graceful movement of joy", or „a sage who, with a thought inspired by heaven, ascends to the highest mountains", and „a butcher who, in a bloodlust, makes a crude effort that borders on being a murderer", or a „warrior who is involved in a war, nothing more than a hired assassin', or „a sage who tries to force his way to heaven", without understanding that he himself is the obstacle", in other words a difference in degree between „agreement in transparent honesty and sincerity between the being, man and heaven" and „a notion of falsity, non-genuine strife, which is both with the genii, the spirit of man, and with heaven, the animal „heart and soul" will not be on a path of excess like a human being, a human being deprived of life and essence, the heavenly nature, is more excessive than any animal could be.

Responsible self-commitment produces a stronger, more determined mind that acts with nobility unbound, it directs the growth of a tree, if it is too stiff, it is like a bonsai tree, if it is too free and loose, it is sick and misshapen, as if it were standing on bad soil, how great is the effort of a wonderful tree to reach its full capacity, like great redwood trees!

Nothing good comes from inner restlessness; in such anxious restlessness or over-excitement one should not make decisions or act until one is inwardly calm.

Let us remember that it is by what we are that we influence. People may follow the greatest scoundrel if he has inner fire and ignore the noblest person, likewise, the inner fire of a noble person who steers things in the right direction is of the greatest value! Be careful with people with inner fire, they may not know where they lead, or the effects of their power may be detrimental to the whole.

One himself falls into traps set for others or prepares a miserable fate for others who are drawn into his secret plans.

The great hearing is leased only to noble, open, honest instincts; the secret machinations are confined only to a certain group of focal points. The latter, however, can spread by capturing people and holding the great hearing and driving them away with noble, open, honest instincts, as if they were sowing their thoughts, words, and deeds on a barren or impoverished soil.

The inward movement reaches its peak when it emerges. Inspecting and reflecting our innermost is like a hawk soaring in flight, then when it looks down, it is seen from afar and sees everything that sees it.

Gladly, if it does no harm, if this gossip harms, it is tantamount to slander, without essence, the wind blows empty,

when the greatest words become empty and degenerate into vulgar self-evaluation, they are of the greatest harm, they lose their sublimity and overarching wisdom and become dangerous gossip, when a great sage is transformed into a vulgar lunatic, his words are stolen, often with the worst effects.

The potential of choice and action opens in the foreshadowing of events.

A tree that reaches its best momentum focuses on strengthening its branches and roots.

After the act we reflect and regenerate our forces, strengthen the branches and roots.

Analogies: unfinished works, unbreathed breaths — to solidify something without finishing it does not bear fruit, the former is of inferior quality or falls into ruin or brings bad consequences, the latter can lead to suffocation and the next breath is hard and fast.

The expansion of nature, of works, of imagination, of concept, requires extensive exploration. This mental activity shrinks them to their essential parts and makes them fruitful, communicable, and well understood. If one masters a science well, one speaks about it in a meaningful way to an expert and non-expert audience, in simple and complex ways, similarly, if one masters one's essence well, one expresses it in a variety of ways, depending on the audience — you do not behave like

a general in front of your friend, you do it in front of an army, you do not behave like a beggar when you have food, but when you are destitute, what else can you do but behave like a beggar and be one, even if you were a general before? he hides his nature when it is expressed superficially, he expands his nature when it is necessary. And every time he expands his nature, he tries to contract it to the extreme, according to the situation, according to the need.

If one spins too many threads, whether benign or malicious, one gets caught in the web of others.

It is a matter of discernment to detach from the external world and turn to it when necessary.

Characters and natures sow destinies" — which means that we do take responsibility for the consequences of our existence, but partly, being part of causality, we can trace selective trends of events with the density of causality, self-love defeats us, non-attachment to the self and good behavior protects us.

The search for knowledge, wisdom, or keys in the desert leads nowhere, even if we are convinced that he is searching in a treasury, this may be only an illusion. people who are devoted to studied knowledge related to mysteries may seek it all their lives, but a fool who acts out may happen to find it faster, too much aversion of the former, both the studied master and a brilliant fool may find a way that excites too much envy and hatred of the studied pedants, and inferior fanatics, though

they should not be discarded by an astute sage — „a fool has a right to live, just like any other," if „we can talk in many ways" and yet retain the dignity and honesty of a clear mind, we can find allies among everyone without demeaning or decomposing our natures one inch.

In some cultures, women were considered the „steel centre of society," to be relied upon if they were wise and strong to know themselves. The Huns were travelling and relied on a matriarchy, in China it was different, but to mix modern concepts and apply them to these social and intersex arrangements misses the point: the majority of women's „liberation" was taken from the „liberation from the Judeo-Christian model of woman", a reality constructed by a Judeo-Christian slave morality patriarchy, a Roman patriarchal woman, a Thracian woman, a Hindi caste woman had a different role, identity and parity in their respectful societies.

No task is too small not to be turned into a goal, even sweeping the streets with thoughts that do not digress from the task is a whole effort. One folds the petals of one's mind within oneself to enlighten and protect it.

Retreat can be a sign of strength, for it is a wise decision to leave the field without wasting determination on unsuccessful advances.

When we are in full possession of our spiritual powers, we do not retreat. When darkness spreads, we do not waste

strength by fighting it, but look for safer grounds to reorganize and wait, trying to slow its progress if we can, even individual opposition to the state of things is an impulse, that does not remove the contradiction between right and wrong, but one does not waste one's teeth on a progressive state of doom, no evil added to evil — one can easily be drawn into darkness when caught between helplessness, despair, pity and anger.

Seek safe ground in life when encircled, strengthen your integrity and clarity when torn by madness or sabotaged by inferiors, reclaim yourself and firmly establish the roots of your being. In death, retreat to the ground of great deed and shift your life into spiritual territory, expression and deed continue in this way.

Even when the crowd of inferiors approaches us or is close to us, spies on us and tries to control us, we keep a mask on and maintain honesty towards ourselves and our character. In this way, although we are unknown, we are still fully known, because even if the inferiors know us, they cannot penetrate the core of our being; their foundations do not allow it.

Let your nature become strong according to its capacity, then freeze at the bottom and raise the summit. The top of the mountain does not touch the retreating sky, but remains in its integrity as it was taught, becoming an emblem of its foundations.

As the superior man is brought to a standstill by the recognized restraint of heaven, so he must be rebuked in a profound way, he has recognized the depth and restrains himself.

Persistent in task, strong in retreat, „one may retreat to higher levels in the course of life, but fill this with greater thoughts, undertakings, acts of life and expression, yet in sparing and simple contact with retreat one is not left behind, distracted by lesser things, it is not inactivity that is unproductive and unfruitful, it is creative, silent and yet determined."

Misguided or purposeful perseverance can turn into fanaticism or zeal without wisdom, likewise perseverance directed to wrong goals is unwise, often a strong and righteous person strikes the wrong rock blindly and continuously, to cut the Gordian knot with a determined step means to be „one with nature and heaven".

Any inflation or hypertrophy of one's qualities, whether perceived or not, inflates one beyond what one is and entangles one in a spider web of illusions and a web of concepts, abstractions, illusory relationships, etc. When it bursts, one seldom falls back to what one truly is and has difficulty regaining one's former status, perspective, principle, and direction. Preferably, removing the flaws in his mind and heart and moving wisely, according to skill and circumstance, removing the thorns from horns and head one by one.

They are brought about by the inner gravity, the trajectories of the subject of this gravity or one's own actions, demonstrations, behaviour are the executing gesture.

Going back to basics, cutting through a stubborn, sorrowful delusion or ignorance has a beneficial and lasting effect.

He who is aware of an impasse finds a way out, sooner or later, inwardly or outwardly. To stop and resolve does not mean to submit or to give up one's ideals, it means a cooperative solution found somewhere outside the deadlocked situation.

In a shell a pearl is born, then it is offered to heaven with all its power.

The unborn nature of consciousness, likewise — the refinement of the mind through alchemy until it becomes itself again, it is not in the state of fall, but in the state of new birth, potentiality, and return. Through spiritual techniques, exercises and a good life, or — primarily — through instinctive understanding and the becoming of that understanding through practice.

When we lose patience with the situation, we divert our course. The integrity of a flowing water moving forward when it encounters a disturbance or obstacle is a matter of integrity of character, not of enforcing decisions.

Between despair and affirmation there is an attitude of sorrowful perseverance, it strengthens the character and gives it

power, which should be preserved. If we shirk this woe, we forget the burden, throw it away halfway, and degenerate into irresponsible arrogance or childish stupidity.

Misguided persistence borders on stubborn ignorance, it brings unrest.

A loss is „the return of things to nature and to the gods"; a gain is a temporal thing used for right or wrong. We should detach ourselves from the by-products of such things and check the gain at the right time so as not to accumulate things to which we are attached, otherwise we may threaten others with excessive loss and poverty. Any gain of character is the effect of its brilliance, but if the gain displaces the character, it kills the light, and so both the character is empty, corrupted, and the gain is used badly.

When is the light nature overshadowed by the dark, and vice versa, when is the light leader eclipsed, or the man of the dark nature of the low becomes light? This is not only a question of behavior, but also a question of causes, effects, and destinies. And yet you relate everything to the work and polish his nature through yin and yang in the tension to give birth to a diamond. Hardened, perceptive minds absorb both, but steer in right behavior, despite the storms and hurricanes they brave, in light weather they do not change their perseverance and inner truth and integrity an inch and return to it at any cost when disturbances temporarily break their way.

Overcome to surpass, the tension of overcoming builds lasting, strong characters.

Even when our light is turned into darkness by strokes of fate, it is of great and noble value to protect others from the devastating effects, despite the evil inclinations that have defiled one's nature.

In conflict with the host, if one rejects the offers based on principles, one offends him but retains his principles. If one is not so understood, one might be ridiculed, or even worse — if one recognizes one's principles as higher than those of the host, one becomes an enemy, like a thorn in someone's side, but in the eyes of heaven one remains true to principles and honest to oneself, transparent in one's actions.

Those who speak ill of us should be overcome by unshakable loyalty to one's own inner truth, which one practices, so that when one has, say, confirmation of one's path or indications of progress and accomplishment in the inner sphere, one takes a steely path, all naysayers and scoffers should be ignored, if someone's privacy is abused from the air, but his private revelations surpass those of prying eyes, he should stand firm on his path, for even those in flight can be blinded these days. The wounded hawk without wings sees and remembers more than a sparrow in flight, chattering incessantly with the hawk trying to outwit him.

You cannot quickly heal or repair broken people and societies, it is easier to spoil and ruin them than to lead them to recovery and protect them through firmness.

In no case should we inform the other about our inner reason and deep understanding of any situation, attentive, sometimes traces of madness help us to be discarded as a potential threat, another thing is memory — you can forget your inner lamp and become mad out of action, you can forget your deep understanding — but once the movements of the other and the causes and effects are understood, they are a source of action if you think about them and make them intuitively, almost instinctively.

The existing tension is not resolved by taking sides. Any contribution or strong movement reinforces the opposition, for in times of discord all movements are read into one side or the other, further fragmenting and splintering all sides as they all read „separately" into their own sides, what is read „in unison" in times of unity, what is vague is tainted with bias, what is radical is rewarded, what is wise is discarded, what is strong with opinion wins over the subtlety of the discerning.

The tense opposition, resolved by the transcendent/wise Third or Other, redirects the opposing energies into creative joint action in unison, whereupon the opposition very slowly rebuilds. However, if sustained, the energies can implode and then dissipate into a catastrophe, a social or personal catastrophe

With patience and decency, it is more difficult to overcome and stand straight with one's principles among the wrong people, because among those with whom we find a synthesis of understanding and empathy, when we break out in anger, only enmity results. Having unconsciously seen that they cannot achieve what they have tried and that there is no parity, they go elsewhere without hatred, anger, or violence.

Even if an army of millions rises against one, he is free if he lets go of self-imprisonment and follows the firm and right path, it has the beneficial effect of strengthening one's character in toil, humiliation, perseverance and persistence, in the end one does not become the victim of perception, whether one is really conspiring against it or is paranoid — one silently foresees the movements of the enemy and checks them in the mind. One puts aside any sense of annoyance and overcomes the situation with a firm mind and way of thinking.

If one cannot find attachment to a close friend, may one find attachment to the gods and their providence, which establishes a correct relationship with the heavens and sweeps everything into a necessary order. Soon the friends will come again.

The dangers are many, beginning with alienation, dehumanization, being naked before the enemy, opening the gates of abuse to the enemy, inflation and megalomania, arrogance and excess of self-esteem, exaltation over the world in excess, the despair and heartbreak, the lack of attachment to anyone or anything, sinking into nothingness, losing the thread, wasting

the forces, losing the principles, becoming a misanthrope, becoming infested with vices that are difficult to uproot. The enemy always tries to isolate his opponent to destroy him from the outside and from the inside. If the enemy tries to isolate himself as well, he will be doubly ruined — by his enemy and by himself. If one defeats oneself in this way, one falls; if one is unconquered within, one perseveres. May one find a continuous affinity with the heavens and deities and return to it in such a case. The enemy may try to undermine and overcome such affinities, but once the affinity is established, it runs like a permanent, well-woven thread.

A faithful companion or wife recognizes the blackened shell and takes great pains to break through it, bringing out the diamond of affection and friendship.

The inner perseverance that overcomes the storms and harassments around you, you perceive and notice everything with a sharp mind, you foresee the movement of the opposition and predict possible obstacles without avoiding them, but you pull the strings and weave them into a steel rod with which you command yourself, he forges the character, whereupon weak people engage in all kinds of retorts and confrontations with unworthy things and thus do not develop a strong nature, moreover, you gain a superior position in your mind that dominates the field of your vision without the slightest gain from the advancing enemies, you do not lose your star easily It is worthy to appease the gods and ask for audience, by which is meant genuine interaction, so that they may guide us and con-

verse in quiet idea and inspiration when men are unreliable or we cannot afford hidden ties that would corrupt our commitments.

If you do not find support in men, find support in the steel of your mind and in the gods. May they strengthen you as you commit yourself to heaven. Be careful, because this can also lead you to develop distrust of everyone, and then lead to contempt and hatred, you should get rid of such feelings and meet people as people, the gods as gods.

The fates are cathartic, the questioner, who has almost reached a fixed place, watches the rain falling through the mist.

It has the effect of getting rid of the burden in the first place, a grudge is our burden, not the others", hatred is a subjective attachment to the subject of our hatred, it also releases the guilt or shame in the others, that lets them continue if they understand the mistake and correct it — that is punishment enough if they do not — that is not in our power to change it.

Awe! Awe! the dragon's lightning strikes! He disperses and corrects, he brings things in messages and movements, he straightens the corrupted roots of natures, he brings the limits to those who had lost their way in the spirit.

He does not ruminate on mistakes but resolutely corrects them, he does not dwell on the mistakes of the past but resolutely carries a proper view of the present and the future, like

rain that washes away stains, he should not be caught lamenting a mistake, least he commits more and gets used to them, reality should not be frozen in this light, those who are prisoners of the past and transfer it to the present are the prisoners of reality, they are more busy living above the past than living the present and drawing wisdom from past experiences.

The truth is brought to light by a single masterful stroke, it exposes the enemy and renders him powerless, the arrow carries support as it shoots through the air, the Buddhist adage „accomplish everything by a single means" applies, this means, applied to time and change with natural force, solves everything for the better if one knows throughout life what means to use, he shoots his arrows at the right time and place and always pierces three heads, the heavenly archer rides like a Mongolian horseman and measures the distance and by intuitive flashing hits his target in an almost impossible way, wisdom is an ability to do the same in the affairs of men, heavens and hells, be it by talking, commanding, acting, action, retreat or silence, one knows when, how and why.

One should take measures that are continuous and not cling too tightly to one's temporary well-being. If one loses one's vigilance and gets carried away by the situation, one wastes one's habits and ways, methods, and wisdom, one should face life and engage oneself in any case, not losing one's hard-earned experiences and not forgetting them.

The means should be prepared and regenerated, they should not come to a standstill, lest we lose them like tools through carelessness. The golden mean is like the philosopher's stone, a source of inspiration like a muse from the fountain of heaven.

As with happiness, the reduction of misfortune leads to happiness, happiness is not recognized by the abundance after the misfortune has ceased — sometimes the reduction of the burden is happiness valued for its own sake, as if — freedom from a misfortune were happiness enough.

The increase of the happiness can create saturation, or the fate can take away this happiness and bring about unhappiness with it, also the laws of the organizational, informational entropy and the negentropy in the biology.

Some cultivate great characters under great stresses and have enough strength to enter the field of action and utilize the resources, others simply retreat because they lack the vital drive or enthusiasm to perform such deeds, which again is the demarcation between a hero and a sage.

An inner transparency, one with the world, honest with its movement, and of course, better to be in honest anger than in false sympathy, better to love honestly than to hide antagonism — the latter are simply not transparent in the light of the unfolding of the cosmos, they are not real tensions in which two polar opposites fight with each other, but false facades of tensions that twist the root and deform nature into

grotesque theatrical masks. When they grow into us, we suffer like suffocated trees; when we discard them, we reassert our character, nature, and inclinations.

Everything in the right form, a fountain, the top is the source of consciousness, when it falls and fills the lower spheres of human intellectual, emotional, and instinctive life, everything is balanced and harmonious and set in motion in a magnificent way.

Responsibility in dealing with the lower, or how much one may say, act, give and do in order not to spoil, not to harm, not to damage the lower, self-restraint in passing on, a master does not parrot everything he knows to his disciple, but waters the disciple and lets him grow out of himself, because the roots he develops are strong and his own, which he must nurture and develop further.

With the character, the virtues, and the vices, it should be kept in mind, be aware of its shortcomings and excesses to round them off, to be whole.

Autonomous self-correction is a characteristic of a mature mind that has developed a sense of good and evil, right and wrong, and learns to balance it wisely and justly, one expands it into inner cognition and contemplation, but one does not make demands outside of oneself, when enemies or misunderstandings try to force one into obedience to a wrong enterprise, one must be resilient and not be drawn into their ways of acting, vi-

olating, or believing, even when threatened or intimidated. The spirit bound to a star of consciousness is not afraid of punishment to the body or mind, it is always free. If the enemies are stubborn, foolish and violent, one persists in silence and remains in one's inner truth, no blows should be struck until a means of dissolving, disarming or killing the enemy is found.

To understand an exalted position in relation to heaven is to understand the totality of events that have been set in motion, and thus to improve, harmonize, weave, and correct, as is justice

A bodhisattva sacrifices complete liberation out of compassion, a sage sacrifices the movements of his freedom to bind himself to people, masters and beloved ones who could return to TAO, who have committed themselves to this world and have stayed behind to guide others, but the higher element refines the lower and strengthens it in its foundations.

At times weary, we want to leave, and crave for liberation amongst measure, then another relief as we look around and there is too much to do, these who once fell for the world do not abandon it easily.

Whether one should sacrifice one's higher nature is a matter of discernment and sound judgement. One should not keep it as property, nor dispose of it freely, but manage it thoroughly and yet not separate oneself from the lower nature.

Ancient lore is not only for study but also for reflection and internalisation, there is a treasure in the books that can be applied considering the times. Gigantomachy or the battle of the titans within, of nature, of character, of ethos, of principles, of spirit, etc. is a constant process, one advances, establishes foundations, survives sieges, etc. one develops an ethos and then sets one's actions against it, there is a difference between a consciously developed ethos and a conditioned ethos, there is a difference between going back and forth willy-nilly and consciously committing right and wrong, a consciously developed ethos is rational and finds its basis in insight, observation and understanding, a conditioned one is what was thought and is carried out unconsciously and tends to be shaky, there are people who move opportunistically across the fields of events without a backbone, and conform, there are people who are semi-ethical but do not know why, and are afraid of overstepping their bounds, but it is a tone-deaf but healthy feeling, there are those who follow a path of ruthless abuse of semi-ethical and conditioned people, having a superior hand in exploiting them, and there are those who consciously oppose them because they see the harm they are doing to the whole, whose ethos is based on observing the laws that govern people and their various natures, and who are forward-looking.

When corruption consumes us, we may be demoted to the inferior lot, and then we are gradually removed, that holds a lot of hurt and ill will towards the rest, even when the higher people we once belonged to begin to rise up, we then either turn to inferior intrigues or withdraw from the scene with hurt na-

tures to contemplate things that are still possible, not adding evil from a hurt nature is also a gigantomachy.

Only cold-blooded animals have poison, never underestimate the thirst for blood and the revenge of a bitter and defeated man, in wisdom he still tries to warn, in malice he begins to observe the folly and self-destruction of others

Especially on the way up or in an exalted position, one must be especially on guard for the sake of oneself and others. A man with a dagger and the status of a downtrodden common beggar is more dangerous because he can use it at will without being controlled by hierarchical and traditional feelings, or social constraints, a mage with a sharp tongue can use it to kill, negotiate or create, but a downtrodden dog with such power will use it in a way appropriate to the treatment he has received, wheels of fate turn, overcoming is especially important in a matter of power and command regardless of status.

Measure always means against odds.

Constant danger should not cause us to dull our senses because we have become accustomed to it. We should always be fresh, as in a spontaneous Sabre dance, focused and ready to confront, interact, retreat, strike and defend, observe, and evaluate.

While murmurings, gossip and slander and lies develop, while one's undertakings are openly mocked without being

asked and censored, it is a way of strengthening the principle and unshakable maturation to stay on the path with the inner truth, if it is really wise, one should move away from such a place, if that is not possible, one should adopt a quiet, friendly and withdrawn attitude in order not to be hurt or attacked.

Contemplate your defects — correct them — Buddhist stanza

A wise, powerful woman is a great person, equal to great men and in no way inferior to them, but if a wise man wants to submit to such a woman, it weakens his nature and independence, Samson and Dalila, a man's strength and intellect atrophy when domesticated by a woman.

Gifts of darkness should not be accepted, they are a method of creeping into the mind, whatever the intent, ultimately it is eaten away by the nature of such a gift and its source. When darkness sets us in motion, we set ourselves in motion with heaven in our hearts, maintaining a strong stance and a principled vanguard in an exposed position, yet vaulted in our own inner truth and its resilient, tenacious defense.

Ancestral ties commemorated, and offerings to the spirits of one's clan with whom one has an affinity. A reference that binds the communities beyond the mere mortal bonds that dissolve and break without there being a unifying idea that each internalizes but acts together.

Morality is the regulation of the natural law of instinct as well as that which aspires to higher things, and sets limits to behavior and introversion; it is the interpenetration of laws, traditions, and codes established in a culture or civilization; it is taboo and sacred, its hallowed modes of action, The intellect and reason, Platonically refined and radiating down to earth from the world of ideas and forms, is wholly moral (approximation of behavior), but in this case much of morality can be written into nature, and it is not so, to quote Ernst Junger: „There is a difference between ethos and morality. A warrior follows his ethos, it can be morally subverted. Traditional law and being are at odds with each other".

The ambiguity of interests is overcome by a single goal. From this position it is immaterial whether it turns for good or ill, the energies of the mass are directed where the wind blows or where the leader goes, the mind and feeling of free individuals follow reasonable aims and prospects, and so it is a greater peculiarity to gather such people for a common purpose.

Thoroughness and sincerity always direct the loose ends of the mind, guard your mind against falsehood that appears as honesty, it is self-deception that should be eliminated.

The weak surrounding the strong have a corrupting effect, the strong treat each other equally and strengthen each other by leading the weaker.

Just as a plant develops according to its phenotypic makeup, with variables in expression, variety, and environment, it is important to be great in small things and small steps, so that later they can unfold and reveal their character.

Characters and natures understand themselves with hidden spiritual connections that some recognize unconsciously, it is the affinity in the spirit when in fallen times all ruling elites are of inferior spirit to ours, let us find affinity in the low but great spirits that are equal or similar to our own, they are immediately recognized rulers can also be considered the heavenly forces, the deities, masters and mistresses, liberated spirits.

If you charge upward unimpeded, you lose your cover, and so your momentum can break down at a certain point, the famous „fall from above".

Sometimes excessive caution can be a hindrance to one's actions

One withdraws into silence and guards one's speech and thoughts whenever possible. Carrying the burden in silence is wiser than speaking without being asked, thoughts should also be guarded, but not at the cost of losing depth and connection with the divine, otherwise superficiality is the result and forgetfulness the consequence, in darker times it is better to be thought a madman, reflections when one comes into conflict with darker forces, seriousness, intelligence and earnestness of purpose can lead to terrible results when exposed and em-

ployed to evil or the corrupt, a madman can be a wise man outwardly — the dark forces are not threatened by a foolish madman and so he can pursue his tasks with sadness — in silence, whether this is the act of prudence or true madness does not matter, inasmuch as in the latter case one can gather his composition within, and yet certain eccentricities protect him from this, being a threat to others when he is used by the darkness, and they protect him from unnecessary risks and foolish moves when he tries with all his might to strike and attack with melancholy and a heavy heart, what seems like an offensive against the windmills is a reactive attack against the image of the times that one sees clearly. This move is that of a youthful folly, but it must be done to retreat and gather later, one must recognize the times without growing into the fall and maintain a strong sense of principle, the enemies are forgetfulness and corruption, one follows the other, what is contaminated with corruption must be kept in check by extraordinary effort, for corrupt minds bear greater blows than those that are untainted, otherwise darkness spreads through their veins and soon poisons the heart and mind, it destroys character and nature, for it replaces actual knowledge and greatness of spirit with the pettiness of delusion, ignorance, forgetfulness, irrationality, stupidity, malice, anger, hatred and envy, it disrupts superior people by bringing them down through inferior machinations, by mass they may surpass many, but repeating the Buddhist teachings „even an army cannot harm us if we do not reach for our self", „we are not slain, nor do we kill", how can an enemy slay us if there is no self? how can we slay if the enemy has no self? To slay us, the darkness must make us

believe in our self as a quality, and then bind us to that illusion. Then we can be easily defeated and deformed, but if we detach, we are undefeated.

Overcoming with joy, or as a friend of mine used to say, if one overcomes in anguish to the positive, if one is indifferent and detached, striving for loving kindness, if one does not turn to the sick in great pain, otherwise it becomes a misery stronger than our will — then we really fall, how does one come to that? In the spirit one overcomes, in discrete deeds one overcomes the darkness with good deeds.

It becomes a feast of darkness and soon it will feast on darkness itself, it will soon turn against the world, accustomed to it, it will not even be recognized as such, it grows into our minds, hearts and veins and soon becomes a natural way of acting, as masked wickedness — if we refuse to recognize it and allow ourselves to act as if it were natural, if we refuse to recognize it and allow ourselves to act as if it were natural, it becomes so natural that we no longer realize that everything we are is saturated to the core with darkness — and it masquerades as something superior, we no longer see anything of our former selves, we become forgetful, and our faces turn into grotesque masks.

It is of the utmost importance to know that all words are heard, not only among men in the realm of their hearing, but also in the worlds of spirits. Forgetting this simple statement, which we should accept as truth even currently, we hold our

tongues and proceed to use words sparingly and wisely, only when such a need arises, and those of strength and direction we use with forethought.

It is also important to recognize one's surroundings, one's circumstances, to inspect them clearly, to see with insight, to assess one's situation correctly, and to know how to navigate around a minefield despite great adversity, and once we have learned the „rules of the game", to know forever that this too can change, and in secret, and that hidden, deeper games are being played, when on the surface everything seems clear, while in the depths there may be great malice at work, or a greater good that does not invite inaction, but rather strengthens the behavior and composition and perseverance of one's spirit in the depths, tireless as a struggling scarab.

From the perspective of depression, misery, failure, oppression, antagonism, hatred, you may not see anything else, but you must endure and survive it, to resist the internal and external conditions with all means, subjective conditions are objective in the eyes of the gods, no hell lasts forever, even if it may seem so.

If someone is harassed by a wasp and cries „Mischief!" or is afraid of small pains and a small insect, how should he deal with things of greater magnitude and proportion?

Reference to a man, with man as the center for consideration, alone with being alone, the finger points back to our

essence, so what is the essence of the Golden Flower, if human nature is disputed in the world of nature, how can one define his or her celestial nature interwoven between nature, form, man, and spirit? That a man, bared in agony to the wildest movements, with heart broken like a crack exposing the abyss, and in sorrow and pain, having silenced his heart, longs for the stars, for the return, for the idea — masks of forces and powers, that he and she refine his longings and desires into the forces, pure ideas, diverse in his understanding, diverse in the universe, but in their totality perfectly One and Pure. Then, in the vulgarity of the world and tormented by lesser evils, he freezes and forgets this beauty and proportion, the longing and the sacred tranquility, he becomes vulgar himself because he no longer feels it, it is with us and yet it eludes us, a coquettish game, in this ascent of life and its intellectual spirit, which leaves a trace of certainty, of continuous work, in the great solitude of the cities, of the plains, of the deserts, of the mountains and of the seas, he becomes an astronomer who is also the subject of his astronomy, insofar as he is contained in the whole, in a unity. He fills himself broken, incomplete and wounded, always with the image of perfection in the head and in the feeling, but it is a sweet wound that seeks a solution.

Penetrate empathetically nature as it is, life as it is, perceive the starry sky, then order, in proper foundations for yourself, and if such a calling exists — for others.

An organized society that does not agree with the laws of life and nature, although on the surface everything works

well, but the people and restless, anxious, tired, when the disease creeps into them, they become wounded, crazy, when they realize, they become torn, painful, until they bring back the harmony in themselves individually, heal themselves, like a sentinel on the mountain that sends signals to the others. The constant replacement of illusions with illusions, as it is spun, forces us to take the sword and cut them first in our mind and heart, then defend ourselves against the spinner and help others.

Good judgment in discerning between people is a way in which they are wisely supported and our promotion appears to them as clear, reasonable and inspiring. All ambiguous situations, both in regard to our conduct and in regard to the guidance of others, should be resolved either by inner, tested laws and principles, or, if we have an astute, spontaneous mind, by wisdom. The latter is preferable, but the letter of the law and principles of conduct were created to resolve many situations through the power of tradition or reason, right-minded and wise people resolve each case and treat each person differently as needed; Winning an argument is never good, contradiction is not a wise attitude — we win the personal battle but leave the other person with a sense of distrust, doubt and hostility. All debates should be resolved in such a way as to bring about something fruitful and wise for the other party, not to break their will or faith. In the writings of Chuang Tzu, it is said that a master orated in the marketplace and abandoned his official duties. For a small fee, he used to pretend that he was prophesying, but in reality he gave good and wise advice to every person he met.

How much better it is to connect with the deities, the spirits, than with lesser men. Although the feeling of connection and belonging to the human race is difficult to overcome, when we feel lonely and alone, we should strongly ask for the support of heaven and thus find the great company above and in the world of nature, one is thus on a thread of the heavenly path, even if, if we are not of strong character, the total withdrawal can turn into isolation, misanthropy and contempt — so let us seek good friendships, usually they arise from kindred spirits and understanding. On the other hand, we should not despise people who lack some qualities. A lack of affinity and affinity does not mean we despise them, are they not better than the grass in the meadow, are we not a similar blade of grass? Some Buddhist masters advised to avoid bad company, others advised to seek it out — if the aspirant was strong enough, he could change the bad company for the better, otherwise he turned into the worse one or left it with contempt.

Work ceaselessly if you can work parts of your being into the composition and pass them on — both the inner and outer work is not in vain.

To the extent that he completes and expands himself through this drawing, the blood of his being becomes stronger and grows in wealth, the spirit becomes stronger and flourishes as far as the spirit allows.

When we strive to spread certain ideas, set things in motion, and gather support, we also take full responsibility for the

network of people who come under their influence and movement, if we do not resort to an insightful and strategic plan that incorporates everything with foresight, we lead people to disillusionment at best, and carnage at worst. Opposition, dissidence, rebellion, revolution for its own sake eats its own children, and the reactive order that is restored is seldom better than the last, even if it accommodates some of the revolutionaries" ideal postulates.

Selfless leadership through ideas in the service of the common good.

Perceives the trends, threads, inclinations, and tendencies, and adjusts to the perceived currents of events and the noosphere of societies in good consensus, whether in opposition, cooperatively, or combatively.

When one considers the transcendent movements, the ancient movements of the currents and astralistic influences which storm and reshape the constellations of forces which are themselves connected with the transcendent movements, and when one looks down upon the earth and tries to recognize and perceive the transcendent movements, then this refers to the manifold and complex orders and ramifications of the events which are reflected in earthly affairs.

By adapting to circumstances, he holds on to the inner truth that cannot be bent by them and radiates greatness.

Reforms should be preventive in the state of disorder and decay, conservative in the state of decay, stability, stagnation, growth, or pervasive in the state of growth and advancement.

The branches of nature in men and women reach for the branches of heaven, which have their roots in the transcendent. Transcendent is understood here as vertical, from the earth we look at the stars, but when a vertical line is drawn from the earth to the sky, it should become a radius, it is the distance between the human microcosm and the macrocosm, then, drawing a full circle between two points, it draws a perfect monad and then creates a sphere with another full angular rotation of the circle around its axis, so everything is contained in it. Sometimes the microcosm is in the center of the monad surrounded by the divine spheres, sometimes the macrocosm is the center of the monad surrounded by microcosms, or the other way around: our spirit in the center is surrounded and enclosed in the macrocosmic One — there we are the center of our actions and being, the only ones, on the other hand we are a part of the macrocosmic sphere, while the transcendent One is the spirit in the center: these are shifts in observation that are as useful as they are practical in meditation and ceremony, although they are essentially one and the same.

Character can sow fates, by perfecting character one raises the understanding of destinies.

When the force or power is disproportionately restricted, or when the executive power is left to the petty, who deform

and twist the conferred power with their own faults, it contaminates both the agent and the agent and becomes volatile or destructive. Power flows according to its strength and therefore requires people who can handle it, otherwise it damages the structure of one's mind and the fabric of society.

Selfless dominion over oneself, without superficial airs and graces, without attachments to qualities of mind, body, status, etc., which otherwise quickly inflate, it is a matter of being aware of one's art but not attaching superficial egoistic importance to it, one treats oneself as a transmitter, a mediator, an intermediary between, who is somewhat strong, self-contained, and full, somewhat hollow, empty, but deep.

Even when the earth splits, he goes his way unswervingly, even when he stands in the void of the stars — perseverance in that which is holy and great.

Sober moments of returning to the path when you have done something wrong or strengthening the path in moments of doubt or stagnation.

Rejoice in the rolling thunder, laugh with it like a madman, even if you dance in your heart, because there you will find unity with nature and the divine, in ecstasy and laughter!

May the terrors that have not terrified us be our future silent, resilient forces. The gaze of terror slips away from men, for it pays no special attention to them.

Fate returns of its own accord when it must, to chase it is to lose oneself in the causal chain as in a spider's web, not to wait for something that is not certain, in the process of life one never deals with the present in waiting.

To ascend to the heights of the mind and heart, to find and practice safe ground, to remain in that territory, to ward off losses, and to sacrifice certain things to withstand misfortunes — this teaches patience and fortitude, a sage in his crystal star castle looks down on his mortal toil, and in the purple palace of emptiness he reverses the deity, there are two maneuvers worth noting, one of which resembles Scipio's dream, perceiving himself as an ant from a great distance from the earth, the other is the detachment from everything that requires training and a calm mind, and as for the defects of the mind and the body, our mind is fixed on a star as a reference, the consciousness or the self that is in control of the defects and the grace of the body and the mind to the extent that the mind and the body allow it, then the positive emptiness as the content — from where we engage, distract, act, retreat and become still; whether it is a psychological or a magical, ceremonial maneuver, it must be done with complete honesty and surrender in the space of will, imagination, construction and ontic shift, bi-multi and omni location of one's being.

Despite the thunder of events, you do not lose your composure and act — what a great act of overcoming, hesitation, and action — you commit great things, shock and petrification —

you do not go further, this is normal, retreat — this is the common man.

If the mind is a sword and it is thrown into a swamp, it is strong, its blade sharp, but it simply drowns to the bottom, the properties of the object are useless under such circumstances, yet it retains its properties until the process of rusting begins.

One dances when music plays, and ceases when it stops, one moves when the music of change plays, one stops when it ceases, all in complete submersion in the dance, what is learned expresses itself in dance and stopping and thus the quality of result is the sum of all the movements, the greater whole is the summa summarum of all dances and stops and is a swift adaptation to the situation as the events flow, when it is congested we trip and fall, when we move when it is time to still ourselves, we are swept under its current.

How can one distinguish actions that come from the depths of things from personal impulses and instincts? One knows it by the complete honesty of all movements in the moments that flow through the whole being-this is a matter of mysticism, of spontaneity and transparency, of freedom, of true impulse and true feeling, which come out of the worlds of ideas, i.e. heaven, emerge and flow through the man and woman, serving as a vehicle for the transformation of self and the world, to take off the mask from the world and become clear and transparent is the first step, for no false self-image and no defensive conjured illusion or delusion about

ourselves and the world will allow the depths of ideas and currents to pass through.

Sometimes the lure of progress, furthering our desires and false refinement or competition can pull one onto a wrong path, sometimes we are pushed onto the wrong path by circumstances and have to react, thus losing the original innocence of the path, but the experience gained in this way helps us when we correct ourselves later, however, it is advisable to remain in this inner truth and innocent traits as long as possible — then mistakes are rarely made.

The tragedy of loyalty and autonomy plays out, if someone is truly loyal he stays and falls with the master or wisely prevents his fall, if one breaks that vow the open space seems poisoned and the freedom gained blackened, if one is autonomous he rarely enters into such a loyal relationship because that would jeopardize his own freedoms, loyalty exists in good times, in bad times there is only the opportunism of self-interest.

One does not cut and pluck the lotus flower from the pond of one's own heart, but acts to nourish it in our own nature, in other words, when natural attitudes come together and inner circumstances are developed for tranquility, they blossom of their own accord, when a beginner sits down to meditate and sees no results, or becomes restless in heart and impatient, but forces himself to sit still without understanding, only trouble will arise; on the other hand, if one sits like a baby and

slowly melts through instruction and concentration, preparing and developing his mind, endowing it with a structure of understanding and learning, it slowly rounds itself out and completes itself.

Time runs away from us humans, if we equate time with thoughts, it is never calm. Our mind changes much faster than our body. The human hair grows 1.25 cm per month. How many thoughts have you thought today, even the quiet ones? Trees think slowly, their musings are profound. The forest is timeless by human standards. When we try to think like a tree, our thoughts gain depth, as in an oneiric slow motion dream. The roots are firm, our branches rise slowly; perhaps the leaves were like thoughts for a tree. The same moment of a mind flash, a pause from deep meditation, lasts two seasons for a tree bearing leaves. It takes a few months for a tree to change its mind and gather new thoughts to ponder — but it is always in agreement, proportion, and harmony with its nature, it is not stubborn or determined, it expresses its essence. Then, in autumn, he casts off his thoughts, he stops in realization, as if in a positive, deep void, he withdraws his thoughts deep within himself, but he gathers his strength, as if he has an inner truth within him that always renews him. Perhaps therefore the axis of the world soul is compared to a tree. It is the deep thoughts that change according to a sequence, according to repetitive laws. If we translate the language of the forest, there is only wisdom, but it is silence that cannot be put into human words. The gods think like this, wordlessly, without a human voice or word, they are ideas that merge with the slow, timeless subject of their ac-

tions and lead to great, wonderful things that correspond to beauty, proportion, and truth. Slow decisions with penetrating insight that are prescient are the greatest. Spontaneous decisions made quickly spring from the same source as a whirlwind created in the ocean. Everything else appears as harshness or misjudgment, as triviality and frivolity of the small birds that also have their place in the world. The great falcon hovers above, with great long thoughts it gathers the small birds and embraces them. The great brooding over all that is below.

Perseverant in what is right in mind — what a quality! Perseverant in what is right over time — what a greatness!

So, he must pioneer for himself when there is no one to rely on, he is the sole cartographer of his steps — may he observe and learn in peace.

In solitude one develops maturity more quickly, and through trial and error one learns from others and from oneself the ways of life, one takes harder and deeper steps with time, becomes more certain.

Without suspicion and accusation, one does away with deceit in one's mind, when betrayed, one remains steadfast and is not troubled, but carries on.

It is the sense of community that strengthens the bond. The further people are separated from each other, the less healthy affection there is in the whole, leading not to union but

to strife and war, where each is for himself and none for the others.

To perceive the transitoriness without being attached to it means to follow a path of the immortals, which gives the view from the beyond. One is attached to the perishable body and looks at the immortal spirit, nothing is lost, the Great Being merely puts on masks that are returned as form to the creation pool of forms, but the Great Being loses nothing of itself, it merely borrows its essence that returns to it. Considering the end, impermanence, and death, how can we live a meaningless life?

Every arrangement has a pattern. Recognizing social and political patterns and adapting them to pull them toward wise, wholesome solutions is the business of the statesman and the master.

Even if one is of low, insignificant status, one can achieve something through his and her nature and make it shine inwardly, the more deeply developed it is, the greater the outward shine.

Indeed, the one-eyed sometimes see more with the inner eye than those with a pair of healthy eyes who are nevertheless blinded.

When you sell yourself for something, you lose yourself and become a slave to a situation or a thing you have sold yourself to.

When only appearances and surrogates are maintained, an external decorum that has no essence, the ritual loses its purpose, men and women live as mere shells, for the illusions they have engaged in grow into them as well. The climax is followed by the waning and the zenith.

The knowledge of destiny and time brings sadness to the heart of the seeing when others rejoice, but it is not a heavy, bitter sadness, it is a fatherly sadness of foresight, like that of parents who see their children leave the nest.

Like the dance of the stars in unison, a man of leadership has a clear and joyful purpose; those whose hearts are stricken with bitterness cannot contribute to it.

Perfectly still, he perishes in the world of heaven, and the world of heaven perishes in him.

The theme of separation can be understood through the Hymn of the Pearl of Thomas Judas and the Epic of Gilgamesh. While the son and daughter visit foreign lands and forget their origins, after the separation from the land they participate again in the power of heaven in the worlds of their forefathers and foremothers, these are vertical or transcendent separations, the horizontal is that of wonder in unknown, hostile or foreign lands, whether geographical or spiritual or psychological.

In Mongolia, there is a tradition of placing a stone on a nearby cairn. This stone represents sorrow, toil, worry, and fa-

tigue, which one throws into the stone and leaves behind for the journey to continue You may be at home, but you are perceived as a stranger, even if you are a prisoner of circumstances or necessity, you remain the same.

If judgments and punishments are not swift and wise, they act only on the degeneration of justice, of the penitent, and ultimately of the society that relies on this regulation.

What is foreign and yet seems familiar triggers inner fear, and so little people defeat them by mockery and soon one can be encircled and beaten, defeated, or killed by them, witch hunts worked in a similar way.

You should not interfere in the affairs of strangers in a foreign territory, because you are a stranger.

Prolonged indecision on the part of the investigators prolongs the process and helps the enemy reorganize.

Joy represents an inner unison of harmony in proportional, strong bond that is overcome and not touched by worries and fears. It is an inner state of happiness dissolved by determined gentleness. It is the preservation of principles, as well as yielding to others in wise and serene composure, without servility, but in good, balanced and humble moods. Steadfastness and regulation of the affairs of one's nature and character in an environment of change and events.

In the proper course of things, hearts are won in friendly accord; intimidation, even when used sparingly, leaves resentment in the hearts of others and may provoke revenge and ill-will, or it sings of those who are broken by intimidation. These are further divided into strong natures, which cannot be intimidated and can only be approached by agreement, and persistent natures, which, even when temporarily intimidated by force, strive to return to the strong, genuine, and free conditions. Weak natures who suffer intimidation, who protest at first but then join the intimidators, who seek revenge, and who work against the intimidator by silent deception. So never break the strong, dignified nature of lions, they will strike when they are healed and sweep everything out from under them. Never break the dignity of a snake, it will wait and gather its venom as it grows deadly strong. Never break the dignity of a wolf, it will attack as soon as the pack gathers, and it will have the strength of a bear when cornered.

Mutual inspiration is strongest when two sources continuously exchange cordial respect and spur each other on in cultured conversation. Most self-taught learning is one-sided, the waters of knowledge become murky, and one becomes a follower of one view. Soon one becomes alienated from the rest and unable to adopt another's view. Only the best masters, after proper training, can drive a wedge and develop in silence and solitude — they consult Heaven through their astute judgement and intelligence, nonetheless. However, it is advisable to exchange ideas and put ourselves in each other's shoes, penetrate the hidden thoughts of others, grab the loose threads, and pull

them for the better, if we have enough wisdom and skill in dealing with people.

To want what we have by circumstance and no more, to be will-less, not moved by likes and dislikes, is a deep joy. The song of a destitute man is not for him alone, for if we put ourselves in his place with our minds — what more can we ask? Poverty is not praised, but it must be dealt with. A master — according to Chuang Tzu — after obtaining a rank in the imperial court, said: „The woman poverty has left me" — with a sadness as if he were losing his most faithful friend, who assured him inner joy even in times of turmoil.

Seek no connection to indulge in low pleasures, which pass away as quickly as they are regrettable, they pass away like the wind, the high pleasures of an aesthetic mind enrich their nature, and they profit by them. Learn to enjoy roundness and sublimity, but do not indulge in them for their own sake. The Buddhists have coined the expression that one is bound by the golden chain of virtue and the other by the iron chain of vice.

Once a certain level of inner refinement and self-sacrifice is reached, base and low things no longer hold us captive — they become unattractive rather than despised. One recognizes such instincts in others, but one lets them go without despising them, but understandingly, without distinguishing oneself by one's quality, otherwise one becomes a snob with external refinement, but without real essence and connection with the rest.

Empty inside — the world offers so many distractions and diversions. Complete and satisfied — everything is found within. Distractions are not sought apart from focused commitments. When distractions are associated with attachments, the loss of the outer leads to inner disaster and woe. Detachment is the way of the sage, a spacious and comprehensive mind his pursuing star. Thoughts like hawks come to the falconer as his heavenly companions.

Transparency and sincerity are preferable, but with all openness, one should maintain a cautious, covert attitude when recognizing disintegrating, degenerating elements. Recognized and detected dangers do not have so much influence when they assert their power over us, it is possible to counteract them, and if this is not possible — their influence becomes less.

He who loses his bearings in life and indulges in an immoderate, destructive life makes himself the plaything of fortune and misfortune. Plunged here into misfortune, there into happiness, like a flag in the wind, a puppet of fate, unable to control himself.

When frustration or fatigue arises under such a blockage, or when we struggle against the blockage we lose our footing and contribute to the distorted state of things, it is sometimes better to calm oneself in meekness and let the blockages be removed from within oneself, or to take calm countermeasures — not to leave the situation as it is, but to work persistently and with ease to clear the way. The muddy river is cleared

by a stream of fresh water from the source, and so everything is seen in clarity.

Festivals and ceremonies, holidays, processions, and celebrations remind and strengthen the bond and affection between men, women, the world and heaven.

In rites and mysteries — they must be seized by individual reverence, sincere sacrifices and religious trials coupled with the realization of vastness, insignificance, horror, beauty cannot be imposed on anyone — it is a matter of personal re-experiencing of such circumstances within, therefore it is rather difficult to awaken people to such a feeling — in sincerity it is an individual mask, tradition is a bond — but it is a repetition, it is to be discovered within.

Everything is explained with great clarity, in all the outposts of discord, otherwise the misunderstandings accumulate and lead to conflicts, disagreements, distrust, and the best friends are separated without knowing what exactly has happened, each with a blackened heart, each with the conviction of being in the right, each with the conviction of having been betrayed — if things cannot be perfectly reconciled immediately, then one must circumvent the stubbornness of the other by openly stating one's intentions and heart, sacrificing oneself for the other.

Let us not misjudge the fates, let us remember the dead who have lived and perished by countless fates. If we judge the living pettily, our perspective and our observation shrink, be-

cause we know nothing of the people, the cult of ancestors has secured the bond between the living and the dead.

Indeed, self-sacrifice under heavy burdens that would otherwise drive one to selfishness is one of the titanic qualities that a human spirit can achieve.

He sacrifices his group identity and sense of belonging to a group by overcoming himself. This should not develop into a later contempt for the group, but rather one stands with it beyond all sectarian interests of a particular group and has the good of the whole in mind.

Silence, the idea that transcends, erases, resolves, elevates, redresses, sews, and promotes conflict, that reaches like a hawk to the sky, inspires the below. To the extent that the thinking of the gods is a merging of the idea with the object of their thinking, the impressions of the sacrificer, the oracle, the magician, the priest, the priestess on the gods are made by clear, great ideas, when a man is godlike for a while, his idea directed to heaven merges with the object of the thinking of the gods, blends and seals and impresses each other.

Not to overstep the bounds of inner truth and to conduct oneself in a right manner.

What is strongly bound in limitation grows elsewhere. When this growth is wise and directed, it leads to the highest effects in character, much like mental yoga or meditation, disci-

plining the mind serves to harden it and make it more alert, perceptive, and intelligent.

Limitations that turn into austerity are a rigid bond that contracts and expands to shape nature, to give it a direction that corresponds to the dominion over oneself that polishes men and women.

Virtues are resolved by reason, they are therefore reasonable in the light of the whole, what is a vice is unreasonable in the light of the whole and resolves into obscured delusion or ignorance, when reason is associated with the intellect, we are in search of the reflection of the divine. When he establishes the proportions and contents, stakes out the inner and outer boundaries of the mundane, the human and the divine, and thus measures them in fine harmony, he contemplates the structure and mesh of interrelationships and causality, and sees the essence of inside and outside.

Lack of restraint in excess destroys him, excessive passions and attachments consume him until he destroys himself, and then when he finds himself at the bottom he rises above them never to suffer them again, likewise man is not infinite, he has a form and a nature, half animal, body and mind have their limit when exposed to chaos beyond order. Thus, someone who unwisely submits to excess is corrected or perishes, someone who dwells in chaos becomes insane when he really encounters these forces, and as soon as he is sober, he sets limits to his activity and creates a new order.

If someone is dutiful, let him evaluate — what can he devote himself to, what skills and talents he possesses — and thus the duties themselves can be forged, giving meaning and significance to life, otherwise one gets lost in discouraged stagnation, it is important to act effectively in one's field, pioneers are characterized by such courage, people with strength are self-determined and focused on greater goals and duties, they do not need to be asked or forced to perform their duties.

When a young plant is exposed to scorching sunlight, as in droughts, it dies, the scorching sunlight are the insurmountable difficulties, it must gather strength and emerge at the right time, otherwise it spoils, becomes too accustomed to be counting, loses its initial penetrating power and disappears unnoticed.

If one misses an opportunity and does not act decisively, for whatever reason, internal or external, conscious or unconscious, one should not complain. You can lose an important strategic move, but you should be content with what you can still achieve and move forward that way, otherwise you become a lost moment and freeze in a stagnant mindset of „what if?" Life has its own laws, and you have to take them into full account, like the lake that sets a limit to the water.

The wheel of karma has turned, may all guilt be banished to self-knowledge. To place blame in the world means we have a wrong relationship with events and need to change our perspective, likewise — to place blame on others means to out-

source control of our self to something beyond our control, and prevents us from perfecting and rounding out, with every mishap that happens to us we should think, „If we did not exist in a network of causality, such a chain of events would happen. This does not mean that we should detest our existence but accept it as a whole and have enough willpower to bravely stand our ground in relation to world events, improve the negative misfortunes, and keep our eyes on the creative sky.

Be expectant of yourself, do not expect too much from others, in this way disappointment will not occur, do not rely too much on others, build up your own resilience and direction, if your friends who you have relied on let you down, you will only have your own wits and muscles to rely on, as in a proverb „when we rely too much on others in our own inner struggles, when we rely too much on others in our own inner struggles, our wits and muscles dwindle." Embrace friendship in good behavior and cheerfulness, but do not burden others when it comes to your independence, because everything you have you carry within you. It is better to be remembered in the solitude of heaven than to be amid people who move back and forth with joys and sorrows and join the family of the grave, better to gain heavenly memory than to build on earth a monolith of glory or memory. The dead want to be remembered, they live on memory, millions of lights and candles burn in the underworld when we remember all the small and great deceased, that is the memory of humanity.

That which is free by nature will not endure the yoke of restriction which denies it and violently breaks its nature.

Unmerciful methods of limitation should be used against us when we violate our principles, whether by external or internal inducements, but lack of clemency turned outward becomes bloody hatred and cruelty without bounds. The Drakon laws of ancient Greece provided for legal genocide, but it was never applied, it was a dead law and a terrible warning

Inner truth is a state of correct, natural, transparent, honest and solid resonance with the heaven within, which is also a form of the philosopher's stone, it is neither a conviction nor a certainty, but can become one, it is neither an opinion nor a thought, although it can appear as such, it is neither a belief nor a worldview, although it can manifest as such, none of these factors define it, they can radiate it truthfully or falsely and not be representative of this inner genius of truth, it is the inner gold that strengthens all other endeavors and develops like a thread, whether the mind is deformed and the heart suffers — the inner truth calls out from within and is summoned or retrieved from the creative heavens

Strong personalities can allow others to enter them with their own views and nature, they are not harmed or shaken by this, they can allow the psyche of others to enter without this having a degenerating influence on their own nature, and then when they are exposed, they are understood, the thread of their psyche is taken over and led to a greater cause.

One's own nature cannot be falsely imitated, recycled or reproduced, it springs from a deeper instinct of genius.

Dominant silence is always better than faulty speech, even if one had a commanding voice that influences many worlds, is it not better to be silent, even if under influence, than to speak unwisely, then how much worse is it to lose all reason and speak filth and fall into madness and obsessions that corrupt and destroy our nature?

The eye reflecting the stars, the planets and the moon, the mighty sun, in an act of hypostasis or elevation to the creative heavens, the divine elements, and the hypostasis of oneself and inner truth to them, we find ourselves guided and at home in the divine currents of being and life.

Indifference at the top gives birth to decay, if there is no regenerative force, it corrodes and begins to rot, all the weak parts of the system are exposed and turn into wounds.

To think about misfortune to prepare for everything is not to dwell on it, it is a realistic rearmament.

A masterful handling of opposing elements implies a transcending mastery of those elements and a focus fixed in transcendent unity. If the focus on one of the elements diminishes, the experiment strikes back at the experimenter; if two violent chemicals are used without proportion, they explode.

He is free from all personal cares, he knows when to act and when to be quiet, he knows no cowardice, he knows not what to be brave — he is one with all he does — a superior character never shirks his duty, an inferior one considers what to do, a fool acts when prompted and asked, a wise man always acts independently, a degenerate acts in the wrong way, a man of superior qualities always acts in the right.

True ceremonies, honest in their simplicity in a theurgic ritual, are effective. One does not need elaborate ceremonies and outward displays of religious power to work with the divine.

Notes written down in an abandoned brothel.
The Book of Changes and other authoritative works from various cultures and long-gone civilizations have helped me get through times of madness and confusion of senses and mind. I would like to share my experience with you and leave comments and interpretations based on this hypophetic task.

ISBN 978-83-8324-368-9

Rideró

Publish like a pro!

Saturnin

Fairy Tales for the Insane

Ridero

2023

© Saturnin, 2023
ISBN 978-83-8324-875-2
Created with Ridero smart publishing system

Contents

Magician's heavenly chaos 7
Notes from Vain Time 10
Fairy tales for the insane 77
Faces in the stars 79
Black man from Saturn 80
Rotas tenet opera 82
Descent into the abyss 85
Diary of a fallen priest of Isis 87
Thanatos 90
Imponderables of a dead year 92
I have seen things that you would not want to see. 95
Blade Runner's Pris and Batty as Ops and young Saturn: The Archetype 101
Moths of Fames: Graves of Fortunes 108
On Evil and the Curse of Volition 111
Day of the Dead: Nurturing Thanatos 114
On the purpose of learning 116
The Devil in Me 118
On active meditation. Voided mindfulness 120
Modern Age: From an Emperor to a Monk 125
Divinities and Plato's Cave 128
Discourse on forgotten mysteries thread. 131
To Dare, to Will, to Stay Silent 136
The memory twitch 138
Ides' march 140

About overcoming 143
The last woman in space 145
A modern Du Fu darkly 151
The evil that men do 154
Mephistopheles prerogative: clueless Boddhisatva 157
On the darkness of ignorance 161
About the spirit and the mistress 163
Idea, narrative, reason, action! 166
Retrieved 171
Homeless woman on the bus 174
Methusaleh 177
Immemoria 179
Beware thou dark schemes 182
Angry Youth and Virtue 185
A Warm Place to Be: A simplified report 190
A madman danced at the train station 194
A reparation in a torrent of rage 196
Godot is Home 199
Mnemosyne is Aletheia 202
Potiomkin at GSI: A Short note 204
Cold gaze 207
A Wise Woman and Her Angel 209
How to Become a God? 210
(H)oratio, speak 214
The metaphysics of Anarch 216
Unhappy house 219
Game of Saturn 221
Question of perspective 225
Exposition 227

Eschatonic Attrition 230

Magician's heavenly chaos

A toast to memories! Envious thieves who have stolen my wisdom, who have forgotten my past, as I was possessed by inferior souls. my daimon withdrew. I, a giant, remember my past greatness! I collect the shards of my statue, a spirit resigned. A toast to the gods, they remember my name! While I bring my stories to an ordinary grave. All the gifts I possessed were stolen and wasted on mean, rude, jealous idiots who did not know how to use them wisely, because in their " gardens these fruits did not grow. They took them ripe and threw them to the swine, while I stand there half stunned, numb, half defeated, looking bitterly at the portends of a failing, falling world.

Notes from Vain Time

„Those who don't know silence can never contemplate the gods"

„Think — if other vanities will give thee leave — on all those generations that went before thee and anticipate all those that shall come after thee. Where are those beauties the times past have produced and what will become of those that shall appear in future ages? They will all to the same dust; they have one common house; and there is no family so numerous as that of the grave. Do but look on the daily sports of Nature, her clouds and mists, the scene and pageantry of the air. Even these momentary things retreat to the closet of the earth."

— COELUM TERRAE, Or The Magician's Heavenly Chaos, by Thomas Vaughan, A.E. Waite's Edition

„The most merciful thing in the world... is the inability of the human mind to correlate all its contents."

— H.P. Lovecraft

I wish it were otherwise, but my life cannot be unlived, nor my death unravelled. Behold, he who passes by thinks not of what might be, his masks are the most terrible of all! Look at what is and throw aside all mirrors, your perfectly lived life is all you ever really were — the grave of a soldier.

„Your loyalty is as immutable as stone and metal, but if the melody is tuned too high, no one can sing along" — Kang Yu-Wei; Sometimes it corrupts to tune the song lower, in times of decline it is no big deal, even for a scoundrel to excel, in golden times it is something valuable to excel.

Atavism is recapitulated in every memory, but it is fragmented into a cocoon of projections of the present mind. If the projection agrees with the recapitulation, it is confirmed and joins the resurrection, if it denies it, it wraps itself in personal projections.

Unheard of new theories that are valid but contradict the current paradigm can be presented in small steps in a mature and pleasant way. It is the skill of the communicator that makes the difference. Likewise, these things that have been written and repeated many times can be given added freshness by a skillful and mature author.

Whenever you are trapped in a binary conceptual polarization, look for another one that remixes all the meanings you have been bound to and illuminates a different aspect of the world, thus trying to transcend it through paradox.

In the past, mysteries were not hidden, people could read them, understand them from their socio-historical perspective, but as knowledge and wisdom degenerated over time, they were transformed into symbolic art that only a few could read. This art and concealment then turned into superficiality and the recycling of knowledge, which became more and more diluted and inaccurate, and was twisted or adapted — to some extent — based on different beliefs. What remained of it became a workhorse and slave to predetermined beliefs. On the basis of false knowledge and ignorance, the whole world was founded and began to corrupt the remnants of traditions scattered throughout the world. It is a difficult task to find the remnants of knowledge and wisdom and rebury the pages. Fortunately, thanks to experience, I can understand more and recognize what might be true in some things and false in others, because I am still fallible, and what I have are only interpretations and codifications of direct experiences, which are not completely erroneous, but still largely inadequate. There is only one rule of inquiry: Whenever you read ancient writings, religious narratives, mythology, look behind the hidden layer — do not treat anything fundamentally, do not read the words, read the soul of the people who wrote them, understand them, and then find what lies beneath, it is a laborious task, but if we stop at what is written, we become servants of a book, not servants of the Mysteries, The writing is only a sign, a hint, the essence or type lies underneath — some writings may point to utter errors and mistakes which we take for truth, to the shadows of a man's mind, others, skilfully worked out and deeply thought about, may remind us of certain fundamental experiences, of certain essential realities.

It seems that the only recipe is persistence, transparency, authenticity and commitment. If you are willing to lose and sacrifice all the things of life, if you are willing to lose and sacrifice all the things you never had, if you are willing to sacrifice and lose realms in your mind, if there is a huge abyss in your soul, if at the same time you are slandered, attacked and humiliated by those who have no merit, that you are destroyed in the name of petty things of the earth. Then, then you will be received according to measure. And what right have those who have satisfied their desires to question that, what right have they to ask „why" — they have received their lot. Beware of envious people, for they will undermine even this humble life you lead. They are entangled in the image of their deception, and in such cases their anger is endless.

Conspiracy theories are tunnels of reality that cover up the true corruption that is gradually taking over the world, and they are more frightening than any conspiracy theories. For they are not controlled by a group of people, corporate interests, shadow governments, aliens — whatever — but are the result of tainted ideas that have infected and dominated people's minds and are running rampant with a derailed system that refuses to change. This is not to say that conspiracies do not exist — they do, but far too often the belief in a consolidated conspiracy replaces the sober, reasonable and detached view of the world that seems even more frightening than conspiracy theories — these at least give the possibility of „being in control of the information" and resisting or accepting it, regardless of whether what is recognised is a true connection or a decep-

tion. One can be delusional about ideology, politics, society, occultism, religion, New Age, science, ecology, one can become delusional about almost anything if one develops a sense of desperation coupled with helplessness, but if one does so, one immediately discredits oneself, even if one's concern is correct. All the conspiracy theories and agendas of one strategic or tactical influence group or another would fall apart with fine, dedicated, noble people who truly want to inspire and lead — indeed. This should be done methodically, decisively and, above all, wisely.

All exhaustion teaches the idea. The practitioners, the hardheaded, the rational — they have never gotten beyond their breaking points, agonies and pains. What remains for the exhausted is a desperate idea. Therefore, the exhausted can never be broken by anything earthly; the idea is eternal. We do not speak the language of the common people, they are a bit like naive children who still find blooming things in the wasteland, we think like children, unthreatened and yet completely grown up, we play like children — with theatres and masks. Whether it is an idea of unspoiled freedom or love or harmony or destruction does not matter. The remains of feelings are gathered in this way and offered at the altars of an idea, the purer the better, the more honest, transparent, authentic, the greater it is — and it ennobles what was dead, it revives Thanathos, that melancholy can be nurtured in splinters of happiness. When someone dies and a faithful animal tries to bring him back to life, wailing, longing, that is the process, just as we reconstruct ourselves, putting together our memories, our intellect,

our feelings, our madness, our humour, our sobriety, our determination, and so on, forming it into a body that walks and talks and laughs and thinks, then it falls apart, for it was never alive again, and our spirit must revive it so that it goes on until it breaks. Beyond the idea, there is either the void or the abyss, a cold-hearted, stony survival that reminds us of all that has been sacrificed, that constantly harasses us with all the things we have burned — not to return them, they are without meaning, but to mock our past, to drive a wedge into the abysses of the soul that is never complete until it becomes a pure idea again, like the Hindi Purusha.

If you open yourself to greater worlds and at the same time try to bind yourself to this world with responsibility, sooner or later you will have to choose between the two. For with higher transcendence and prowess comes the pull of this world, which willingly and ungratefully punishes commitments to it until you give up the greater realms for its sake. This world jealously seeks attention from all who have escaped it: Either he concentrates on detaching himself from this world, or he becomes its slave, knowing that the world will constantly punish, degrade, humiliate, and demote all endeavours dealing with transcendent realities. There are people who can be devoted to both the world and transcendent realities, but this is a double-edged sword in which one can lose for both worlds.

Even if all our preparations, all our work are in vain and all our models are completely wrong — at least we dared, we tried, we found the beauty in the great abysses of the unknown — and

in the end we came out with a new sense of humanity, reached a new height and a new depth, doubt and uncertainty are necessary for a curious heart to seek the truth.

By dissolving your mind in the universe, by exhausting and burning your individuality, you take your experience and make it invalid. Either you become God by completely annihilating yourself, or you become the universal deity dissolved in the totality of being, or you become a small vibrating thread in the great mind that soon disappears in its essence. The Brahma is everything, the Purusha is beyond, the Sunya is beyond the beyond. So there are only three real instances of the universe: the inclusive, the exclusive and the nothingness. The first two instances are changeable and are under the law of change, the last one is beyond all laws. Thus, by the rule of dissolution and melting, one connects with the spirit of the Godhead, inclusive; by the law of detachment, one connects with the Purusha, exclusive; and by the rule of non-dual radiant emptiness, one transcends both cycles and becomes nothingness.

Now the infinite silence, the total silence is an ultimate movement, it is as if the silence vibrates and manifests its totality — it is actually full of sound. In the same way, total unity arises from total nothingness;

"You can destroy everything by exposing yourself to a mass if it attracts their attention and is superior to them" — if you happen to rise above what this mass loves, if you strive for more and build your temple in supreme sanctity to serve your gods,

they will first think about the "how", then about the "why" and finally about the "wherefore" and feel unjustly treated — and on this basis they start their imitation and then are frustrated that they cannot reach for the same things because their basis does not allow for authenticity, they will try to attribute all this to their narrow-minded, uneducated beliefs, but in the end they will begin to discredit you, call you a liar, make you an idiot, they will demean everything sacred, degenerate your aspirations, turn you into a perverted monster, and then they can finally rest — because suddenly what looked like a demi-god can be transformed into what they basically are, they can reflect themselves in their form that absorbs all their cartoonish flaws, they no longer have to endure their reflection in a perfect mirror where they see their disfigurements. Legends rarely live up to themselves over time, the dynamics of life work here. Then, having removed a thorn in their eye, they devour the next sacred thing that obstructs their view of seeing their filth as something noble, their thirst and twisted desires as something natural, their lowly surrogates as true riches.

In the confused world of increasingly alienated minds, the fantasy of a solution evolves into a puer aeternus complex — everyone wants to be saved, but never matures into an act of self-liberation, call it individual redemption if you will, and ends up ceding more and more power to those who do not deserve it, apathetically submitting to the rule of metaphor, you basically turn it into the „end" (apocalypse) or the „beginning" (new world), that suits them best, while reducing themselves to non-struggling, non-dissident, non-active followers of what-

ever fragmented ideology or belief system suits them best, and filtering the whole world through them, at worst enslaving themselves, at best pretending to be in control of the world, but basically never taking responsibility, either for the world or for their species or for themselves.

All understanding falls into a mind prepared to receive it — in a sense the experiences that prepare the mind require knowledge, for someone unprepared it is merely a fairy tale to be discarded, for someone it becomes real and effective — if you do not have the experience of how to deal with it, it drives you into madness and delusion. So the competence is given after balanced work, after skill, experience and stability — if one of them is missing, it is hidden until you are prepared.

The burden of necessity, hovering in the total void, weighing down the world, without apology, without forgiveness, profoundly watching, silently guarding, while the fates take their course, while individual roses bloom and fade away like the tears of the abyss, until the end, until the dissolution.

What if this world is ruled by terrible forces of alienation? That the main cause was unreflective in the coldness and vastness of itself, and that what the human mind understands is total loneliness. And that was insufficient, so the mind conjured up a whole series of forces, but it became even more lonely when it realised its superiority, and there was no equal, and so it dwells above and has no relation to what is below, while the series of forces governed itself. This is not a positive philosophy,

but the good in the world was created by compassion, the evil by the ongoing forces of creation, and so compassion healed creation. And when we reflect this compassion, we see the world as magnificent and beautiful, but it is passing away, always, it is transient; and when we realise that all is lost, we see that it always ends the same, because it reflects the law of this separation. But perhaps it is about preserving moments of this beauty, so that it lasts while it is transient? What is artistic creation but the escape from the terrible loneliness and the creation of more shadows? Perhaps this is why we detest our art, why we destroy it, because we know that it brings nothing good. But we continue to run away from the ruins of God and build divine things on them to emulate the glory that was long ago.

Have you ever been detached from your reality, your known environment? Have you ever been truly alone with loneliness? The pursuits that distract you, the ports of reality that keep you running through life without a second thought. Pause now. Look around you, separate yourself from this world. These people may indeed have a deep emptiness in their eyes, who have felt this alienated horror staring deep into them, how infinite space has pressed directly upon their insignificant being and out of them, making them empty, susceptible to doom, breathing a nightmare of absolute damnation — they recognise the horror in their own eyes as death dances in their minds, they know what it is to stand in the great voids of the universe, alone! But how beautifully this eternal night of perception absorbs the light, like a storm that becomes luminous again, from

the gods of reproach that lie beyond ontology — into the embrace of the mighty winged aeons that are the substance and the eyes of the stars, they make the torches flare with life, companions that fill the world with dazzling light, and then the horror is lifted, the alienation removed! Then we return to the world, walk through it again, with a different perception, forgetful or not — comforted, perhaps inspired.

Slavery! Slavery! I cry, proud, rebellious, as they cut my mind and life, as I struggle. Then retreat into a tear, silence — slavery, slavery! — I whimper silently, punished, exposed, heartbroken, then retreat into oblivion, oblivion, slavery — this silent thought is stuck in the subconscious of an old man in a wheelchair, with a weak, disobedient body and mind. Those who were never really free, whose freedom was not thwarted, distributed, censored, know nothing of freedom. This is indeed the end of the story.

Watch the smoke dance on the cold wind to pass away, the last beloved memory, a figment, will be my final dissolution, I know no other heaven — it is restless, moving, I know nothing but a single sacred moment that is not hell.

Ultimately, it is a matter of perception, character, one's „genius" or „Juno" and development, not religion — projecting one's religion onto realities and realms one does not understand is a form of censorship. Some religions have created good hermetic paths — but they are followed by only a few, not by the power of religion, but by the way the soul and mind become

a vessel for higher things. The rest is a tool of subjugation and control, when faith becomes merely a prison that does not promote development.

Is not blind adherence to one's chain of reasoning just as flawed as bigotry of thought? Remain open-minded and politically interested, and thus broader and deeper

All realms have a potential totality of existence, but the world is in between, under the influence of one force or another.

By correspondence we extract a general law, and so the general law is illustrated by the content of the observed analogy. It should illuminate only this internally consistent system, otherwise it becomes a tool to distort reality, but independent laws corresponding together form a synthetic whole. This is the way philosophical work should be done, to seek the truth and determine what truth lies in the identified models of the world. The magic, mysticism, hermeticism begins.

The fool reaches heaven faster than the master falls into hell. The first one has no burden of the staff — how easily he moves, the second one walks on a wire rope stretched over the abyss, he falls head over heels with a single wrong movement. The difference is that the first is innocent and walks like a child, the second is guilty and sins with the aspirations of arrogance. The fool's dream is to be like a master, the master's dream is to be like a fool. They teach each other and just as the

strict and disciplined senex educates the child before leaving, the puer aeternus looks at the world with playful love.

If the universe is causal, there is no beginning, because the first cause would negate the chain of causality. Now imagine that the moment you think about infinite past universes and everything in them, you commit an act of freezing that causal chain and pull yourself out of the equation for existential reasons. Is not that the grandest assertion of an instance in a chain of eternity that theoretically does not exist but has its ontological validity. For a second you float above the infinity, because you have grasped your own beginning and your own end, you became something which is foreign to the universe and you have escaped from it with it! Your own instance marks the beginning of time and the end of time as you move through life!

Do not fundamentally dissect the world into its composite laws and phenomena, that is an operational knowledge of how to move through relative fields, and is a knowledge of those relative orders. All in all, a unifying principle that combines all epi-phenomena into one is important, so do not concern yourself with mapping the specifics, but find the golden mean that opens the doors to an understanding that encompasses all being without the need to analyse its content separately — avoid Uebersophism; and strive for simplicity, but this simplicity can only be profound if the laws of each subject are caught in complexity; however, complexity should not be buried in indecisive confusion, but studied as a means of establishing these deeper laws. Another art is to move between spheres (vertically) and

understand that different laws of being are applied to different realities, and the ability to move between worlds (horizontally) to understand the workings of a particular plane. Thus, knowledge of the spheres moves through the realms of the interstellar voids and the celestial essential worlds that are superior to the universe, and knowledge of the worlds (e.g., this one) is knowledge of their workings; the vertical and horizontal spheres must be known to illuminate the whole of knowledge. Splintered knowledge must also be taken into the bloodstream and lived by the method of analogy. If it is right, it corresponds to the deep reality and promotes the work; if it is wrong, it must be refined.

Whenever your expectations rise above reality, imagine that you are lying in the meadow, and as the days, nights, months and years pass, as your body grows old and your hair turns grey, release your mind from the shell with the slightest breath. It is easier to build from here and gain only through work, strength and merit, without expectations from the world or circumstances. No matter what things of the spirit (omnia mea mecum porto) acquired in this way may be destroyed or spoiled, that which has been allotted to us by destiny remains with us forever; that which has been usurped or acquired by force is like chains binding us to the subject of such acts. „Never rely on others to fight your own wars or your own muscles will dwindle," so rely on chosen friends for companionship and friendship (philia), but do not trust them too much either. In the end everything must be renounced, the art of death must first be learned in life so that you can attain the third birth in freedom.

In pain, renunciation is happiness, holding on to ourselves and everything that surrounds us is suffering, because it is transient. And if they destroy the means to live by merit, by work, by one's own strength, or kill the will to fight and do anything useful with one's life — base methods should never be used, crawl through life without regret, because regret will fill you with pain, learn to detach and do not compromise if it means risking the loss of integrity or principles.

Beauty does not thrive when it is controlled, censored, ridiculed, vulgarised, it dies. Then what is left of her is cut out and stolen, she is raped and carried off as an exhibit to all corners of the world, hidden in her chains, in the corner of her cage like a wild animal. The Sophia falls.

He who does not know silence cannot contemplate the gods.

The way of leaving teaches an otherworldly patience. We leave this world without regret, we ask for nothing more. Everything falls into place according to a natural law, do not expect anything, do not predict anything and do not demand anything from destiny. You know its course, you should know yours.

A rebel in this system is an obedient son of higher orders. Slandered, humiliated and destroyed, he does not forget the heavenly loyalties that are greater than this petty world of misery and deception. Dissidents are targeted by the power they

threaten and stifled by the masses they seek to liberate — it has always been that way and always will be.

If it is fated to face a greater power with scarce resources, that power will be equipped with everything it needs to defeat us by conjuring up things to break us, to subjugate us, to enslave us. However, if this power is blinded by fate and is unable to take all its measures against us as if we were unprepared, we can defeat it with modest weapons.

At a certain point in life, when one is damaged by struggles and deprived of one's work and earnings, when life itself becomes an instrument of torture, it is time to sacrifice everything that bound us to this life, and we no longer need other people's things, we no longer dream of their pursuits, the ghosts of past loves and ideas and dreams no longer torment us. We dream only of freedom and have separated ourselves from this life, hoping never to return to the disowned things that would mock us in these deserts of life. We long for freedom above these earthly shells, and we live everything that belonged to earthly life and is important to the earth, as our body buried, our spirit eternally free.

Perhaps it is indeed a way of solitude, and to be at peace with that, not living the life of ordinary people, is a sacrifice made for entirely different things, in service to them and to the higher realms. When the need for equality on an emotional, ideal or sexual level is overcome, then everything is at peace and we can be content with the normal happiness of others"

lives in a protective, fatherly and motherly way. After all, when emotions take over the mind and make a mockery of past aspirations, when life buries itself in matters that no longer concern it, we can be plunged into disappointment and suffering because of misplaced idealistic motives.

And even when violence stirs against the body — the wisdom one gains from such violence is forever one's own, for it gets rid of pride, attachment, and delusion, so long as one does not respond with an injured answer and is not drawn into wars that are not one's own — one remains both beholden to fate and loyal to those forces that previously stood by one and showered one with gifts. For often one is provoked to failure and hatred, and then destroyed in a pitiful cycle by those who fell before, and this machinery knows neither forgiveness nor mercy, it is blind like the bitter hatred it engenders.

Not being in love with this world — leaving it without regret and meeting death with ease.

Not to be attached to the illusions of this world — so that nothing can hold us back.

Not to make ourselves equal to the enemies — so as not to become like them, bound in their condition.

Not to forget the most important guiding principle, not to bury ourselves in this world through attachments — the world will keep teaching us pain until we give it up.

Not to lose the longing, not to fill it with temporary satiety that ultimately leads to thirst.

Never losing sight of suffering — temporary pleasure can attract attention and lead to restlessness torn between the world and the essence.

Not to negate the world completely, to find a proper balance and contribute to those who need it.

Beware of misjudgments, especially if you lack data. Things that seem threatening or contestable may have another motive. Try to assume as little as possible and focus on your reaction to the environment to improve it for your well-being.

The art between balancing the laws of life and the desire to transcend it, to escape it into freedom and service, and being embedded in that which is transient, can so easily be destroyed. Dead to the world, there is nothing here but ruins — do not cling to them, these things reflect your soul. Perhaps the only purpose in this life is to sacrifice everything that is attached, to rise and be assigned to another order, to fight again, this is an impulse of life, but it is detachment that teaches liberation. And the lesson that everything can be spoiled, all beauty defiled, all ideas destroyed, all dreams turned to dust, all love wasted, the misery of life is only there to teach — put yourself on the side of this life and you will suffer, put yourself on the side of this world and you will feel the misery, all these things, to learn to give it up, to detach — some destinies written do not allow anything else. And if you stop for a while and doubt it, the mockery will be endless, the pain will appear only to feel your pain and drink — because you have turned away from the path. I admire the giants who know this, who suffer this and

who find enough strength to bring something into the world, to become victors, out of pure compassion, to sacrifice something, against all the things that destroy them, that punish them, that block their way, the bitter locusts and the cynical, petty hatreds and the jealousies that are able to twist minds and ruin lives, as if they were immune to all that, fearless in the face of all those obstacles, they are able to open some eyes, they never break down, never stumble for a while — they are heroes. That which isolates me is retreat, and perhaps with a last tear seal death and presence in this world. With a useless existence, maybe to find yourself, maybe just for that reason. Strive for what does not break, for what is eternal, for the silence of devotion, for the small ways, the simple ways, otherwise they poison everything with their poison of irrelevance.

The essential cannot be grasped: Hold the unspoken, so many beautiful things are ridiculed by a view that uses the mind instead of the intellect, the soul to understand, hold the subtleties, the unspoken within, recognise them. Always keep them away and protect them.

It may be said that this overrides reason, and that on this basis one can imagine all that is false, that one must therefore preserve a rational view, but this is so only when the esoteric becomes too extensive — and indeed misunderstanding can threaten, turning the essential idea into a shell that can be contaminated, analysed, eliminated and corrupted. For this very reason, the sacred is not possessed, it is uncaptured — and should remain so — the urge to present it is vulnerable to dan-

ger. Just as we have different ways, one recognises this only within and cannot impose it on another — even the latter, when mature enough to see it, will understand, recognise, see. People who see the contrast, the contradiction between the ideal world and the present world, are at first moved to explain it, to represent it, but then, if they do not turn into a mocking stick, they can dangerously entangle the idea with a world that reduces it to nothing — to a mere fantasy, an idea. Here, where idealism dwells on utopia, dangerous forces can be awakened, but idealism has two faces: One of the pure idea, the undefined, the subtle of a sacred movement, and the second — the reified, the practical, the denuded — where it absorbs everything from the world — the good and the bad — and faces everyone as one pleases, justifying the greatest injustice by the power of reduction, but also moving to greater deeds, by the power of expansion, it is a double-edged sword; I remember the times when I took a chair in front of the house and sat there speaking, writing and composing poetry, for the wind and for anyone who could hear. It's unwritten, forgotten, and yet it was the best poetry I had ever done. Or maybe it's just my belief and idealisation of the past, but without perfect images that we cherish, where is the reference?

Wherever you go in life, always direct yourself to life itself, do not seek escape, in greater suffering one can find hope in transcendent realities, especially if one can be a witness to that consolation, yet to flee from life into the embrace of the higher worlds is a complete abandonment of life, and since life is governed by its own laws and rhythm, such an attitude harms

life and inhibits its expression, which must be maintained without running to and fro, but fully living and becoming of life, with the question „What is life?" is answered at every moment with the expression of life itself. It is true that in times of suffering we need something beyond life, a consolation, but it should not become a habit to run away from it, because then we will not be at home in any other world, wandering from one to another, without consolation, one can become complete only here, only here and now, therefore, suffering is also a part of life, and indeed — it makes us feel a greater belonging to this part of destiny, reminds us of what we are and how to deal with such great turbulence, to appreciate happiness and then tranquility, unmoved in the face of the twists and turns of the path. Also, do not flee from the higher worlds to life and bury yourself in its affairs as if there were nothing else, balance on the tip of the sword and be a messenger, a mediator caught between the worlds without abandoning one for the other.

In the rhythm of life, there is always a group or an agenda with which you are unknowingly aligned. Even if you are generally against the group, you make choices that are for or against certain ways of thinking. In this sense, if you hold individual views, you may disagree with all other groups along their interests or agree with others, depending on the topography of your views. Reason balances between the interests of groups, distinguishes between them, rejects any form of mass opinion, and at the same time is labeled according to the interests represented, often being misused or used to serve a group that one would not otherwise join, or to reject it as a whole. This conceptual-

ization is avoided only in apatheia, a robust calm that is still and unmoving and from which spontaneous wisdom beyond dichotomy emerges. Otherwise, any subtlety of intelligent speech and mental acts will quickly fall into large or niche groups with which one does not wish to identify, further splitting into entrenched opinions. One must compromise and make choices to get things done and ally with this group here and another there, but never at the expense of one's orientation and foundation.

The rhythm of life, the force of habit, the things that want to freeze you into some conjured guilt as punishment — elude them, for they are only deceivers with illusions as weapons. A mind may be constantly besieged, it may be forced out of its form, but it should always return to its original state and evolve.

Is it not a game in which the will or character is developed only by confrontation, and which has more to do with the Higher Self, the Celestial, than with the mind here below, which merely expresses this image? For would it be only for the mind, twisted, perverted, by superior force, overpowering, led astray in a game known to all, for it perfectly traces its steps on the same destiny, only chasing in and out, away and near, perhaps enjoying it, repeating the scenario for those who have fallen before, or those who dream of liberation? So are we willless when this instinct is buried under a mind? It opens to the extent that the Higher Image begins to work, where there is a natural way to unfold, and darkens by the force that asks not

if it may reunite, but by the knowledge that the game continues with its well-rehearsed scenario, in which a machinery works as it does, with illusions of freedom, until it is realized away from it? Then, trapped in some wickedness or perversion, in guilt and suffering, in punishment and determination, bereft of soul and as if dead — where were the people we once were? As if corrupted from within with those who are easier to corrupt, or those who fight only to fall later? Or those who recognize this game for what it is and try to live for the higher, even if the pain becomes part of life, but that requires to see the image in every protest and not to fall as long as the memory, the perception of the image remains as a seed.

The only sin is guilt
Beyond guilt one remains noble
Out of one's own character
Once this is realized
No chains, seals, words, illusions
Will enslave with their deceptions

Philosophy requires a cultivated balance that penetrates the character, where the extremes are once established, it is a balancing on the thin line between them.

Whatever attitude arises, examine it, train to have at all times a larger reference in which to compare states. Otherwise, bad mental habits are adopted and the cycles of their mistakes are repeated.

Ignore all phenomena that obsessively pretend to be something that must be accepted as such and that want to confuse you — move through the field of miracles without paying attention to them, otherwise they will capture you, and the separation between subject and object will begin. Even if rainbow bridges appear in all directions, do not assume that they are real, separate yourself, do not get any ideas. The sole responsibility for cognition lies with the consciousness, everything else can only be a distraction. For if you take the appearance of an entity for the actual entity, you may be building on illusions that are dominated by another entity. It is pointless to look for something that is ultimately „real" because even more robust experiential entities that appear to be „true, non-reproducible, real" are part of the transient nature of illusion. The trap is to separate an entity from a world and call it „real" as opposed to ourselves.

If you perceive the chains of destiny without dividing them into exact events that are recorded separately, they will be a source of suffering because they appear as injustice. If they are perceived as causal on the level of symbolic currents, they will seem to be justified. This is not to say that everything is predetermined, but that at a certain time and place certain events may occur because there is a natural tendency for these events to occur. Cutting them off and giving them flesh that puts us in opposition to them leads to suffering. Whenever hardships are transformed, they provide space for realization and are thus dissolved.

Inertia and defeats — it is easy to get used to them. Step back, look behind — you may never move forward again. Through strokes of fate, you get used to failure. Suffer more, but stand firm, or the poison will eat you from the inside. Live without fear, because all suffering can freeze the expression of genius, you will suffer again, nothing can protect you from fate, ride the waves unleashed within despite the storms, give the impetus to life and light the torch of divinity. Every cycle of happiness is tied to an end and a relapse into misery. However, it is not a pain worthy of post-mortem fantasies — it is this life that is the moment of reality — endure it as it is and be grateful, or endure it or die without the possibility of exerting any influence from the human perspective.

Reality gives clues through anomalies and associated events. If one establishes an association that does not exist, it is a deception. If one successfully sees and learns to look „behind reality" in signs and later put them into coherent relationships, coupled with experience (as priming events), then one can find something interesting. A flood of confusing signals should be discarded — they are intentionally debilitating, with the rarity of clear vision of consciousness, if the trigger is appropriate, to see through and find the way.

Delight in the transformations, the living pulse of the changing craziness of oneironautic events that point to a greater reality. What seems crazy, confusing, asynchronous and anomalous is the currency of the larger worlds perceived in this continuum. For sometimes they conceal, sometimes they

reveal, and when what is revealed is found, it is concealed, and when something is concealed, something else is revealed. To freeze time and reality because of the little things in life, to become dead and stagnant in the face of the miracles that appear, or to reject them, is like chasing away the demons before listening to them, or running to the gods without understanding anything. When the inner puer aeternus dies, when the senex of adulthood that nurtures it replaces it with itself, one loses that playful character that welcomes the new, the unfathomable events that cross one's path to dance away and see oneself again. Perhaps it is only the disturbed, the free, who reflect nature in its splendour of transformation, while the orderly, the rigid, the organised, conjure up their own demise, for they restrain and restrict their nature, locking consciousness in a cage that can no longer express itself and so punish it with madness.

Beware, for the malignant nature grows into your own and replaces your aspirations with itself. Never take it for natural, never take it for yourself, even if it lures you into the comfort of being by surrendering to it and remembering the higher nature. Drawn into the machine, you become a part of it and poison those who try to escape it.

Take a foolish person and let him spread all the vices, stupidities, ignorance and base motives — he will willingly accept them and feel justified by them, blinded by his actions, not held responsible and not identified with his actions, keeping a mask of anonymity, coupled with the inertia of character that

corrupts him even more. No demon is worse than human stupidity, the work is already done and needs no further support, it moves along its own weaknesses. It is the usual habits of our self that are used against us in the first place, where our features become grotesque and dance towards destruction, where the inclination to things becomes an addiction, love is turned into lust, inequality into frustration, then avarice, wounds into blind revenge. The „demon" has to get to know you first, and once it does, it picks up everything it needs to twist you, because no human is perfect. It is just like with human ignorance, the exploitation point is what people do not know, where there is no need to twist it, nor to invent sophisticated lies. So it is with ourselves, when we look at ourselves in the mirror, it is a facade, a mere image that we see without really knowing ourselves, and by the power of this ignorance we can become our worst enemies, a mockery of our former ideas and aspirations. Then we see in truth our face, whether it is grotesque, horrible and tainted by all that we did not know, or whether it is noble, serene and beautiful. What is hidden behind this mask, we can rarely know.

Do not overshoot the mark. If you assume too much about things you do not fully understand and act upon them, you will fail, for you will be punished by ignorance, and by not having the means to see through it.

Observe your life and time carefully. Half of the things that crushed and tormented you in the past no longer attract even the slightest attention, half of the things you suffered in the

past have disappeared without you having to retaliate, half of the stories and memories are as pale as the time that has passed. Remember the introductory experiences from the afterlife and keep them close to you as time passes, dispel the illusions and gather the illuminations, for these are the only things worth remembering and the only ones that open higher worlds as they unfold. With every pain you go through, ask yourself, „Stop attaching importance to yourself and remember how numerous the family of the grave is".

Sometimes, when we look back on our ordinary lives, we may see only the wasteland that should not be conjured up, because the worst demons of memory and emotion can be conjured up, and these ensure that the wounds remain open. However, even the greatest sorrow dissolves when you commit yourself to something much greater by sacrificing your whole life to the higher threads. Every reversal is punished with the sight of wasteland, every commitment becomes a relief. But since the movement of life is often determined by lesser forces, we can go back and look back — there is nothing to see, so now quickly choose the path you want to follow and do not become blind to it.

With age, you realise how many battles you have lost just because you fought unrewarding wars for the sake of life or one of its transient states, which you were bound to lose. As the years go by, the youthful temperament naturally exhausts itself and makes way for other qualities — those of patience and time. Even if you witness extraordinary things, take a humble role,

and take your cue from the little things of ordinary people, you will be punished for anything beyond your condition, status, situations, and measure. If a beautiful tree is planted in barren soil, it will not grow according to its beauty but will become sick and exhausted, just as a weed planted in dry soil will become nothing but a healthy weed. In the same way, a great man who has become homeless and destitute does not act as he would like to act, but as the situation forces him to act. It is more often the case that those who have the means or status to carry out something are worth less than a noble homeless destitute beggar. In other words, „Do not act beyond your status and apply the method to real life," and also, „Never act beyond the immediate, for even the greatest undertakings lead only to failure and regret."

Perfect silence, perfect transparency makes us a mirror in which realities can be reflected, and the high consciousness that this reflection truly is, permeates us with the essential ideas that become alive. Whenever these ideas, this living essential force becomes dusty, removed and forgotten, the mirror disappears and the only mirrors we see are those of the world in which we are reflected, for better or worse, as we cease to reflect them. However, when that mirror becomes covered with dirt, it twists reality into something miserable, and we reflect and see the world in that way.

Beware of being forced to think fundamentally or literally, where the high orders of abstractions are not thought, but do not even appear. It seems that this is a tool of control, where

fundamental thinking sees the world only in black and white, without colours. This form of intellectual Daltonism kills free spirits and becomes a threat to what is humanity or critical thinking.

The oblivion and bliss of ignorance granted to wounds that scar throughout life, that, removed from direct experience, drive the being into pain, and in time, if not aggravated by an onslaught of suffering, can be forgotten as time passes minor and major agonies, all the lost battles that are determined by fate, that are imprinted in the soul, that plunge you into oblivion when you are really exhausted, abandoned and broken, and immediately rejoice with a naivety when you see that strip of blue sky in the agony of the years that only people who have gone through hell can comprehend. But when you go through the extremes, you do not get rid of the burden, but balance and thread on safe paths, never to fall again into this anger, helpless injustice, retaliation and bitter frustration. For when for a while the soul speaks and all the dark clouds of the past appear, it takes heavy self-control not to tear the flesh — out of pain. Do not remember, surrender to the Higher Way and do not look back.

Between poetry and the numinous, the science of shadows and the science of essences, the different perspectives and the rhythm: As the world changes, the mind can carve out more meanings without ending in obsession. Limit the richness of life through work, never be a slave to your art, science or philosophy — this is the trap of systems, doctrinaire, bigotry. Some-

times you can become a slave of your art, considering it like an accumulated property — what makes you live is the movement of life. One's creations are less than a man or woman, but when a man or woman identifies with his or her creations, they are chained.

Do not be deceived by your own ideas, think beyond them.

The feeling of abandonment always brings happiness, surrendering to the greater unity brings comfort — it promises nothing but peace. So how to live the golden mean, neither through abundance nor lack? Only a sense of tranquilly in integrity that tames the wondering mind, beset from time to time by various states, between recognition of cause and effect and a sense of direction. When he suffers or becomes angry and creates a state of disparity, silence will purify him and teach him the way of bliss. If he strives for something earthly, patience will teach him forbearance, not to expect anything, but to face everything as a reflection of life, with measures appropriate to the situation. Everything depends on how the mind is trained to discipline itself. If it gives in to external circumstances, they will torment it; if it understands that by its activity it creates external circumstances, it should train to create them that surpass it. So train your mind and do not give in to temporary conditions that leave you at the mercy of the storms. Be still and observe consciously and attentively, that is the best teacher. Surround yourself with actions, thoughts and virtues that support your aspiration and remove those that are an obstacle and can reverse it.

When the mind is broken, find the smallest space that can be trained in this way, and pay attention to nothing that will distract that small space from being trained. Gradually it will expand and sweep away the disturbance, for it will no longer be able to attract attention.

The more complex things are, the more difficult it is to find the unifying force that transforms the entire focus into a flash of inspiration. For it is easy to fall into a web of false associations and logical fallacies, or into thinking that distracts from reason and humanity that imprisons and inhibits the power of insight.

Forgetfulness and separation — are the plague of perception.

Memory and unified synthesis — lead to understanding

When you have nothing left to live for, live for your duties and tasks that reveal themselves to you along the way, rest when you are not called, and lead a simple, decent life when necessary, follow the path of invisibility, and withdraw when anything tries to draw you into the public eye. The rise under unfortunate circumstances is prone to certain threads, under destruction you are obliged to complete your life and work to the best of your ability. The determination of life should be quiet, with hope, isolated and withdrawn, with a power that should be stored in itself.

What is the purpose of the dispute, if you are hated, if you are incorruptible, and if you are corrupted, you are hated for

the corruption. The players who play the downfall of a single person should lose all satisfaction or success. It is like setting a trap for someone and forcing him or throwing him into it, believing that it is he himself who went into it voluntarily.

Only when you sever all ties with this world do you step out of its sphere of influence.

Practise discipline intensely. If a thought floats around aimlessly like a flame, it will accomplish nothing. If there is time to work, there is time to work, and devote yourself wholeheartedly to the task at hand. All side thoughts about the past and the future will only make the wounds of the mind bigger. Catch the thin thread that you see and ignore everything that is not relevant to the work. Since there is nothing else to accomplish and there is no guarantee of accomplishing anything, follow the process with no end in sight.

When you burn the dreams and aspirations of normal human life through the resistance of others, you do not look back at the ashes of things that once were and were lost, but disillusioned by them, fulfil life in sacrifice for men and women who went beyond it through the same agonies, losses and dispossessions. It is a life of service on this side and the other. If you return to the sacrificed things, then it would require extraordinary efforts to preserve them — most likely in vain, while all circumstances would twist in the unfavourable destiny that develops into the negative over a long period of time. Knowing yourself, avoid excesses, guard your

actions and the things that once proved destructive — engage in higher things.

It does not matter through which belief system you arrive at insight; in depth it is the same, for it is naked self-reflection that leads to pure consciousness. Neither the relative beliefs justify one's views, nor do they lead to the exploration of the numinous.

Integrity binds the „ideas that become flesh", the ideas are not just a metaphysical speculation or understanding, but a Hegelian „conception", something to live by, which by „becoming flesh" sanctifies the intellect and reason, the soul and the heart. The treasury of the ancients, to which the heart is the key, cannot be taken away, it can only be temporarily forgotten.

When one dwells quietly in the Inner Light, one gathers within oneself all one's talents and virtues. When one reveals oneself, one gathers a thousand enemies who want to corrupt every step one takes, for anything higher revealed to mediocre or malicious minds, or the perpetrators become threatening to their mediocrity, which rarely aspires to be anything else. But it is necessary to know that the inner lamp of the hermit, which agrees with the rhythm of the currents, and not the thousand who hang in their delusions, has the right relation with the mass. Know that sometimes you are hated for what you were, as a superior, and the perpetrators will do anything to humiliate every step of life, no matter what direction they take, because they feel inferior just by the fact that someone has

risen above them in the past, and enjoy humiliating you and plunging you into misery to fix their inferiority with a vengeance that makes you even lesser than they are.

The art of forgetting is tantamount to covering the scars with ashes, for once confronted with the horror of things that are no longer there, perhaps to free the mind from its armour for a while and shed a dry tear without longing for anything. So sometimes you look through the armour, because after a time has passed, it is so difficult to find the soul, so what is protected again? Is it only the determination that has remained? The only memories that remain are those that govern freedom among slaves, because purely human memories can disappear, like uninvited guests that only invite sorrow. The happy medium of psychohygiene: move on and leave behind.

Whenever you discover a negative stream of mind, try to observe and examine it as if you were standing outside yourself, for only through such observation can the irrationality be remedied. Sometimes the mind is also blind to the nature of this negativity because it is caught up with it. Without a „transcendent view" of such a state, it is impossible to see through it because it immerses the heart in the negativity and the consciousness is so obscured that it makes no difference. Always separate and recognise such states in order to transcend them until it becomes a habit.

All conditions of wisdom arise from immobility, observation, and stillness. That which throws the mind into a turmoil

of detached words, provokes or arouses passions, has nothing to offer.

Only in silence one finds wisdom, through observation, experience and ideas, behind which wise things are hidden, one can link them. That which imposes itself belongs to the delusions of the ego, it has nothing to convey, but it shouts, speaks and appears the most.

We can come to greater insight at a certain time and move away from it at another; at different times we can be this or that while being neither; creating conditions for insight prevents us from moving away from it, but it is difficult to maintain this insight, so at different times we can have a greater, deeper view of things, at another a lesser one and far from it.

With great experience producing knowledge, one must be careful, for those who assume too much about the nature of knowledge that is treacherous to those who have no experience with it, i.e., are not prepared to deal with certain things, can be harmed. As experienced people know, there is a dramatic limit to human understanding, and a human understanding must be approached with restraint in order to find what is wise and discard what might be misinterpreted or misunderstood.

Never be provoked by the stupidity, ignorance or delusion of others. Most of the time, they are stubborn or conceited enough not to realise that their ignorance and delusion see

through them, and you cannot free them from that condition either. As long as they are not reflected in their own affairs, are not harmed in the same way, and do not break the habit in perception, they will not stop. Rather, on the contrary, they will use all their abilities to pull you into their own field of incapable delusion or ignorance, because what they perceive as the limit of their seeing also gives them the drive to impose it on others. You are not capable of exercising any form of judgement or punishment, so leave it to those who can, and patiently endure what you can in order to mature in accordance with the inner vision and the Higher Image itself.

Since man can quickly endow each vision with its own dimension and thus objectify it, the worlds correspond in two ways. Thus, when a pair of large colourful wings appears in the sky, one takes it into the realm of the sacred, but all that one has imagined about the vision are merely imaginings. Neither does it sanction what he does, nor is it a confirmation of his beliefs, since it is impossible to know the other reality. So one can confirm oneself on a path, but still keep one's distance knowing the indecisiveness of such situations, the finite nature of one's thinking and perception, and the general fallibility if not supported by the essences. A subtle nod is too often substituted for absolutes to which a person has no access, and when one buries oneself in ideologies, one begins to corrupt the original meanings and ways. One should accept it humbly and continue with the unfolding process.

On the way, the interdependent constellations are consolidated by an argument in which a thousandfold single path opens to all situations. Thus, a weighty argument in clarity, like a ray, opens a door to the pacification of a thousand situations, questions and inquiries through a single means [thought while reading Prajnaparamita].

It does not matter what creates the untruth; by and large, it is the objective truth of emptiness that prevails and buries all untruth. No one has ever argued with the universe to prove otherwise, nor can a grain of sand, nor an aggrieved entity, not even a deity.

Over the years, one can become accustomed to non-life as the circumstances of death are reformulated into those of life and become less and less about anything. What one experiences oneself may be enough to annihilate or destroy many others, but if one resigns oneself to the shortcomings of fate, to less freedom and more harm, to less possibility and more confinement, even to more madness and less sobriety, resigning oneself to it and adapting, one tries to find the little happiness one can still afford and finds oceans of treasures in the smallest details that the rest do not even notice.

The pure thought does not carry phenomena, it becomes phenomena only through the reification.

Do not confuse yourself with any negative state. If you accept it as something regular and let it grow into your character,

it means that you have replaced the refined essences with their reflected forms.

Do not confuse yourself with roles, identities, narratives; they are worn like masks behind which you tend the garden of your soul. Once we are trapped in a script, the dynamic of a larger reference is lost and we fall back into a prison of meanings, thoughts and words. Only by maintaining an open flow that obeys the dynamics of change while anchored in the higher worlds can we avoid being trapped. The stone anchored in the heart is easily confused with empty words.

The process of maturing to the higher way is to break through the defence mechanisms that separate the self-made ideas, and to remove the separation between oneself and the essential, and thus between oneself and others. This means giving up oneself and one's quarrel and perceiving with insight how the defensive habits break down to the core until one truly enlightens one's being in accordance with the saying „gnothi seauton".

Those who follow the middle path and yet are caught in illusions because they do not recognise them in themselves are tormented by the trap of relativity, caught by words, opinions, beliefs and views that move them like a net through confirmation and denial, their own hopes and aspirations becoming their enemies from which they seek shelter in pain, while their vice is an excuse of guilt that has drowned so many. In all this you stand at attention, fearing neither heaven nor hell, listen-

ing to the good guardian of genius, but also to the dark daimonic and shadowy self, for truth is illuminated from both sides, but the knowledge to be acquired is that there is no freedom beyond either.

In all the vanities that some appropriate, then lure others into their own fulfilment, as if they themselves lacked the perpetuity of transitory and illusory things — have they found comfort in that, so lavishly extolling it as a remedy for others, as a way to walk In the transitory nature of things? Or are they prisoners of their irresolute discontent, wanting to stretch the vanities until they are satisfied, without seeing that it is a temporary satisfaction and that the sea they drink contains poison, never ends, and neither brings them peace, nor ends that at a certain point they will be forced to leave its shores because their thirst is greater than that of the sea? It brings no satisfaction to these people who seek in the wrong place, and they never find fulfilment in what they seek? And yet they try to repeat the same movements, making others their go-betweens, to lure them away from the balance, moderation, and proper means they have acquired for the purpose of creating a substitute for their desires and using a man or woman as the executor of their faulty whims? For what have they acquired in their ways, if they are not chained to illusions, where is the impermanent they have sought? Drunk with the sea and drowned by the ocean, they become that which they have sought, a mirror of themselves, chained by the whims of their nature, until they see through themselves and that which has captivated their attention. But fate and circumstances, stronger than anything

else, may not give a chance to retreat and guarantee no light of seeing. The fork or path of choices may be harder for some, easier for some, but at its core everything is a game of choices and a tree of decisions.

When one's attempts are constantly undermined, disintegrated and subverted, one finds some footing in abandoning all endeavours that have to do with life, for experience teaches one that such undertakings, if not later humiliated, quickly serve to destroy them later; This does not mean the end of strife in life, for that is a constant when certain people attack you, undermine you, or want you dead as soon as possible; It is a matter of adapting to the scarce means that one can use in life for a purpose that one still aspires to. When the purpose of sacrifice or commitment wanes and is lost, you must not fight against fate, but silently accept the rhythm of life and death; even if you sacrifice yourself for a higher purpose, you must rest and adapt to the life you still have to live when the means and the „sense of the inner path" are lost.

Remember, time eliminates the things you are fighting for now, just as the things you fought for before were destroyed and only caused more pain and frustration from the struggle. This is the process of burning a life that cannot be kept as property, and by the time the last ashes are stirred up, you will be free. Whenever something arises, focus on releasing it, observe the thought stream from the perception of a higher self, and perceive everything that affects the mind and the mind itself as impermanent „flashes" of events that represent nothing real.

Humour and absurdity are often the apotheosis of the final stage of agony, when nothing more can be done, when despite all the attempts you keep circling around only to find yourself in the same place, despite a handful of existential pains in the final stage, you either capitulate to the laughter of the universe or are defeated in great mortification.

In Persian, ism (اسم) is a kind of painting. It is noteworthy to remember that all forms of -isms, whatever our worldviews are, are merely a painting of reality and never go beyond it. But to see beyond it is to leave the painting and look into the cosmic voids, which after a while we have to grasp without the humble human mind, whose weakness is revealed when chaos and naked soul meet in front of the beautiful yet tragic movement, the soul that cries out horror until the cosmos reveals itself not as meaningless but revealing secrets that are both a consolation and a despair, for when the consolation that perceives the blindness of most is put into action, it is bound to despair until it matures into service.

The sense of inequality arises from a blinded view of what should be (whether consciously or unconsciously) and what is. The source of inequality springs from a mindset of loss, in which real, effective suffering creates an illusion of it — and is quickly dismantled when it meets reality. The mind thus destroyed still experiences great loss, but it is also aware that no gain would be able to fill the damaged mind. When the deluded view is silenced, all causes and effects teach how to live. One may have lived a great life with great dreams that never found

the power of expression, but it is how one copes with the small life that may bind it, but in retreat or abandonment one finds the aspirations to be a destabilising curse and finds that none of it is real or true. Leave the corpses of this life behind, or you will become a necrophiliac playing with the issues of those who willingly whip with hopes and dreams, way of retreat. What is the driving Eros drive becomes Thanathos, punishing Eros and rewarding Thanathos. Eros has recognised the creative power of life, Thanathos focuses on silencing and the burning power of death. The way of Thanathos is the ability to burn the remains of Eros and the creative instincts of Eros in complete self-sacrifice, these forces should be balanced at all times.

How can one combine life with a sense of abandonment and abandonment without becoming stagnant and unwilling to live? This freshness can only emerge in the moment of the „now", a childlike playfulness that is mature and completely focused, that somehow slips between the pains and never allows itself to be captured by any of them.

The art between balancing the laws of life and the desire to transcend it, to escape it into freedom and service, and to be embedded in what is transient and so easily destroyed. Dead to the world, there is nothing here but ruins — do not cling to them, these things reflect your soul. Perhaps the only purpose in this life is to sacrifice everything that is attached, to rise and be assigned to another order, to fight again, this is an impulse of life, but it is detachment that teaches liberation. And the lesson that everything can be spoiled, all beauty defiled, all

ideas destroyed, all dreams turned to dust, all love wasted, the misery of life is only there to teach — put yourself on the side of this life and you will suffer, put yourself on the side of this world and you will feel the misery, all these things, to learn to give it up, to detach — some destinies written do not allow anything else. And if you stop for a while and doubt it, the mockery will be endless, the pain will appear only to feel your pain and drink — because you have turned away from the path. I admire the giants who know this, who suffer this, and who find enough strength to bring something into the world, to become victors, out of pure compassion, to sacrifice something, against all the things that destroy them, that punish them, that block their way, the bitter locusts and the cynical, petty hatred and jealousy that are capable of twisting minds and ruining lives. That which is granted to me is retreat, and perhaps with a last tear seal death and presence in this world. With a useless existence, maybe to find yourself, maybe just for that reason. Strive for what does not break, for what is eternal, for the silence of devotion, for the small ways, the simple ways, otherwise they will poison everything with their poison of pettiness.

The essential cannot be captured: Hold the unspoken, so many beautiful things are ridiculed by a view that uses the mind instead of the intellect, the soul, to understand, hold the subtleties, the unspoken within, recognise them. Always keep them away and protect them.

It may be said that this overrides reason, and that on this basis one can imagine all that is false, that one must therefore

preserve a rational view, but this is so only when the esoteric becomes too extensive — and indeed misunderstanding can threaten, turning the essential idea into a shell that can be contaminated, analysed, eliminated and corrupted. For this very reason, the sacred is not possessed, it is uncaptured — and should remain so — the urge to represent it is vulnerable to danger. Just as we have different ways, one recognises this only within and cannot impose it on another — even the latter, when mature enough to see it, will understand, recognise, see. People who see the contrast, the contradiction between the ideal world and the present world, are at first moved to explain it, to represent it, but then, if they do not turn into a mocking stick, they can dangerously entangle the idea with a world that reduces it to nothing — to a mere fantasy, an idea. Here, where idealism dwells in utopia, dangerous forces can be awakened, but idealism has two faces: One of the pure idea, the undefined, the subtle of a sacred movement, and the second — the reified, the practical, the denuded — where it absorbs everything from the world — the good and the bad — and faces everyone as one pleases, justifying the greatest injustice by the power of reduction, but also moving to greater deeds, by the power of expansion, it is a double-edged sword; I remember the times when I took a chair in front of the house and sat there speaking, writing and composing poetry, for the wind and for anyone who could hear. It's unwritten, forgotten, and yet it was the best poetry I had ever done. Or maybe it's just my belief and idealisation of the past, but without perfect images that we cherish, where is the reference?

Wherever you go in life, always direct yourself to life itself, do not seek escape, in greater suffering one can find hope in transcendent realities, especially if one witnesses this consolation, and yet to escape from life into the embrace of the higher worlds is a complete renunciation of life, and since life is governed by its own laws and rhythm, such an attitude harms life and inhibits its expression, which must be maintained without running to and fro, but fully living and becoming of life, with the question „What is life?" is answered at every moment with the expression of life itself. It is true that in times of suffering we need something beyond life, a consolation, but it should not become a habit to run away from it, because then we will not be at home in any other world, wandering from one to another, without consolation, one can become complete only here, only here and now, therefore, suffering is also a part of life, and indeed — it makes us feel a greater belonging to this part of destiny, reminds us of what we are and how to cope with such great turmoil, to appreciate happiness and then tranquilly, unmoved in the face of the twists and turns of the path. Also, do not flee from the higher worlds to life and bury yourself in its affairs as if there were nothing else, balance on the tip of the sword and be a messenger, a mediator caught between the worlds without abandoning one for the other.

In the rhythm of life, there is always a group or an agenda with which you unknowingly cooperate. Even if you are generally against the group, you make decisions that are with or against certain ways of thinking. In this sense, if you hold individual views, you may disagree with all other groups along their

interests or agree with others, depending on the topography of your views. Reason balances between the interests of groups, distinguishes between them, rejects any form of mass opinion, and at the same time is labeled according to the interests represented, often being misused or used to serve a group that one would not otherwise join, or to reject it as a whole. This conceptualization is avoided only in apatheia, a robust calm that is still and unmoving and from which spontaneous wisdom beyond dichotomy emerges. Otherwise, any subtlety of intelligent speech and mental acts will quickly fall into large or niche groups with which one does not wish to identify, further splitting into entrenched opinions. One must compromise and make choices to get things done and ally with this group here and another there, but never at the expense of one's orientation and foundation.

The rhythm of life, the force of habit, the things that want to freeze you into some conjured guilt as punishment — elude them, for they are only deceivers with illusions as weapons. A mind may be constantly besieged, it may be forced out of its form, but it should always return to its original state and evolve.

Is it not a game in which the will or character is developed only by confrontation, and which has more to do with the Higher Self, the Celestial, than with the mind here below, which merely expresses this image? For would it be only for the mind, twisted, perverted, by superior force, overpowering, led astray in a game known to all, for it perfectly traces its

steps on the same destiny, only chasing in and out, away and near, perhaps enjoying it, repeating the scenario for those who have fallen before, or those who dream of liberation? So are we will-less when this instinct is buried under a mind? It opens to the extent that the Higher Image begins to operate, where there is a natural way to unfold, and darkens by the force that asks not if it may reunite, but by the knowledge that the game continues with its well-rehearsed scenario, in which a machinery operates as it does, with illusions of freedom, until it is realized away from it? Then, trapped in some wickedness or perversion, in guilt and suffering, in punishment and determination, bereft of soul and as if dead — where were the people we once were? As if corrupted from within with those who are easier to corrupt, or those who fight only to fall later? Or those who recognize this game for what it is and try to live for the higher, even if the pain becomes part of life, but that requires to see the image in every protest and not to fall as long as the memory, the perception of the image remains as a seed.

Philosophy requires a cultivated balance that penetrates the character, where the extremes are once established, it is a balancing on the thin line between them.

Whatever attitude arises, examine it, train to have at all times a larger reference in which to compare states. Otherwise, bad mental habits are adopted and the cycles of their mistakes are repeated.

Ignore all phenomena that obsessively pretend to be something that must be accepted as such and that want to confuse you — move through the field of miracles without paying attention to them, otherwise they will capture you, and the separation between subject and object will begin. Even if rainbow bridges appear in all directions, do not assume they are real, separate yourself, do not get any ideas. The sole responsibility for cognition lies with the consciousness, everything else can only be a distraction. For if you take the appearance of a being to be the actual being, you may be building on illusions dominated by another being. It is pointless to look for something that is ultimately „real" because even more robust bodies of experience that appear to be „true, non-reproducible, real" are part of the transient nature of illusion. The trap is to separate a being from a world and call it „real" as opposed to ourselves.

If you perceive the chains of destiny without dividing them into exact events that are recorded separately, they will be a source of suffering because they appear as injustice. If they are perceived as causal on the level of symbolic currents, they will seem to be justified. This is not to say that everything is predetermined, but that at a certain time and place certain events may occur because there is a natural tendency for these events to occur. Cutting them off and giving them flesh that puts us in opposition to them leads to suffering. Whenever hardships are transformed, they provide space for realization and are thus dissolved.

Inertia and defeats — it is easy to get used to them. Step back, look behind — you may never move forward again.

Through strokes of fate, you get used to failure. Suffer more, but stand firm, or the poison will eat you from the inside. Live without fear, because all suffering can freeze the expression of genius, you will suffer again, nothing can protect you from fate, ride the waves unleashed within despite the storms, give the impetus to life and light the torch of divinity. Every cycle of happiness is tied to an end and a relapse into misery. However, it is not a pain worthy of post-mortem fantasies — it is this life that is the moment of reality — suffer it as it is and be grateful or anticipatory or die without the possibility of exerting any influence from the human perspective.

Reality gives clues through anomalies and associated events. If you fix an association that is not there, it is a deception. If one successfully sees and learns to look „behind reality" to recognize signs and later put them into coherent relationships, coupled with experience (as priming events), then one can find something interesting. A flood of confusing signals should be discarded — they are intentionally debilitating, with the rarity of clear vision of consciousness, if the trigger is appropriate, to see through and find the way.

Beware, for malignant nature grows into you and replaces your aspirations with itself. Never take it for natural, never take it for yourself, even if it lures you into the comfort of being, surrendering to it and remembering the higher nature. Drawn into the machine, you become a part of it and poison those who try to escape it.

Take a foolish person and let him spread all the vice, stupidity, ignorance and base motives — he will willingly accept it and feel justified by it, blinded by his actions, not held responsible and not identified with his actions, keeping a mask of anonymity, coupled with the inertia of character that corrupts him even more. No demon is worse than human stupidity, the work here is already done and needs no further support, it moves along its own weaknesses. It is the usual habits of our self that are used against us in the first place, where our features become grotesque and dance towards destruction, where the inclination to things becomes an addiction, love is turned into lust, inequality into frustration, then avarice, wounds into blind revenge. The „demon" has to get to know you first, and once it does, it picks up everything it needs to twist you, because no human is perfect. It is just like with human ignorance, the exploitation point is what people do not know, where there is no need to twist it, nor to invent sophisticated lies. So it is with ourselves, when we look at ourselves in the mirror, it is a facade, a mere image that we see without really knowing ourselves, and by the power of this ignorance we can become our worst enemies, a mockery of our former ideas and aspirations. Then we see in truth our face, whether it is grotesque, horrible and tainted by all that we did not know, or whether it is noble, serene and beautiful. What is hidden behind this mask, we can rarely know.

Do not overshoot the mark. If you assume too much about things you do not fully understand and act upon them, you will

fail, for you will be punished by ignorance, and by not having the means to see through it.

Observe your life and time carefully. Half of the things that crushed and tormented you in the past no longer attract even the slightest attention, half of the things you suffered in the past have disappeared without you having to retaliate, half of the stories and memories are as pale as the time that has passed. Remember the introductory experiences from the afterlife and keep them close to you as time passes, dispel the illusions and gather the illuminations, for these are the only things worth remembering and the only ones that open higher worlds as they unfold. With every pain you go through, ask yourself, „Stop attaching importance to yourself and remember how numerous the family of the grave is".

Sometimes, when we look back on our ordinary lives, we may see only the wasteland that should not be conjured up, because the worst demons of memory and emotion can be conjured up, and these ensure that the wounds remain open. However, even the greatest sorrow dissolves when you commit yourself to something much greater by sacrificing your whole life to the higher threads. Every reversal is punished with the sight of wasteland, every commitment becomes a relief. But since the movement of life is often determined by lesser forces, we can go back and look back — there is nothing to see, so now quickly choose the path you want to follow and do not become blind to it.

With age, you realise how many battles you have lost just because you fought unrewarding wars for the sake of life or one of its transient states, which you were bound to lose. As the years go by, the youthful temperament naturally exhausts itself and makes way for other qualities — those of patience and time. Even if you witness extraordinary things, take a humble role, and take your cue from the little things of ordinary people, you will be punished for anything beyond your condition, status, situations, and actions. If a beautiful tree is planted in barren soil, it will not grow according to its beauty but will become sick and exhausted, just as a weed planted in dry soil will become nothing but a healthy weed. In the same way, a great man who has become homeless and destitute does not act as he would like to act, but as the situation forces him to act. It is more often the case that those who have the means or status to carry out something are worth less than a noble homeless destitute beggar. In other words, „Do not act beyond your status and apply the method to real life," and also, „Never act beyond the immediate, for even the greatest undertakings lead only to failure and regret."

Perfect silence, perfect transparency makes us a mirror in which realities can be reflected, and the high consciousness that this reflection truly is, permeates us with the essential ideas that become alive. Whenever these ideas, this living essential force becomes dusty, removed and forgotten, the mirror disappears and the only mirrors we see are those of the world in which we are reflected, for better or for worse, as we cease to reflect them. However, when that mirror becomes covered

with dirt, it twists reality into something miserable, and we reflect and see the world in that way.

Beware of being forced to think „fundamentally" or „literally," where the high orders of abstractions are not thought, but do not even appear. It seems that this is a tool of control, where „fundamental" thinking sees the world only in black and white, without colours. This form of intellectual Daltonism kills free spirits and becomes a threat to what is humanity or critical thinking.

The oblivion and bliss of ignorance granted to wounds that scar throughout life, which, removed from direct experience, drive the being into pain and can be forgotten over time, if not aggravated by an onslaught of suffering, as time passes minor and major agonies, all the lost battles determined by fate that imprint themselves on the soul, that wear you down to oblivion when you are truly exhausted, abandoned and broken, immediately joyful and naive when you see that strip of blue sky in the agony of the years that only people who have gone through hell are able to comprehend. But when you go through the extremes, you do not get rid of the burden, but balance and thread on safe paths, never again to fall into this anger, helpless injustice, retaliation and bitter frustration. For when for a while the soul speaks and all the dark clouds of the past appear, it takes heavy self-control not to tear the flesh — out of pain. Do not remember, surrender to the Higher Way and do not look back.

Float between the poetry and the numinous, the science of shadows and the science of essences, the different perspectives and the rhythm: As the world changes, the mind can bring forth more meanings by shifting accordingly, but without locking them into an obsession. Limit the richness of life through work, never be a slave to your art, science or philosophy — this is the trap of systems, doctrinaire, bigotry. Sometimes you can become a slave of your art, considering it like an accumulated property — what makes you live is the movement of life. One's creations are less than a man or a woman, but when a man or a woman identifies with his or her creations, it puts them in chains.

Do not deceive yourself with your own ideas, think beyond them.

The feeling of abandonment always brings happiness, surrendering to the greater unity brings comfort — it promises nothing but peace. So how to live the golden mean, neither through abundance nor lack? Only a sense of tranquilly in integrity that tames the wondering mind, beset from time to time by various states, between recognition of cause and effect and a sense of direction. When he suffers or becomes angry and creates a state of disparity, silence will purify him and teach him the way of bliss. If he strives for something earthly, patience will teach him forbearance, not to expect anything, but to face everything as a reflection of life, with measures appropriate to the situation. Everything depends on how the mind is trained to discipline itself. If it gives in to external circum-

stances, they will torment it; if it understands that by its activity it creates external circumstances, it should train to create them that surpass it. So train your mind and do not give in to temporary conditions that leave you at the mercy of the storms. Be still and observe consciously and attentively, that is the best teacher. Surround yourself with actions, thoughts and virtues that support your aspiration, and remove those that are an obstacle and can turn it around.

When the mind is broken, find the smallest space that can be trained in this way, and pay attention to nothing that will distract that small space from being trained. Gradually it will expand and sweep away the disturbance, for it will no longer be able to attract attention.

The greater the complexity, the more difficult it is to find the unifying force that transforms the whole focus into a flash of inspiration. For it is easy to get caught in a web of false associations and logical fallacies, or in thinking that distracts from reason and humanity, which capture and inhibit the power of insight.

Forgetfulness and separation — are the plague of perception.

Memory and unified synthesis — lead to understanding.

When you have nothing left to live for, live for your duties and tasks that reveal themselves to you along the way, rest when you are not called, and lead a simple, decent life when

necessary, follow the path of invisibility, and withdraw when anything tries to draw you into the public eye. The rise under unfortunate circumstances is prone to certain kicks, under destruction you are obliged to complete your life and work to the best of your ability. The determination of life should be quiet, with hope, isolated and withdrawn, with a force that should be stored in itself.

What is the purpose of the dispute, if you are hated, if you are incorruptible, and if you are corrupted, you are hated for the corruption. The players who play the downfall of a single person should lose all satisfaction or success. It is like setting a trap for someone and forcing him or throwing him into it, believing that it is he himself who went into it voluntarily.

Only when you dissolve all ties to this world do you step out of its sphere of influence.

Those who are impressionable are easily influenced. It is better to be detached, appreciative and noble.

Practice discipline; if a thought floats around aimlessly like a flame, it will accomplish nothing. If there is time to work, there is time to work, and devote yourself wholeheartedly to the task at hand. All side thoughts of the past and the future will only make the wounds of the mind bigger. Catch the thin thread that you see and ignore everything that is not relevant to the work. Since there is nothing else to accomplish and there is no guarantee of accomplishing anything, follow the process with no end in sight.

When you burn the dreams and hopes of normal human life through the resistance of others, you do not look back on the ashes of things that once were and were lost, but disillusioned by them, you fulfill life as a sacrifice to men and women who have gone beyond it through the same agonies, losses and dispossessions. It is a life of service on this side and the other. Returning to the sacrificed things and the disowned would require extraordinary efforts to preserve it — most likely in vain, while all circumstances would be twisted into the unfavorable destinies that develop into the negative over longer periods of time. Knowing yourself, avoid excesses, guard your actions and the things that once proved destructive — devote yourself to the higher things.

It does not matter through which belief system you arrive at insight; in depth it is the same, for it is naked self-reflection that leads to pure consciousness. Neither the relative beliefs justify one's views, nor do they lead to the exploration of the numinous.

Integrity binds the „ideas that become flesh", the ideas are not just a metaphysical speculation or understanding, but a Hegelian „conception", something to live by, which by „becoming flesh" sanctifies the intellect and reason, the soul and the heart. The treasury of the ancients, to which the heart is the key, cannot be taken away, it can only be temporarily forgotten.

When one dwells quietly in the Inner Light, one gathers within oneself all one's talents and virtues. When one reveals

oneself, one gathers a thousand enemies who want to corrupt every step one takes, because everything that is higher is exposed to the mediocre or malicious mind, or the perpetrators become threatening to their mediocrity, which rarely aspires to be anything else. But it is necessary to know that the inner lamp of the hermit, which agrees with the rhythm of the currents, and not the thousand who hang in their delusions, has the right relation to the mass. Know that sometimes you are hated for what you were, as a superior, and the perpetrators will do anything to humiliate every step of life, no matter what direction they take, because they feel inferior just by the fact that someone has risen above them in the past, and enjoy humiliating you and plunging you into misery to fix their inferiority with a vengeance that makes you even lesser than they are.

The art of forgetting is equivalent to covering the scars with ashes, for once confronted with the horror of things that are no longer there, perhaps to free the mind from its armor for a while, to shed a dry tear without longing for anything. So sometimes you look through the armor, because after a time has passed, it is so difficult to find the soul, so what is protected again? Is it only the determination that has remained? The only memories that remain are those that govern freedom among slaves, because purely human memories can disappear as if they were unwanted guests that only invite sorrow. The happy medium of psychohygiene: move on and leave behind.

Whenever you discover a negative stream of mind, try to observe and examine it as if you were standing outside your-

self, for only through such observation can the irrationality be remedied. Sometimes the mind is also blind to the nature of this negativity because it is caught up with it. Without a „transcendent view" of such a state, it is impossible to see through it because it immerses the heart in the negativity and the consciousness is so obscured that it makes no difference. Always separate and recognize such states in order to transcend them until it becomes a habit.

All conditions of wisdom arise from immobility, observation and stillness. What plunges the mind into a riot of detached words, provokes movement or stirs up passions has nothing to offer.

Only in silence one finds wisdom, through observation, experience and ideas, behind which wise things are hidden, one can link them. That which imposes itself belongs to the deceptions of the ego, it has nothing to convey, but it shouts, speaks and appears the most.

Remember that excessive talkativeness has explanatory value, but most people will ask pretty basic questions. If you can not explain things you have grasped, explain them in parables, if you do not know the answer, always admit that it is beyond your experience to explain. Proceed as usual, never explain your experience to a group, but always to individuals who are interested in a particular phenomenon. Also, excessive talkativeness can often disrupt inner peace. If you explain things selectively and in a wise manner, you will preserve balance.

We can come to greater insight at a certain time and move away from it at another time; at different times we can be this or that while being neither; creating conditions for insight prevents us from moving away from it, but it is difficult to maintain that insight, so we can have a greater, deeper view of things at different times and a lesser and more distant one at another time.

With great experience producing knowledge, one must be careful, for those who assume too much about the nature of knowledge that is treacherous to those who are not experienced with it, i.e., are not prepared to deal with certain things, may suffer harm. As experienced people know, there is a dramatic limit to human understanding, and a human understanding must be approached with restraint in order to find what is wise and discard what might be misinterpreted or misunderstood.

Never be provoked by the stupidity, ignorance or delusion of others. Most of the time, they are stubborn or conceited enough not to realize that their ignorance and delusion see through them, and you cannot free them from that condition either. As long as they are not reflected in their own affairs, are not harmed in the same way, and do not break the habit in perception, they will not stop. Rather, on the contrary, they will use all their abilities to pull you into their own field of incapable delusion or ignorance, because what they perceive as the limit of their seeing also gives them the drive to impose it on others. You are not capable of exercising any form of judgment

or punishment, so leave it to those who can, and patiently endure what you can in order to mature in accordance with the inner vision and the Higher Image itself.

Since man can quickly endow each vision with its own dimension and thus objectify it, the worlds correspond to each other in a twofold way. Thus, when a pair of large colorful wings appears in the sky, one takes it into the realm of the sacred, but all that one has imagined about the vision are merely imaginings. Neither does it sanction what he does, nor is it a confirmation of his beliefs, since it is impossible to know the other reality. So one can confirm oneself on a path, but still keep one's distance knowing the indecisiveness of such situations, the finite nature of one's thinking and perception, and the general fallibility if not supported by the essences. A subtle nod is too often substituted for absolutes to which a person has no access, and when one buries oneself in ideologies, one begins to corrupt the original meanings and ways. One should accept it humbly and continue with the unfolding process.

What is done by merit and one's own strength and labor is gained in heaven, which lends its ear and willingly supports. What is extracted by merit and labor from a horde of thieves, slanderers and liars rests with them in their graves, for if they willingly bury the souls of others in their corpses, they will be rewarded only with death.

Over the years, one can become accustomed to non-life as the circumstances of death are reformulated into those of life

and become less and less about anything. What one experiences oneself may be enough to annihilate or destroy many others, but if one resigns oneself to the shortcomings of fate, to less freedom and more harm, to less possibility and more confinement, even to more madness and less sobriety, resigning oneself to it and adapting, one tries to find the little happiness that one can still afford, and finds oceans of treasures in the smallest details that the rest do not even notice.

The pure thought does not carry phenomena, it becomes phenomena only through the reification.

Do not confuse yourself with any negative state. If you accept it as something regular and let it grow into your character, it means that you have replaced the refined essences with their reflected forms.

Do not confuse yourself with roles, identities, narratives; they are worn like masks behind which you tend the garden of your soul. Once we are trapped in a script, the dynamic of a larger reference is lost and we fall back into a prison of meanings, thoughts and words. Only by maintaining an open flow that obeys the dynamics of change while anchored in the higher worlds can we avoid being trapped. The philosopher's stone anchored in the heart is easily confused with empty words.

The process of maturing to the higher way is to break the defenses that separate the self-made ideas, and to remove the

separation between the self and the essential, and thus between the self and others. This means giving up oneself and one's quarrel and perceiving with insight how the defensive habits break to the core until one truly enlightens one's being in accordance with the saying „gnothi seauton".

Those who follow the middle path and yet are caught in illusions because they do not recognize them in themselves are tormented by the trap of relativity, caught by words, opinions, beliefs and views that move them like a net through confirmation and denial, their own hopes and aspirations becoming their enemies from which they seek shelter in pain, while their vice is an excuse of guilt that has drowned so many. In all this you stand at attention, fearing neither heaven nor hell, listening to the good guardian of genius, but also to the dark daimonic and shadowy self, for truth is illuminated from both sides, but the knowledge to be acquired is that there is no freedom beyond either.

In all the vanities that some appropriate and then lure others into their own fulfillment, as if they themselves lacked the perpetuation of transient and illusory things — have they found comfort in this, so lavishly extolling it as a remedy for others, as a way to walk in the transience of things? Or are they prisoners of their irresolute discontent, wanting to stretch the vanities until they are satisfied, not realizing that it is a temporary satisfaction and that the sea they drink contains poison, never ends, and neither brings them peace nor ends, and that at a certain point they will be forced to leave its shores because their thirst

is greater than that of the sea? It brings no satisfaction to these people who search in the wrong place, because they never find the fulfillment of what they are looking for? And yet they try to repeat the same movements, making others their intermediaries, in order to lure them away from the balance, moderation, and proper means they have acquired for the purpose of creating a substitute for their desires and using a man or woman as the executor of their erroneous whims? For what have they acquired in their ways, if they are not chained to illusions, where is the impermanent they have sought? Drunk with the sea and drowned by the ocean, they become that which they have sought, a mirror of themselves, chained by the whims of their nature, until they see through themselves and that which has captivated their attention. But fate and circumstances, stronger than anything else, may not give a chance to retreat and guarantee no light of seeing. The fork or path of choices may be harder for some, easier for some, but at its core everything is a game of choices and a tree of decisions.

When one's attempts are constantly undermined, disintegrated and subverted, one finds some footing in abandoning all endeavors that have to do with life, for experience teaches one that such undertakings, if not later humiliated, quickly serve to destroy them later; This does not mean the end of strife in life, for that is a constant when certain people attack you, undermine you, or want you dead as soon as possible; It is a matter of adapting to the scarce means that one can use in life for a purpose that one still aspires to. When the purpose of sacrifice or commitment wanes and is lost, you must not fight

against fate, but silently accept the rhythm of life and death; even if you sacrifice yourself for a higher purpose, you must rest and adapt to the life you still have to live when the means and the „sense of the inner path" are lost.

Remember, time eliminates the things you are fighting for now, just as the things you fought for before were destroyed and only cause more pain and frustration from the struggle. This is the process of burning a life that cannot be kept as property, and by the time the last ashes are stirred up, you will be free. Whenever something arises, focus on releasing it, observe the thought stream from the perception of a higher self, and perceive everything that affects the mind and the mind itself as impermanent „flashes" of events that represent nothing real.

Humor and absurdity are often the apotheosis of the final stage of agony, when nothing more can be done, when despite all the attempts you keep circling around only to find yourself in the same place, despite a handful of existential pains in the final stage, you either capitulate to the laughter of the universe or are defeated in great mortification.

The sense of inequality arises from a deluded view of what should be (whether consciously or unconsciously) and what is. The source of inequality springs from a mindset of loss, in which real, effective suffering creates an illusion of it — and is quickly dismantled when it meets reality. The mind thus destroyed still experiences great loss, but it is also aware that no

gain would be able to fill the damaged mind. When the deluded view is silenced, all causes and effects teach how to live. One may have lived a great life with great dreams that never found the power of expression, but it is how one copes with the small life that may bind it, but in retreat or abandonment one finds the aspirations to be a destabilizing curse and finds that none of it is real or true. Leave the corpses of this life behind, or you will become a necrophiliac playing with the issues of those who willingly whip with hopes and dreams, way of retreat. What is the driving Eros drive becomes Thanathos, punishing Eros and rewarding Thanathos. Eros has recognized the creative power of life, Thanathos focuses on silencing and the burning power of death. The way of Thanathos is the ability to burn the remains of Eros and the creative instincts in complete self-sacrifice, these forces should be balanced at all times.

How to combine life with a sense of abandonment and abandonment without becoming stagnant and unwilling to live? This freshness can only emerge in the moment of the „now", a childlike playfulness that is mature and completely focused, that somehow slips between the pains and never allows itself to be captured by any of them.

Fairy tales for the insane

Faces in the stars

What makes us so unique is the face of our being, the reflection of the soul and our life, the genii; In this respect I see a half-rotten grotesque of myself when I stare into the mirror, a Nosferatu image of twisted things; a deformed agony, congested pain. She was a crystalline soul. How would you redefine yourself when spirits fall in love, embrace, and then death worships an image it loved, a mark that disappears with the grave. She has ascended, but she is still here. She collapses under the weight of regular things, the social contracts that guard the Dionisian graves, the being that has passed away. A living person, feels, thinks. A holistic perspective on a torn idea: Here and everywhere. If we keep an image of our loved one or a mere mirage, we should let go and deal with the perceptions of the "normal" without a second thought.

Black man from Saturn

Equanimous look of the black man from Saturn. When I — he watched me and her in love, in embrace, I felt that he longed for it, but he did not. It was the curiosity of fate. When a witch summoned the ram, he looked at her coldly, and with an idea that entered her destiny, he disappeared. When he looked at the fates and knots of the world, he did not feel empty, he did not feel full, he was like a shell, but complete and with a spirit that merged with its blackness. In — well — rare moments he stopped and observed them for a moment, and then went on, he saw a man in great despair, a woman in agony, the greatest joys, the deepest feelings, he did not inspire them, he only observed them, without sadness, without joy, with the fresh curiosity of a little boy. Neither cruel nor benevolent, he just inspired the existential and divine, fate detached, an action here, there, towards a strange regulation, some strange mechanisms that were not mechanical, but tactical cuts and polishes, esthetic shortcuts. He did not admire his work, nor did he pay any further attention to it. He neither expected gratitude nor despised ingratitude. He was neither pleased nor annoyed, impartial to invocations and yet responsive, coldly waiting. After all, he was a Saturnian hermit. A holy head, but a strange holi-

ness, not fallen, not exalted, neither in ascent nor in descent. Who planned his destiny when he was a living man on earth? What share of his destiny did he receive? That is to be silenced, in him it was when he was alive. Neither must there be nothing in time, nor must there be no space in man. He did not even think about himself, a monstrosity for a sentient man who was completely at peace with himself. Someone once wrote that true angels are monstrous for a human being, their perception is too beautiful. The closeness is imaginary and yet practiced, a mortal worships gods, like the sun, but it shatters a speck of dust — sometimes by pure chance; The black man under the sun and the planets stared down at planet Earth from the moon, unnoticed by all. He planned to save, a cruel undertaking, as if he were reviving someone he loved, but with a cold, robotic understanding, like a doctor who was once full of commitment and compassion, lost that feeling and became a mortician, yet saved lives, destinies and properties of the earth through his emptiness. If he would fully comprehend his life fates, relate the content of all the pains, agonies and silent resolutions, the concealment of astralistic constellations and the damages of mischief, of experiments, perhaps a mere breath of air would pass through his lips, and then he would turn into stone, into a living corpse coma. But that is yet to come. Better not to know. What else is there, comfort in a sinking world.

Rotas tenet opera

We are born fools, and since fools play with fate and ride on a chariot, the wheel of fate exalts one and degrades another, the ignorance of blindness chains the devil and death, when we enter the path we are both a fool, a magician and a charioteer. We can fall prey to death by submitting to negative forces, despair and misfortune. The lovers consecrate the bond, and strengthened by temperance, they walk the path together. The devil plots against the lovers and destroys temperance, while they face each other in self-control and close the numinous currents within them. They may part in sorrow, but they must go on; they are magicians, fools, charioteers, and their wheel of fortune is balanced in maturity and moderation. The mistress becomes the moon, the magician becomes the hermit, he hangs upside down, with his roots in the stars, and his head shines below. The mistress in moderation commands herself and deals with worldly affairs, she rules the world, the magician rules the world himself and becomes the emperor. The hermit leaves the star and deals with worldly affairs. But being reminded by the suffering and transience of all things, he separates himself from the world and becomes the man of the mountain in solitude, weighing and judging. When the mis-

tress, thus reminded of the stars, becomes dissatisfied with worldly affairs, she consecrates herself to the moon and becomes a holy priestess, the master likewise a hierophant, they discuss and banish the false towers, expel ignorance and deception, and bring to light the truth of the light of heaven. The intrigues of the inverted powers, neither of darkness nor of light, but of ignorance and deception, of stupidity and baseness, abhorring both the hells and the heavens, for in their suffering they wage war against themselves and against the world. When the magician is seized by suffering and torment, he himself becomes a devil; on the other hand, when he turns to the stars and recognizes them within, he continues as a hermit. A difficult task to let love go! But the lovers meet again, and they should link their paths and destinies without forgetting each other. This pyramid is in fact inverted, because when it reaches the top, it is inverted again, the tops meet at the star of consciousness. With each death, one becomes a fool again, and thus reminded of the path, one can set out or continue, blackened and darkened by troubled times, in robes of darkness, then liberated again, and the robes change from black to white and white to black again. The sacred steps, death makes us all fools, the threads set in motion in life continue in the dissolution of chance, fate and destiny! The sun is the supreme deity on earth, the star is guarded by the Seven Righteous, the celestial power is the power that feeds the lions of the purple goddess of the stars Stars, all justice belongs to the starry heavens, who distribute it to the mortals who enter the way! And this justice is that of return and reconciliation, of liberation and return to the great home of all spirits. Oh, if the parity of heaven and

nature, science and spirit, men and starry heavens. Justice would be one! But the gradation of angles in multiplicity — would it not defy variation and diversity that there be variation and differences in a cosmos of order out of necessity, for it would be One and perfect and would never differentiate into a cosmic manifold melody if that were so. But the ways of the world are those of metamorphosis and change, the ways of the Great and Divine are the perfect unity in the brilliance of all the stars, yet they are not different, they spring from the same source — the power of the heavens and the weight of chaotic fire and the matter that gives it form is an ocean of movement, it is the substance that corrupts and the substance that enables. It is the great womb from which the cosmos emerges, with the laws of the starry heavens above and within the stars, the dragons entwined. When they look into each other's eyes, they mirror each other and the spirit is born, the cosmic egg. When we look into the eyes of the stars and into the eyes of our beloved, when we look at ourselves and reflect inward and outward, harmony in the tension of opposites, upward movement to the transcendent third — united under the stars.

Descent into the abyss

A cylinder hammering on my flesh, writhing in my mind, falling through constant emptiness, a vision — amid the Devanagari, amid the dust of life, the ashes of burnt corpses, a meditor drinking his flesh and blood, burning with a living flame, mirroring me, the victim of a corporeal image, a redhead approaches me, lies with me for a while, then disappears into the ashen fog. Thrown down, floating in the monolithic sounds of the planetary void, I returned to my body, awake all the time, with imprints in my veins, that was my seal. On the wooden table appeared with chalk a word in Hebrew language — Mahil, that was an angel of the scribes. I wrote it in a pentagram, then threw away. Did not allied traditions try to claim me as a strategic move? Or was it a gift at the time? Emanationist tantra, Horus was the closest deity I remembered from childhood. The next day, the next night, thrown over my body, circling, spinning on its axis, my eyeballs felt like they were falling into an empty sacrificial skull. Crowned as king of the demons, a steel crown on my forehead. The next night they approached the red dragon's body and tried to feast on me, they were scorched as if drinking the sun. Shadows on red flames, screaming with bitterness, punished for trying to drink

my blood. Vampiric, subhuman powers. They summoned the seven fallen, ghouls and corpse-eaters. It took them several hours to destroy the blood-red orb that enveloped my body. Then they tried to make me their king, a cheap imitation of their pathetic, filthy aspirations. As if fools wanted to create and crown a greater, depraved, degenerate fool than themselves. The next day I felt dry, dead, without vitality, I did not know if Iwas alive and the rest were dead, or if I was dead and the rest were alive. My soulless body looked black, sinking down into Thanathos, not to mention all the magical procedures done to me, and done by myself. What was it that kept me alive? That was eleven years ago now. Anniversary, June 3, 2007 of the madness, anniversary sometime in August, maybe on the 12th 2007 descent and slaughter. Since then, many stories have been written, many that will remain unspoken and unsaid. My voice was played and heard, my madness held my voice captive, vampires made sure to bind my spirit to flesh, my fangs, invisible bioplasmic shadow substance did not crave blood. Yet they reminded me of destinies. Da'ath, Amentet, the throat and croak of a human voice on the waves of the Aethyrs. Parasites attaching themselves to the vocal cords and causing terrible things to happen. Would the noble things ever be worth saying, illusions of speech-things I never said, doubles-things I would never be. I have been dead for years, and I have become more and more resistant.

Diary of a fallen priest of Isis

Is it reason that, in the face of the collapse of the logos and the onslaught of the iron ages, defends its light on small islands, encircled by a darkness concentrated by the unsuspecting minions of anti-intellectualism, of populism, of division, of the violent display of the opinion of hardliners, no matter how vile or stupid. That for such reasons one retreats between the earth and the providence of the gods, sometimes oblivious to the horror of it all, sometimes in empty destructiveness and compassionate anger, or to the gardens of a dragon's heart to nurture that long-forgotten sublimity that can not be found anywhere nearby. Sometimes we have a hunch that manifests itself in the fact that there are more individuals with such concerns, but we realize that we are in the minority and that we are stepping back from the authoritarian speeches of the hardliners that would strengthen the machine and further satisfy the greed for darkness, for ignorance. We step back to act as underdogs and nurture the things of old, like old scholars who weep silently over times gone by and visit forbidden museums to find greatness with a sense that they delude themselves - it will thrive -

that they have kept for others-like archivists-as a testimony; That they have tried to follow the high ideas, to internalize them, to embody them. O wretched greatness, you shine and collapse, you bring us the hatred of those to whom we are exposed! Then we become a curse, because we realize that we are alone, separated, that we cannot even find a resemblance in those we love. We loathe and love this world all too much! We turn to the gods who send us back and say in silent realization 'these things are no longer to be found down here, you lonely hero'. It breaks our hearts, for the void between earth and sky, between unwritten stories, makes us ponder, like other sages in times of doom, whether to tear the white robes and sink to the ground in spasms of honest anguish and pain, whether to risk tainting the robes with darkness and becoming a pyramid of silence, or whether to go on with a strong heart and watch the actions and threads of the world - withdrawn, detached, with a heavy heart. With Horusian foresight, great comprehensive wisdom, the penetrating view into all living things. I have dreamed with him of all living things. I have stood with him, strong as a tower - an unspoken acknowledgement of all my plans, big dreams and unhindered aspirations written in the stars that were collapsing, stained by the wretched darkness in this world, making me just another fallen fool. To live another day! Destroyed, branded, banished, marked, made into drudges! As long as our minds and hearts are needed for even the smallest transition, as long as the gods need their mediators on earth to engage, to intercede. Our words do not need to be spoken, they would be twisted, masquaded, deformed, lied, then we would speak dirt ourselves, because they lose any meaning! When our

forces dwindle, our obligations are difficult to revive from the rut of everyday life, but a flash, a beautiful flash of an hour, a minute,a second of freedom from the vile forces that have encircled us, that live with us, that live us, who have accustomed us and who watch us from the victorious position – this beautiful flash of a single act, of a ritual, of a ceremony that outshines them with its power, its might, its beauty, its awe – unexpectedly, dazzles them, sears their eyes, makes them fall to the ground in misery. Then, when the act is over, they see this potential and make all sorts of attempts to knock us off our hard-won ground, to humiliate and weaken us, to intimate and threaten us. Then we persevere. Our minds and hearts are shattered and blackened, our robes long forgotten, but we carry on as long as we are needed.

Thanatos

I was on my way home from a visit to my friends. On the way there, I usually get on two night buses. I listen to the drunk people, the silent people, wondering what their heart and mind are thinking about, mask-like many things, hidden lives, superficial, young and those whose shadows are long — rare. Bottles rolling on the floor, spreading the drink all over the body. I usually listen to music, try to meditate amid the chatter of young women looking for love, young men looking for sex or vice versa. I have a lot of things to think about. I feel like an old master, yet I am only 31 years old. Paternal, saturnine strictness, perhaps self-imposed, strict but not rigorous. Perhaps protectionist, self-defensive compensation for not feeling anything more. But ethos commands compassion, instead of malice, cruelty and apodictic anger. I reached the main train station in Warsaw, Poland. I bought a coffee from a vending machine, rolled a cigarette and stood about twenty metres from the smoking place. Usually they ask for cigarettes and money there, I stood there having short conversations, ex-convicts, thieves, homeless people, random travellers, maybe a few prostitutes. In the midst of all these people busy with their subjective lives, my attention was suddenly drawn to a homeless man sitting on

one of the benches at the bus station, not being noticed by anyone. I asked myself in my mind, "Should I call an ambulance, intervene?"... "I have done it before, but no one seems to care." I shook my head, "No, do not intervene". It was just me and this homeless man. The people who broke the line between my eyes and arms stared at me, sometimes laughing, they were invisible to me as the homeless man was to them. I wore a pair of black wings, Azrail perhaps, an old friend. An angel of death. We stared together, then my gaze was drawn to the shopping centre "Złote Tarasy," which Thanathos lit up green, neon-lit. I thought, "This can not be this man's fate, this is not fair". Slowly people gathered around the homeless man, checking if he was still alive, some quickly moving away, fearing he might actually be dead. The bus arrives, N72, and passes the man and the crowd. I make a gesture, close my eyes, two coins for Charon. The passing. I was sitting on the bus. I felt his soul enter mine, commended him to the moon spirit, prayed, called my friends, "may he be safe." I consulted his soul. I heard a dark voice in my head "if you do not want your life, he will live with you in your body". I wondered what kind of life he had had before, before. After a while his soul left him. The bus ride began. I stared at his body from the back seat of the night bus, his leg seemed to be moving. Maybe he was alive after all? But I did not feel like I had been cheated. I had done my job. The green, dark-winged death I kissed in imagination, a gesture.

Imponderables of a dead year

They sat in silence, him trying to say a few words to bring the conversation back on track. She was depressed, heavy hearted, as if small implosions of whole worlds plunging to their doom were building up in her lungs, in her chest, in her soul, heart and mind. She began to cry, silently. The only thing he could see was the rotten face of a dead woman draped over her face. He knew she had been hurt in life and was now trying to be understood by recreating her pain through his love. He was helpless and broken, staring blankly down the empty corridor of the pub. He looked again; she was still there. Normally he would speak, reach out to her, but he was helpless, it was better not to see certain things. But if he did not, would they survive this long? His mind would be distracted, he would leave, she would not forgive. Unconditional love means loving the spirit of the other, everything else is a pretence with which we communicate in between, the gestures, the signs, the bodies, the blood of the soul, all the imponderables, the unspoken, which are a sum of submission to love. The dead woman brought out her depression and pain, through her, he did not

blame any of them, it was not even malice. It was the cruelty of the world repeating itself and growing into a mountain of filth. Maybe that's why most people do not feel or think they feel anything at all, they have all been defeated by a veil of darkness that has grown so thickthat they have a semblance of life. It is as if pure ideas, when recognised, are something foreign to this modern world, as something long forgotten, as something uncomfortable, shameful — when they blossom in the suffered light, they attract too much darkness. It tries to understand them first, then to make itself similar, and when that fails, it tries to defeat them, to mock them, to destroy them, and finds itself with nothing. As in the paraphrase of Shem, the black fire of chaos by nature tries to consume the greater worlds, to disturb them and become them, this is an ancient law of the prison of spirits, when even shrouded shadows carry something hidden, bright and long forgotten. That the shadows have not grown into them, they remain unsullied, it is that the shadows of our lives, illusions, masks are the threads pulled by the contamination, the deafness, blindness, recklessness, ignorance, all the things that moved us to living ideas, to beauty, harmony, greatness, hope — dead. Dead in shells that move like automatons, masks, our demons and ghosts that we have turned into. What a sham. The iron chain of the past, trapping more in the machine of death. There he remained, cruelly killed years ago, cursing his indestructibility and blessing the Gods for the remnants of sanity. An Egyptian sage gave thanks for a strong heart in dark times. So did he, or the pain would be unbearable. He could not tell her that something else had put her in this miserable position, he could only talk to his

beloved about her pain, which she did not understand. She had a hellish life, a life in hell. And so did he. That's why they had tears of joy and exhaustion in their eyes when they met for the first time. They saw through each other without a word. When they returned home, they kept their distance. Thenthey turned, hugged and kissed. The black limousine that was parked next to them drove away with Whitesnake's song "Is this love?" in its ears. The synchronicity, a tired one, was confirmed.

I have seen things that you would not want to see.

I have seen things that you humans would never believe. Neither would I, because I grew in fear and terror I internalized the nightmare I began to see with the splendor and awe of the gods. Tired of the masks I have to wear, a professional among adult children, a clown among adults. I should not, I should wear my curse with the solitary pride or ease of a craftsman. I need others to keep from going crazy, companionship, an illusion of sameness. Years ago I disclosed what I had experienced and that scared others, some even dared to mock me, I was branded crazy among old acquaintances. All the hundreds of faces I used to know are meaningless to me, just masks of the same grave I escaped. I see the invisible worlds and interact. I see bloated, rotten faces imposing themselves on your children, your ancestors who have found no rest trying to call you. My curse and blessing is that I see. From this and from ordinary human knowledge, from the revelation of occultation, I have found my universe of meanings. They are everywhere, and they

are intelligent as the departed and the living in many invisible worlds that surpass what other mortals can comprehend. When an undead ethereal corpse of a murderer takes over my mind and body, my mind is twisted to the worst atrocities that I control and try not to commit. When a whore of hell, a woman addicted to the lust of life, leered at me from the face of my beloved, I knew. Her shattered, cut, rotten face found no rest. Was it her fault? No. I hate religious fanatics. Religious arrogance of the bastards of history. Sacrosanct ignoramuses. Half-truths of domini canes — cruel dogs of a God who is irrelevant to me. A god is a word stuffed with projections of their stomachs and dirty desires. I wanted divinity, not religion. The higher worlds that revealed themselves to me did not want religion either. They even spurned it. Who would ask angels and archangels to profess the religions of monkeys? The gods scoff at these kneeling crowds of slaves. I have developed my own cosmography, occult philosophy, theology and philosophy. I have no need for religion. Pagan theology and modern science fit my goals. The ancient ethos, the esthetics of the classics, so as not to get into a chaotic mess, and the modern method, applied to empirical metaphysics and the divine movements of concept, intellect, feeling, imagination, the inductive-deductive method of revealing, interpreting, understanding, weighing, balancing. A gigantomachy of madness, of good and evil, of inner reason. Harmony of tension in resistance to the pull of emptiness" — reformulation of the Mithraic axiom It was the same misery that we share in the world, I would not call it misfortune, but the mutually created interdependent hells that we have created for ourselves in this world. From this perspec-

tive, this world is hell. To find solace, we must remain strong, indifferent, detached, a bit like a Hindi Aghori who pays no homage to forms, no matter how twisted, horrible or disgusting they are to others. On the other hand, keep the joy and overcome with a smile. Another comfort is to find wisdom from the old days. I was committed to a psychiatric ward years ago and stuffed full of debilitating medications. It did not help me one iota, but I developed a cover story and a social security backbone as 'mentally disabled' that gave me low resources and an alibi. The psychiatric script helps some — it silences their fears, their beliefs into delusions, their visions into hallucinations. It gives them an explanation to live by, as some live by myths. But that was not enough for me. Over the years I developed a highly complicated, sophisticated, beautiful system to work in these worlds, a system of philosophy, theology, and technical occult tools that helped me survive. I have seen solar discs floating in the sky, gold-heavy and steely deities incarnated in my body. Forces from world systems aware of us. We communicated in the silence where I was the lone one among the people and they were the understanding mothers and fathers. I was not on my own, otherwise I would have committed suicide long ago. Years in limbo, with interruptions for two women who survived me and my instabilities caused by mediumships and possessions, the last one I tried to train to be a mistress and I was proud of her and still am. The more you know about the other worlds, the greater the arsenal of intrigues, ordeals and trials against you. As if the plot against the human freedoms of knowledge or punitive measures against you. I have seen through so many intrigues that all human stratagems in history

seem like child's play to me. I know you all too well, I learned that in the other worlds. So far, I have not found anyone who is my equal, but I do not intend to boast and puff myself up. I am keeping a low profile, as I should, and trying not to point fingers at others, because who is to blame? There is something about transcending the human world, rising above it and interfering with people, while being constrained by the human form, being suffocated by it. Each new person, each new interaction, each new mastery of a mask, a persona. Someone said 'be real', I took him for a child — split personalities, masks, entities taking over these masks and personas and playing them as I allow them, or being mastered by them and yet recursively aware, acting and acting, puppeteer and puppet. We are but an illusion, the only true self is a combination of all our movements when taken for single moments — they are merely a dream our being dreams. But there is a twist that many people often ask: what becomes of us when we die? Wheels of fortune, preparations, works, transformations. What will be taken away from them? This question has been answered by ancient masters, Ihave merely repeated and expanded it based on what I have seen and experienced. No 'divine knowledge', no 'revelations', only what I could make of it and offer it as a gift to others, write it down, think about it and process it. An honest person who errs in what his mind and senses interpret, but he errs in a great way — by creating models of these worlds and trying to approach their truth, their essential core. When I am among people, even people with some magical zeal and belief in such things, I find that their understanding is incomplete, so I disseminate limited information from a monolith of my experi-

ence, fragments scraped from the surface of things. I do not remember everything at once, I have collected all moments in a hidden structure, I simply retrieve what is to be retrieved, build on my past experiences, collect what can be collected and keep learning new things. If I had to know everything I know all the time, I would break down and go crazy. That is beyond the capacity of my mind. I did not write this to find understanding or to tell an entertaining story. I wanted to write myself out. I loathe myself for things that should be endured in silence. I hate voyeurs as much as I hate exhibitionists. I have partially made myself both. I watch the world and show the world. But I only do it once in this form. It's far too personal. I prefer to be guided by objective considerations and scientific methods, to keep things formal and structured, and to avoid chaos. And once — once I knew love and despair, these are memories implied with arms outstretched. Feeling is a dangerous thing, after years of pain, tears, mental and physical anguish I have repressed myself. In recent years I have felt something honest only twice — when a woman whom I loved with an idea, supreme unconditional love, mutilated herself before my eyes. I forced her to stop by restricting her movements and she said she wanted to kill herself, she was suffering from depression — I burst into screaming despair and cries, a purgatory and started punching myself in the face to make her stop. Within five minutes I was back to being a disciplined, blocked off, dignified person. She worked her way out of depression over a few months, I'd like to think I helped her do that. The other moment was when I decided to rid myself of all the pain, a catharsis. They say you have to live through your pain, flush it out, get

rid of it, to get rid of it. I landed on the floor in a neuropathic spasm, shaking like a centipede as the waves of pain passed throughme until I stopped them with a whisper. I am a surface, just a surface, my soul is deep in some cosmic void and I do not want to shout it back. This surface of my persona is attached to a star above me, my consciousness. Let me leave the torment behind, let me go with my lamp through the darkness illuminated by gods and spirits. There is nothing more to say. Too many threads that would write volumes, taken to the grave like the whispers of a madman. Yet I am free, I am not a slave. Recognized as a free man among gods. Therefore those who hate freedom will disfigure my mind and harass me. I have won my gladius, which is no longer a commodity, but my own tool in this world.

Blade Runner's Pris and Batty as Ops and young Saturn: The Archetype

Batty gets up and goes to a chess set in the corner of the room, a game is obviously in progress. Batty studies it for a moment, then moves the White Queen to the Bishop. Pris walks over to him. Her tone muted but demanding. (. . .) They stare at each other for a long time in silence, communicating something with their eyes… without expression. Finally Batty breaks the silence.

BATTY I've seen things… (long pause) seen things you little people wouldn't believe… Attack ships on fire off the shoulder of Orion bright as magnesium… I rode on the back decks of a blinker and watched c-beams glitter in the dark near the Tanhauser Gate. (pause) all those moments… they'll be gone.

Batty holds Deckard's eyes like a hypnotist.

– Blade Runner Script

In astrological parole Saturn is considered malefic and represents the age of the ancient wise sage. I have been pondering whether this aspect is not only associated with the lower metaphysical octaves of this planet, while in the higher, imperial octave it is of use in a most unpredictable way. It acts as a wise teacher, cutting through superficial business and ties for every age of man, when one matures decidedly according to his age. The right of a child to play is different from that of a senator to go about his business, for each according to his age, duties and responsibilities. It has a cold and dry character and indicates melancholy. Therefore, various people of young age who are troubled by pain and suffering, including sensitive people who tend to become melancholic when they are hurt, also exhibit saturnine traits through the law of learning, deep foresight into causality, and drawing on life experiences that solidify their approach to the world and shape their way of thinking. They think deeply and are silent a lot, are solitary but loyal to friends and the few things they deem worthy enough to pursue, and they are loyal to Deities and powers of various origins. In humans, it shows power and firmness, earthly causes, possessions, supervision of activities, intelligence, boldness, toil, arrogance, and harbingers of death. Saturn nature, by its tendency, its nature, the collected honey from the life experiences of black bile, tends to vile and evil things, bitterness, cruelty, malice, when hurt, harmed, offended, humiliated. Therefore, he must strive for things of ethos and intellect to defeat that which the heavy lead symbolizes. The Mercurian way is fast and yet slow, but be-

ware of the Saturnian way of turning lead into gold by ceaselessly engaging in alchemical endeavors to subdue, overcome or submit to the harm. Only with great strength and great intellect can you take the substance of the damage and refine it into something better, nobler, stronger, greater – indeed. With great valor, his nature settles into these traits of the fatherly sage and a refined seer, an assassin or a shadow witch, a holy man or a vampire. The eagles of Rome were the Saturnian "Pater Noster" rank, the great initiates of the highest rank in the mysteries of Mithra. Great dangers occur when the nature of the beholder in this process behaves unrestrainedly abominable, including vicious murders, unthinking bestiality. Great good occurs when nature overcomes, great wisdom, benevolence and the power of justice prevails after the trials. Considering this astrological environment, we should recall some Gnostic concepts. In the Hebrew Manichaean gnosis, the whole creation was considered by an evil In Hellenic gnosis, on the other hand, the demiurge, often symbolized by the dodecahedron or a small model of the universe, was seen in Platonic terms as wholly good, simple, and benevolent. The term henosis was reserved for the point at which the divine meets a man or woman and awakens the divine within. The means were varied and reminiscent of the late Neoplatonic theurges such as Master Iamblichus or the advisor to Emperor Julian, the Theurgist Maximus. The way there, according to the testimony of the Chaldean oracles written down by Julian the Theurgist, a miracle worker and soldier in the army of Marcus Aurelius, required the deepest concentration, consecration and invocation of the divine powers and receiving from them in the act of Theion Ergon – Work of Men, Work of

the gods – with the help of homoiosis Theio – the sacred work of heroization and embodiment of a mortal man, who was thus destined to join the procession of the sacred and divine. Batty's death wish, the sacrificial Thanatos, was transformed into a monolithic desire to perform an act reserved for the demiurge to save himself, similar to the schools of Theravada and Hinayan Buddhism, where self-liberation was more important than the obligation to work for the welfare and restoration of all out of compassion, as in the Mahayana traditions. He embodies the self-governed and the liberated, the Saturnine autonomous. In a sense, he is a superman who is detached from human beings and yet perfectly understands the great stases (issues) and small vagaries of their existence. He has no need to re-humanize himself, for that would rob him of his status as a demigod, a futant in sci-fi parlance, a modified future man. He has mastered the human world in such a way that he can play it virtuously. In fact, it is not an act, but an authentic, masterful performance in which he plays at being a human being while wearing a mask of God, a transcendent deity composed and arranged in human harmony, ratio, and proportion, yet completely self-contained, standing there like a mask of a god. The dominant psychological dynamic of the Neoplatonic saints and theurgists was the threat of misanthropy, of a certain elitism, but only when they fall away from an overarching definition of a perfected human being and become human wretches, when they have lost the thread of communitas (community) comitas (brotherhood) and severitas (severity). Is it not the case that when the human form is preserved but the arch-human strife seethes within, species parity can be lost in solitude, to the

detriment of both parties, one is lost in the obsession of separation, like Empodecles who jumped into a volcano–as the legends of Diogenes Laërtius relate–to prove that he is a god, and men are lost without their "heroes with a thousand masks," in Campbellian henotheistic terms. Batty suffers from the human form because he knows he is a demigod. Yet he tries to transform the lead beyond that form before it threatens to turn him into a psychopath or murderer. It is a battle of Faustian cuts with Macbeth, in which Mephistopheles plays the role of Moire. Indeed, inasmuch as Faust was to Goethe was as Zarathustra was to Nietzsche, Deckard and Batty were to Philip K. Dick. We are the actors we create, they reflect us and our imagination, the dynamics of our projection, re–projection, introjection from within and without. At the moment when Batty rescued Deckard, there was a withdrawn tension in which the lead turned to gold, the alchemical pelican that fed its young with its own blood turned into a phoenix. Pris is the Uranian–Neptunian element representing a liquid–narcotic, reality–playing lover killed in an instant. By losing the water of life, the redeeming element, he loses the reason to sustain his life and must reappear as quickly as the action continues. Here everything retains the quality of an instinctive choice – the sum of one's being in a quick decision or the decision of fate to be a shell or a ghost, an android or a human. The game of spiritual liberation was accentuated by transforming the transformation of an inner territory of discipline from an attempt at constant revenge to an attempt at salvation by recognising in a human being a familiar face that knows to its core a certain uncanny sparkle of hope, in which the bridging of brotherhood and oth–

erness is accomplished and then carried by a golden thread found in despair. Batty wanted to know his creator, the genetic architect, and then murders him – the young Saturn as the voice of an aeon, the old one deposed by violence, perhaps liberated, a new generation of time slaughters the old Chronos, Saturnalia releases the austere energies of an ordered society in December for all to rejoice. The old year goes, a new one begins, the winter equinox marks the new season. The androids, with their genetically limited life span, know the thread of time that the Architect donates, transmits and sustains; he is their god and clock. He is the master of life and death. Kill him and the roles reverse and the android Batty rules time. It is a common scheme to kill the father, usually a matter of maturation, initiation rites in tribal communities, here done very specifically. In a normal scenario it would be called psychopatology, but the architect's son overdid it
and gave in to bloodlust. There was no more room for the self-builder and sovereign, regicide was committed to take his place. Here, a new archetype of the demiurge – Lucifer, the fallen one – becomes Prometeus again. Indeed, in Greco-Roman traditions, Prometeus was a secret story about how the divine fire descended into the world to free captives from the Platonic cave in order to set them free. But does Prometeus become the new demiurge of a world he sought to liberate? It is a Socratic irony that things that should not be spoken or written about must be so after all! After centuries have passed, he tries to destroy his creation, devours his children like Kronos – and yet both look at their works with deep insight, bring the fire of divine life, the spark of enlightenment and the fire of destruction

until the new cycle begins. In a Gnostic sense, after the murder of his father, Batty opens his eyes to the prisoner - Deckard, mirrors himself in him and tries to free him, to support him, to save him. It is a tension between the despair about the continuing existence and the affirmation of this existence in the cold wasteland of the cosmos. This is where a transcendent element comes in - some uncanny, transcendent, supra-stellar worlds weave a thread of understanding that neither Batty as young Saturn nor Deckard as his inferior brother understand. The key passage of "Blade Runner" is Deckard's vision in which a white horse gallops, then he collects a small origami horse made of tinfoil. At these two points, the invisible world of synchronicities enters, the anomalies that seem reasonable only to the eyes in the stars, the divine that flashes humbly in a technocratic totalitarian system, mutely underscoring the whole film's 'alas, all is not lost'. The renewal took place by murder, the old demiurge-Saturn (Chronos) is slain, perhaps freed from the bonds of his own creation, his time, the new one sees only continuity, not suspecting, yet how his own creation turns against him in the end. Following the vision, it disintegrates and destroys the seer, making him a crusader. For a new one will come as long as the world lasts. He points to Deckard: 'ecce homo' - the cry seeps into the wells of the past. Pris as ops is the earth, the companion, after her loss she becomes Rhea - time of memory, the memory of loss. The only one who preserves true love is Deckard. Was it not Virgil who wrote: "Amor Vincit Omnia", and thus Eros stands triumphant as Titan among the gods - after the humanity of an innocent mortal fool.

Moths of Fames: Graves of Fortunes

It's about building up the character of your people, that's what leaders do, it's about making them strong and free, that's what a statesman does, it's about making them just and happy, that's what a wise man does, it's about making them reasonable, educated and thinking, that makes a teacher It is not about leaders being strong in character, free and strong statesmen, happy and just sages, educated and thinking teachers, it is about inspiring people to be that, that is the difference between privilege, appointed role and greatness. The first is merely a given, what we make of it is our own decision and is not gained by us, the second is an opportunity and can be beneficial if used wisely, the last promotes further, it is a source of giants who keep the least to themselves, for they are endless, they inspire individuals to equally individualize themselves into greatness and build healthy societies.' All our movements reflect our innermost, our striving, our speaking, thinking and acting projects what we really are. Objectively speaking. The rest is reception and perception of others, which also obey this law. The denial of objectivity is a delu-

sion or self-deception. But who claims the objectivity of evaluations? Who knows our innermost being, the treasuries of mind, heart and soul? What is made of our geniuses and destiny in the eyes of the sun? How does it change in the course of time and destiny? Mortuaries and cemeteries are only - profession, date of birth, date of death, the rest is superficial. One can build a palace for his corpse or be buried in the forest. A splendidly buried one can end up in the howling underworld of the Styx, punished by the oath of the gods, an anonymously buried one, torn apart by wild beasts, raised by them by a twist of fate. Depending on the position one occupies in the wheel of worldly fortune, one must respond to fate accordingly, this is not a responsibility, but a sign of fate. If one who has good luck abuses it, he is cursed, if one who has bad luck is unfortunate, he is pardoned, if his bad luck turns into persistent overcoming - that is a worthy quality, if one who has great luck makes the luck of others greater - that is a great master. Turning an unlucky person into a noble person, turning a noble person into an unlucky person, making an unlucky person overcome himself and become noble - that is worthy, turning a noble person into pure gold - that is perfection. Time writes the greatest obituaries, history is the necrology. It is fame that governs earthly memory, fame confers neither personal greatness nor personal misery, it can elevate the greatest scoundrel and punish the noblest creature. It is for the times to decide. In golden times the noble are elevated and the wretched are disposed of; in bad times it is the other way around. But fate plays tricks on us and changes, it is not a law: sometimes in fallen times the wretched are punished and

the noble at least keep their position, and in golden times it may be the other way around by mistake. Time is not a witness, history is not a memory.

On Evil and the Curse of Volition

I was called to be a magician, to create, to act, to dare, to divine. People like us gather many enemies [on the other side] based on certain additional rights and laws. Therefore, we must develop our arsenal and tools of the trade quickly enough to survive, to outwit and meet the forces that face us in this life. It is an intellectual self-defense mechanism that has become almost an intuitive habit. People like us were burned at the stake in the Middle Ages when we struggled with things these Christian pedants had no idea about. The latter were partly the cause of the problem. Having encountered many malignant spirits, or spirits that mingle 'badly' with the human spirit, I assumed that the doctrine of the 'mingling of natures' was sufficient. It is, from a de-anthro-pocentric perspective. Natures are not capable of judgment. However, from a human-centered perspective, I have chosen to define 'evil' in these terms. It is nothing more than a defilement of the human mind that is predisposed, conditioned and, depending on circumstances, educated to negative encounters that drive it to self-destruction or others to destruction. But this is a trivial evil, it

is destructive, and a schoolboy knows what it is. Pure evil is cold, undifferentiated, spineless; it is a blade of deranged cruelty on one side and a blade of sadistic, cruel indifference on the other. It is the look of an innocent smiling boy who has just killed his sister without remorse. It is a dictatorship that is like a machine. It is a cold machine that does not work by reversal, like antinomian evil, it is beyond good and evil, it recognizes both factors and yet pursues the psychopathic goal of self-loyalty towards the abyss of hallucinations, the Black Brother is a force of annihilation, he is blind, deaf and wants to contaminate with himself. Woe to those who are contaminated by the Black Brothers of the Shadows. I do not blame murderers. Know thyself. My guilt was will, my survival was based on my will, I was at the mercy of 'I Will' as a curse. Every break, every crack in my will meant death, derangement, suffering, pain, all that I killed. I was forced to kill all my love for the Will, for the Want, to sacrifice everything human in order to survive. My spirit was tortured, my body tormented, broken for years, humiliated — it was like a wheel of misfortune. Put me in a uniform and I will be just another executioner, put me on a podium and I will organize a dictation. And I have met the pyramid heads. They took advantage of my pain, I screamed, and then silence — I looked in the mirror with my face half rotten, pyramid-headed shadow silhouettes on either side of me. I froze with understanding. I smiled with a lazy grin. The question is — can ethos and intellect overcome sterility and cruelty when conscience, shame and morality go to hell? I would rather believe it is possible, I would rather not check it under all the smiles and comforts. But it must be trained, continuously, con-

stantly, so that it becomes intuitive like steel, always on guard, always self-reflective, deeply focused and aware. How can you check people's integrity? I know that people like me were given new identities or sentenced to death at the Nuremberg Trials. I am glad that this will never be put to the test. Suffering and pain, hatred and frustration either give birth to a spiral of evil or find rebirth as love and compassion. Evil and good are made. You have to know good and evil to know what is right, otherwise you are just a puppet on the strings of fate. A broken mind leads to evil, which can either be restored or is irretrievable. When evil defiles the mind, it breaks man's reason. All evil is based on ignorance, stupidity and obscured vision. But when an arm begins to rot, it is difficult not to cut it off. When evil is deeply rooted in the blood, it is a waste of time to eradicate it, because it grows malicious and mocking. If one adopts the habits of evil, one is irretrievably lost. One may be aware of the fact of defilement or not want to acknowledge it, the other may fight against it — this is a condition of holiness -, the last is completely taken over by the corrosive force and is finally devoured by it. May the defilement not take us as its harvest. May we become white brothers. Sometimes the knowledge of virtue and vice is not enough to survive in this game. It must be practiced without a hint of distraction in a gigantomachy of mortals, giants, awe, nightmare, liberation, enslavement, obscuration and enlightenment.

Day of the Dead: Nurturing Thanatos

In keeping with the rituals of ancestor veneration and a reconstruction of the Eleusinian rite in which melicraton, a mixture of milk, honey and wine, was poured on the grave as a libation, I wanted to honor the dead this year, as I did last year. I prepared the mixture at home and then spent some time asking the spirits of the higher generation to consecrate it as a meal for the dead (the substance acquired properties that made the meal for the dead a sacred scenario). I arrived near the cemetery and bought a candle that I had wrapped in plastic to protect it from rain. As I walk through the gates, I introduce myself and ask permission to enter the 'King and Queen' of the cemetery, the first people buried here. A necromancer (a 3 m tall humanoid shadow soul) appeared at the gates. He was my guide. At first I wondered and watched the moving statues, then some aetheric incubated dead began to move and noticed me. It would be a good day for incubation and dreams sent by the dead if the cemetery did not close at 8 p.m., I thought, but I was not prepared for that. Last year I opened a small plutonium in a forest that is not a cemetery, wounding the earth

with a spoon with the intention of opening a gate to chthonic words. The dead and the shadows come soon, partly to enjoy the feast of Melikraton, partly to suck my life force and blood and get more 'matter' in the shadows. This year I have been guided by the necromancer's shadows and have been stopped at a grave of a recently deceased Polish senator and a young student. Using the dead gaze (a technique of witchcraft where you pierce the veils with your gaze), I penetrated through the figure of a standing angel and saw the face of the lady who called me. She said she would direct 'from above' what she could inspire for the better in this land in silent ideas. I asked the winged one, flashing silver over the cemetery, to guide and release her through my spine. She passed through my nervous system, the snakes on my spine entwined and she was released, flashing gold above the cloudy night sky. Then I lingered on in the cemetery with the thought that I could not serve them all, it would be too exhausting. I lit a candle at an unguarded grave, intending to light it for all the anonymous, forgotten dead. Then I moved to the left and approached a mausoleum and with the words 'Child of earth and starry sky that I am, I arrive here, may you be free, our race is heavenly'. I poured the melicraton into the tombs. I prayed and called the star friends, took two pictures and quietly withdrew from the cemetery.

On the purpose of learning

— What is the goal of your studies? — To refine the intellect and correct the mind, constantly striving to discipline and overcome my thoughts in excellence
-What is the use of all the human knowledge you have acquired if you are successful? Nothing, I recover my memory, which is in accordance with the truth, after I have passed to the heavenly spheres, after the operations in Theion Ergon are effective and sanctified. Then all knowledge on earth is less. But you respect the scholars who have gathered all this in laborious work like worker bees, so that you can study...

Have they not also created and forged their intellect by contributing to the ever-moving fountain of knowledge and wisdom? -Indeed, they have done so. Respect their geniuses, because thanks to them you are able to refine the intellect in such a way, to make the movements of your conscious mind so logical and rhetorical, that you can understand metaphysics in an ever clearer way. — What about those who do not care for learned pursuits? — They develop according to their talents here in crafts, there in arts and sciences, in manual labor, in enterprise, in political and social affairs, so they develop in silence, often unconscious of the occult movements of the feel-

ings, of the mind, and of the soul, as long as the will to excel is present, they are in harmony with their nature — what greatest harm do you do to them? — -They may not control themselves sufficiently, they move on the strings of fate as a plaything of their conditions, this is a terrible waste that these, who could be taught to strive for great natures and ingenious devices, are like puppets on the strings of their minds, jumping to and fro like wild monkeys. -What do you advise? — To observe the flow of thoughts and then consistently and rhetorically learn to discipline them, to tame them like a yogi and consciously direct them to what you think is perfect and useful. For there is also a yoga of life, henceforth called the art of living. Those who know this secret are happy people indeed, despite the greatest torments and terrors that haunt their hearts!

The Devil in Me

Remembering my love, the last time I catastrophically tried to remember it all, I ended up on the floor in epileptic spasms, whispering 'no more', then I pulled myself together and stood up, returning to the steel armor of cruel Saturn and walking in pride and anger, in cruelty and petty mimed malice, in a cold grin of forced compassion that looks like the smile of a murderer. The plants I adore most, the little birds, they are innocent in paradisiacal naivety. They have crossed the laurel wreath and the lotus buds on their ophitic wings, with deeds and bravery that shake their tired heads above the starry sky. With outstretched arms and glorious lips they invoke the glory of the starry heavens to descend upon the children of the human race. O sweet sleep of a holy pagan man, kissed by the wings of angels. Rise to a new prayer, an action, a ritual, an invocation, may the Great Goddess bless the little children of the human race. Too much light invites darkness, a known matter of defilement, too much resilience invites destruction — so that only a monument of steel can stand. Long stories, shortened in the state of 'now', memories are of no use to me, every day newly broken bones of the mind, newly sewn scars splintered and re-sewn, stuffed with maggots of small,

insignificant games. They crawl and bore as I watch them crawl through the skin of my cheek. Broken hearts immortalized in gold now stand not black, but in cold chasms. So I stare through my heart into the void, through the burning spirit of my vampire into the silent austerity of what broken statues of Ares, Mercury, and Helios might have felt when they struck the floors of temples, when cold marble in a thousand mirrors can translate their feelings into human prey to a dragon's spiked brain. This half-broken, a rotten mask, replaceable body, the demon has grown inside me. A twitch, a habit, a pattern of feeling and thinking, all devils have left a trace of their malignant taste on me. With each pain, each black, dead tear, new habits were destroyed, new bravery was broken and replaced by a void that quickly filled with lesser things that grew into my nature like poisonous ivy of those things that remained unconquered and choked by great power. The greater my shadow, the distorted image of everything lived, everything painful, the greater the state of compassion and anger. To conquer is to keep still, to be detached, victories are measured by not giving in, losses are tragic and ponderous, deepening the deadly game of losing.

On active meditation. Voided mindfulness

It was a bus station in one of the districts of Warsaw, Poland. The bus was already there, waiting for people to get on. There was no one else there, the journey began here. I sat down, the lights were still off and the bus driverwas smoking a cigarette outside. I reach for my companion, the Book of Changes, and read a passage from hexagram 'The Mountain that Keeps Still.' While pondering a fragment, I flipped the book closed, stiffened my spine, and folded my hands in a U-shaped gesture. Immobile monolith. This time it was not the steely heaviness that moved the mountain, but a light, gentle pause, like a youngest daughter on the shore of a lake, settling down in front of the majestic mountain, pondering a lost thought in the snow. The flow of my thoughts was like a ravine. I brought it to a standstill while a certain disturbance struggled to invade and corrupt the mental continuum to corrupt it. 'I heard sounds from the city,' said a dark bari- tone voice in my head: 'Once again, you are a laughing stock, do not even try'. They are to be ignored, discursive polluters, dialectical errors and lies, injecting thoughts and playing with empty phrases and

sentences. They have nothing better to do than drive wedges into their own power. Rabid dogs and manifold tribes of utterers, clinging to their chains of illusions about their own person, their own self, and the shackles of their movements, mistaking them for their own, controlled by greater puppeteers of fate who hate me for it, that I undo mine, but in the end, when properly perceived, they free me in their misery, peel off superficial things for themselves to devour, digest and vomit out to go to the next feast of delusion, ignorance, illusion, filth. At first I wanted to visualize geometric thought forms and give them a hypostatic, metaphysical proportion, but I decided to enclose a primordial spirit between two yin lines and connected them to my pneuma sitting on a throne between my eyebrows, my will, my name, my spirit, my star, the wholeness that I always was in this human form. Just as everything I have lived through since childhood on the thread of my consciousness, wearing the garment of my life, hardening it, beating it, sharpening it, depending on my life, my mind, my emotions, and yet independent of them, once accomplished, forged into a completeness, wholeness, holiness. This name, the spirit, the will, the power that moves from world to world, from a human animal into a God body, a vehicle of divine expression. when will this crooked, ruined spirit, this pain, this defilement depart from me? When will the bitterness, the domineering severity of the hardliner release me from its iron grip?' Itis only a transition. All that breaks with death, the spirit rises and dwells in a body of glorious solar victory. All the dirt is removed, the enemies of the past fade into bitterness and chase their own tails in great hatred, divinity is restored. Consolation. Hymn

of the Pearl. Life is short, after all. Let us not waste it, between despair and affirmation, between torpor and paralyzing spasms of pain. A man sat next to me. I tried not to distract my extended consciousness with random sounds and events. He was eating French fries, the smell and sound temporarily distracting me, I merged them into a stream of phenomena around me. I conjured up the sound of an empty, rushing stream that I remember from the descent. For a time I was a skeleton in robes, holding my skull in my hands. Like a picture I saw, swords of the Minor Arcana of Tarot and the memory of the only one who loved me, my madness, who embraced me like a lioness. La Forza for a rose. Meditation on a corpse. Nothing is without effect. A political thought that What I heard, erased, none of these phenomena should reach me here, they are insignificant in this depth. Rex Profundi, Regina Silentia. Then everything faded away as I moved from the phenomena into the void. My personality, mind and body became a selfless, radiant emptiness. I had practiced this so many times. Sometimes I was engaged in rituals, conjuring illusions and sending out signals about the emptiness and fullness of the galaxies. A quick change of perception and I was back in the glorious golden light symbolized only by the stars in the universe. Just as this world is a shadow of the infinite worlds, a star is a shadow of the transcendent creative fires. The abyss and the cosmic voids are an insignificant spectacle. In Egyptian eschatology, the abyss is defeated in millions of years and the chaos of the black fires is extinguished into the nothingness that they are. The lotus buds open in glory and close in perfection. I wear my robes of darkness, I wear my robes of golden cloth, in between

I embrace the entire phenomenal world. A whisper distracted me, a couple in love, a couple, a small daimon pulled a string in my mind. Is he inciting jealousy? Overcome it with loving kindness! I too was once a recipient of love, rejoice in the love of others! How can one reconcile a vastness of mind that reaches the vast spaces of the world, that sees the horrors of infinite space once as a void, once as a winged thing that became spaceless and enters the safe cocoon of the human body, with the distraction of an insignificant little worm whispering some nonsense and clouding one's perception? It amuses me a little that an insignificant fly entering the eye can obscure the larger view of the world, that a small obscured mind — for a while — can stop the work of a titanic spirit in insignificant narrowing? Does not that evoke a smile? I opened my eyes, put my book aside, and watched all the people on the bus, like a small child with curious attention and yet with the stern look of a stern man. Nothing was going to disturb me anymore, the equanimity of the phenomena and their ultimate nothingness, even if the advertising on the screen somehow distracted me. Not again The chain of causes of mental habits must be penetrated and understood in order to cut them at the root. I do not like advertising, foundations, dissection — they have their own built-in egregors that feast on human attention, like little attention whores for people who have nothing to do with their mental faculties. They have an attraction for me. I do not like it when my will is overwhelmed, I do not like it when I am distracted from my concentration. But annoyance is also a form of attachment, it means that I am overwhelmed, that I am distracted. A Ukrainian and a Georgian or maybe a Chechen

working in a hotel nearby were sitting in front of me, I was looking at them attentively and smiling. Is not that the whole point? To sit like an adult child and play with a sword of concentration with perseverance, is not that a significant goal? For I know that I have already gained immortality above. Floating in the Cosmic Vastness of Tartarus. Years of the construction of the solar cross. Years of the Theion Ergon, when I reached for the gods, they reached for me. I called and they answered me. Years of a noble war. While the stubborn, darkened, bitter worms kept me from a purposeful life. So much for a committed life, I think. Even if I end up a homeless, penniless, vicious wretch, I stand above the like pigs who made me that way. Liberated from darkness and freed from a Dionisian tomb, I rise in great laughter, a joyous arrow of brilliance, and dance like a dervish with my swords, smashing and scattering the pathetic attempts of the sycophants who consider me an enemy to all corners of the hells as they go down screaming, obliterated, humiliated and devastated until they gather enough strength to strike again against someone else, somewhere else. As I write this world, some vampiric worm screams "kill you." One corner of my mouth smiles contemptuously at the depths of their stupidity, illuminated by my hard-won pride. Dragons have no natural enemies. In human form, they are attacked only by deluded creatures who wrestle more with themselves than with anything else than anything else.

Modern Age: From an Emperor to a Monk

Shout and argue all you want on your moronic talk shows. It's not common knowledge — if you want to change history, you need both status, authority, charisma, money and power. Those who have that power rarely want change, they want to maintain a more conservative stance before they fall into an abyss. Scribble, scribble all you want, you little scribblers, but the days when literature was the philosopher's stone for revolutions and foundations for cultural heroism are long gone. This is not the Golden Age. Talk, argue on your social networks while every move is virtual, so — empty, feel-good effects of identity politics and narcissistic shenanigans projecting your impotence, helpless rage and opinions without wisdom to the outside world count for empty insane foam. You could not even wave a flag, rally the masses, command an army to strike, smile at a child, appease the gods, rule yourself — a source of power, love a chosen girl unconditionally. I once shouted in the middle of the old city, commanding people, shouting with tears in their eyes and a powerful, masterful voice, some were afraid, others thought I was a crank, others applauded. They argued

with their pointed tonguesabout something they were incapable of doing. An agitator in the age of complacent slavery. The human spirit is dead to those who see the Socratic tremendous deep irony. Sometimes I feel that I could change the riverbeds of history, but long ago I have been rejected by time, like a man in the Book of Changes — waiting for his retreat. Perhaps it is better that way, for only a fool wants to be a ruler over fools even greater than himself. My advice is — devote yourself to something useful, build a house with your bare hands, little satisfaction in a ritualized virtual age. All your entertainments are ephemeral, like your short-lived fame, causing only a temporary twitch in people's minds, who then move on to something else. But the waves continue to crash. This life lost its appeal to me with each sacrifice that forced me to choose between the hunt and the bait — all illusions, because the enemies make plans to seize, steal what is yours and distribute, to enslave what is worthy only of the blind pursuers, the greatest of my dreams — I would settle for nothing less. -Say you serve and you get it back — one devilish pig smiled, another said — 'We'll give it back if you make a deal' — a pathetic vampyric worm, how not to despise their envy, stuffed with filth. 'Take what you have stolen, little ruiner, spoiler, may you rot with my vanished possessions, I will return them to nature, as the great Epictetus said — having lost everything, I have dealt happily with the loss' — 'I had more gifts to offer than the treasures you stole' — I replied. 'Now that I have killed them and spat on the gifts of darkness, I am content with carnal death, like a monkish hermit cicada leaving its shell and perpetuating itself on kheper — a struggling gigantomachic golden scarab

heart with a new life entwined by the Ophis, a mighty sunbeam, I have laid my arms and command with all that I have lost to the heavenly shrines of the gods and goddesses. To be immortalized in the stars, you must prove your spirit worthy through allthe movements of your life. It is less burdensome to leave this world behind than to leave it in disarray. Gather your wings, accelerate a lightning strike, escape as far as you can. How insignificant are the lives that are forgiven, stifled before they have begun. I spit on my life and despise it, for nothing I won a star.

Epitaph

"Inconstant Fortune took from me, To pay her fee, the dearest that I had, But she for that hath made me wise."

— Merope in Plutarch[1]

[1] Moralia, Volume II: How to Profit by One's Enemies. On Having Many Friends. Chance. Virtue and Vice. Letter of Condolence to Apollonius. Advice About Keeping Well. Advice to Bride and Groom. The Dinner of the Seven Wise Men. Superstition. Translated by Frank Cole Babbitt. Loeb Classical Library 222. Cambridge, MA: Harvard University Press, 1928., p. 25

Divinities and Plato's Cave

We come here to build and to govern, some out of compassion, others out of a sense of duty, but as soon as we burn our fingers on this world, when it whips and hounds us against our gifts, we retreat in toil and regret, and there is nothing left but learned human scientia and the call from above to return. A rephrasing of Heraclitus' quote with a transcendent intent to metempsychosis: "Out of every one hundred men, ten shouldn't even be there, eighty are just targets, nine are the real fighters, and we are lucky to have them, for they make the battle. Ah, but the one, one is a warrior, and he will bring the others back." The fundamental characteristics of the gods and goddesses are their objectivity, truth, self-consistency, dispassionate attitude based on the original intellect and idea, a form of eudaimonia (hypostasis of joy) sustained by a non-emotional feeling that permeates the entire universe. If I had to choose one idea that unites everything and tries to bring everything back home, it is compassion, the restoration of harmony. Moving actions that merge with the subject of their idea are always objective, they are a divine current. They are connected with a substance that is common to them all, and yet each of them has a special sub-

stance that distinguishes one from the other. Carl Gustav Jung wrote in the 'Red Book' that his holy guardian angel Philemon of Egyptian-Hellenic descent taught him above all objectivity. "She liked to find little trophies in the street, which she always brought to me joyfully; we had tears in our eyes when we first met, both exhausted, suicidal, and miserably lost. Great loves are forged in great pain. Period." It is questionable whether a human being is capable of being objective from a human perspective, as opposed to the perception of an Agathos Daimon or a deity, for example. It may be a subjective or intersubjective approach to objectivity, but these intersubjective and subjective approaches sometimes trigger intellectual signs that approximate an objective interlocking between subjective and objective worlds. Passion belongs to the generative realm of nature, as do suffering, great emotions, love, happiness, all excitements and privations. The hard-core Buddhists of the Lhag Thog teachings moved close to the realm of deities described by the Neoplatonists. "I begged Magna Mater to take her home, kneeling on my knees in great reverence, gazing into the body of my beloved as into the garments of the stars, as I foretold that her soul would be killed by my ancient enemies. She used to play with crystal prisms, 'oh look how wonderful, it's like a kaleidoscope'. She is in the stars with diamonds" 'Locked in a cage of subjective suffering, his agony was objective' — a thought once formed in my mind. So for the gods, every moment of our life, every feeling, every pain, every happiness is purely objective, there are no subjective states of mind and heart. The question of intervention is another

matter, because everyone receives according to his share and development. Gods rarely interfere inthe affairs of people, especially this world was taken over by people when people stopped calling on the gods. This is the basis of Theion Ergon: "Work of men, work of gods", as it is said in the Chaldean oracles of Julian the reborn Archangel Theurgist "Calling and Receiving". "I saw her face in the starry sky, it was sad and full of compassion, may all the gods swear that we will meet again. She left a small gift for me, a book in which the phrase 'Find me' was most prominent. I received it for my thirtieth birthday". Builder of the house, you shall build no more — a Buddhist stanza. With all the strings pulling us back and forth, finding yourself is truly a miracle, but it's not an easy path. It's like being in Plato's cave from above, where sometimes you do not know whether you are the prisoner or the radiant Deity. Others call us, but we do not know whether we belong to them or to the prisoners.

Discourse on forgotten mysteries thread.

Let the haters of reason scatter to the winds, they are like malignant spirits who obscure the meaning of great doctrines and replace them with vile ignorance of blind faith. The obscurantism of the exclusive flock has always fought against the intellect of Providence with the ever renewed fervor of a blind fanatic, de facto replacing it with the words and doctrines of their zealots who confuse the logos of Providence with their own infantile projections. They coerce others and indoctrinate them into a passive spiritual slovenliness, believing in the foul, heavy air of their cathedrals that they are on their way to heaven. By kneeling before their half-dead corpses and bewitching them, attributing to them their false love for a corpse. They also mock, ridicule, and destroy any master and mistress they discover along the way who offer a prospect of freedom, beauty, intellectual support, high integrity, and self-identity — a true hypostasis against their stubborn, morose intoxication with suffering and pain, which they masochistically refer to as 'love', a Stockholm syndrome of bellicose hatred towards the world that is pure cannibalism to 'consume in the name of love',

to 'kill in the name of love'. The cacodaimons help them in this miserable work of extinguishing the fire of reason, the flame of intellect, the great creative power of the celestial, supernatural worlds, which give birth to stars that our astronomers consider to be collections of swirling densities of gas and gigantic masses, birth chambers of powerful stars. All this is also true when we study both the phenomenal shadows and the philosophical essences. All these lords and mistresses destroyed in the name of a faux pas on the cross to which these believing imbeciles, these dangerous fools looked up as if he were their savior. The Savior of their indigestible desires, scorned by Heaven. May Christ redeem himself from his suffering — would have a Boddhisatvamoeglich said to him, if he ever listened. A theologian of them would say that it is a 'symbol', that it is an example ofa sacrifice, of a mortal representing a divine interior slaughtered by His own. A stolen henosis, the point at which a man, a woman is raptured by effort, Isidiac, truly, into the greater expanses of the hieratic worlds. What kind of a hoax is this? Was not Heracles, the initiate of Eleusis, and his mysteries, the Heracleiana, protected by the gods? Was Dionisos not an initiate. Is not Orpheus and Euridice a greater passage, a topoi of beauty? Julian Autocration compared one after another — heroes of antiquity against the Galilean hoax of a crucified pig. And yet, yet! Christ embodied all the sewers of the lowly, the wretched or the rubble. He had to curse the world with his rottenness and contamination in order to give meaning to his worthless mysteries, which initiated no one and seduced many. Julian Autokraton wrote: "What an unwise saying is this, to forbid tasting knowledge, not to distinguish good

from evil?" — he further wrote: "To know good and evil is a natural need of men, for how can the wise and sensible decide what is good and what is evil, turning to the good by inclination and knowledge, without ignorance." Praises Helios in his hymn, Magna Mater, the Mother of the Stars. They called me a serpent, may the serpent spiral up to the divine, in the Akkadian text the kings were serpent-tongued, lion-headed. What a compliment to be compared to these people of wisdom, greatness, justice and power! What a hoax to turn a lion into a sheep. Peace is won by righteousness, not slavery; it is won by striving to be strong-true peace, not by the meek, who would willingly turn into jackals if given the chance to be stronger than they are. Glorious sun religions had to be destroyed so that their Nazarene eaters could triumph, the world had to be turned into an ugly, disgusting, suffering diabolic so that this religion could triumph. For what is the meaning of their Galilean Essene Gnostic in a world of beauty, of greatness, of reverence, a world where harmonious life is not strangled by the hardships of life? Their diabolical deception of a crucified mortal has defiled many a greater, better man. One might ask: What is the point of this accusation in the modern world? Is it a reverse resentment of what cannot be undone, cannot be undone? What is the point of finding fault rather than creating something beautiful, noble, principled? It is a personal account of a funeral, a cathartic burning of a religion on the Devanagari grounds. It is a rebellion against what was done, against what was and what is, a wedge in Plato's cave that crossed the prisoners on their way out, with seers reaching out to those who could see themselves. Every civilization has a round of destinies, every culture

has its karman that leads to one or the other. Nevertheless, it is significant to leave a warning sign — to see what fruit the reaper will reap with his scythe. A poisoned fruit is left for Veneficium, the craft of the poisoner, a good fruit is used for healing, as the Drottars (Druids) knew. But are the mysteries of the ancients in the modern world a mere imitation, a mere repetition, a faulty reconstruction that has no right to exist? Or is there a hidden scheme of recovery, of initiations, to which men can look with all due sanctity and depth? Do the traces ofthe parental initiations hang by a golden thread over the globe, the Spheres, the stars? Are we really on our own, on false masters and charlatans, on instituted religions, on those few who know how to speak when they should be silent, as the masters and mistresses command? Is it really the time of silence? Abandoned we are not! I have been blessed with too many laurels, with too many signs and sigillia from Heaven to ignore this. What a brazen fool I would be if I did not share these invitations with the others! Sometimes I feel like Prometheus, cautiously making his way, fearing I might lead astray, who has stolen the fire of the gods. But it seems that the gods promote my way, if I interpret their intention and my intention correctly, that what was transmitted should not be held back! The chains, the processions of initiations are not held back, they call, we study, we practice, we act. We do the scientific work, we do the ceremonial work, we direct our senses, our intellect and our feelings to the Divine. We rebuke ourselves when we fail and stumble, we correct our ways when darkness enters us, we point our Pythagorean forks at Divine from messages, we swing and fold our follies and unrulinesses into an even

greater path! As one Hindi philosopher — Kautilya (371—283 BME) mentioned: "Philosophy is the lamp of all sciences, the means of performing all the works, and the support of all the duties". Like the sun, which distributes its rays equally to all, it was understood to be an honest force. Thus, contracts in Rome were signed under Helios to represent honesty. It also stood for truth, which is obvious to all. Truth stands a priori, objectively, as the deep grammar of the universe, and is therefore closely related to Justice as the regulating force of this grammar, insofar as the force gives them a drive, just as the intellect (nous) gives a certain order. In the tarot cards it is the star (sun), justice, strength.

To Dare, to Will, to Stay Silent

If daring is the courage to break established patterns, to 'defy the world and venture oneself on the sacred path', to break the shell of the comfortably known and conditioned, automatized, and thus discover one's freedom and willpower through training and confrontation, then the will is an individualised movement of desire into a vision by 'knowing oneself ', knowing one's movements and forming mastery, in accordance with the divine will (procession, metaphor of the true Will), which one discovers by peeling away the layers of deception, ignorance, discord, cacophony, confusion, by constant means of reason, intellect, intuition, and not without Swedenborgian feeling, a gigantomachy within, represented by the Mithraic axiom: "harmony of tension in opposition", "against the void of inertia". In this, duality is resolved into a 'unio oppositorum', which is situated between the 'coincidentia oppositorum', the movement is decisive, the decision liberating, while the liberation is a struggle, "be patient, struggle, work", go with the gods, the redemption (liberation) is not a pill to escape (as in the song by Killing Joke, „Walking with Gods"), but a strong deter-

mined attitude. In the process of liberation there is no rest for the free, the evil and slaves must continue to be evil or enslave. On the other hand, a highly contradictory (antinominal, personal, egoistic) will that tries to hurt the world and itself with its personal projection. The difference between the divine Alexander of Macedonia and Hitler is gigantic, just like the difference between the Imperial Rome and its mocking cliché — the Nazi Empire. For the daring and the will we need a foundation, a fundamental self-constitution, a maturity, that of an Olimpius, mentioned in the letters of Iamblichus. It is a vision that dynamically and continuously sets in motion the effects of one's actions and of events in the world, but with reference to the Highest of which one is capable, a system of coordinates united in a perfect synthesis Staying Silent is the Eleusinian gift of transforming the world with the perfect silence of an idea. Bythos, the deep depth of an abyss, and Sige — the deep idea in silence are the epitome of a magician. The language of the magician and his deities is silence. To speak Gnosis Arretos is a great art, Gods understand all languages, but the former is ultimately the greatest interpretation of a man, translated into the logos of Providence. This is the reason why Eleusis initiates kept silence, words were useless and could do more harm than the silence of pure intellectual ideas. The world, I believe, is intelligible in all its realms and intellectual at its base, it is of continuous providential illumination, we must open ourselves to it and engage in the process through powerful streams of silent, glorified ideas, all else is but a reflection of it.

The memory twitch

Godot, now 92 years old, sat in his wheelchair in a nursing home. The nurses occasionally looked around and exchanged a few stiff words. -'Why did he move?' he wondered quietly, with an unspoken thought. Somewhere above his head, a storm of memories raged. Scenes moved backward, but they did not catch his attention. One, a cloudy, blurry one, stopped for a while. A scene, a flash. That was exactly sixty-eight years ago. She ran after him, laughing and shouting, "Stop, you stupid bastard, I love you!'. He stopped, silently content with the fact that they were together, comfort to his tired mind. Another scene. Unspoken things, tension as they parted. His finger twitched again. He smiled gently in a way he had been taught years ago, a compensation for not feeling pain. He did not, both the gesture and the pain had been dead for years. Gone. He stared at a spot on the wall that was fading more and more. Again the scenes were frozen. He, though trapped in a body, was already incarnate. If emptiness were to be defined, but a passive, humiliated emptiness, that's what it would be. In the corner of his eye he saw a shadow, a shadow soul. It whispered: 'Tis' tis', 'tis' tis'. Tic tac toe'. He did not answer, smiled numbly, after forgetting it, he mumbled something that sounded like

this in the good old days: 'I am not afraid of anything, never have been, moments like these fit into eternity'. But it was just a -'mmmm'- followed by a nod. He saw something else for a while, future events on Earth, the disasters. They did not catch his attention either, he stared as if hypnotised, without any reaction. It was more important that he had to pee. He could not call the nurse, so he wet himself. She will come later. He did not know that either, she cleaned him up anyway and changed his underwear. Another whisper, trying to rouse his understanding: 'Once a roaring, snake-tongued lion, now fading into insensibility, you had a chance to die young.' He did not understand, just blinked, a nervous twitch. -'The last thing you'll say after you die will be a cold gasp' — the shadow tried to intimidate him. He thought of the night and the stars, but in a cold way. -'You are useless, you always have been, you do not even understand what I tell you anymore' — the shadow said. The man behind his white eyes suddenly replied in a voice that was not his, 'You tore up everything I never needed. Thank you for freeing me, I am already free'. The shadow grew in powerful anger, darkening the room and whispering, 'You will not escape, you will not, you will not easy!' The man was already dead.

Ides' march

Tap tap tap, the water dripped into the sink, and each drop was as cold asthe winter air, ripping wounds into a stone of sour understanding of his mind. Spring came, March 20, at 10:30 p.m. Vernal Equinox, the Ides of Mars, the games of the wolves and the she-wolves. Somehow the water sank ceaselessly as he listened to it in a kind of zenistic union, half stunned, half stunned. He had not wondered for a long time how he had gotten to this point. Because it is so. That's the answer he got to his questions as a child. He was a little blond guy, very lively and cheerful. Like a stern wreck barely adrift navigating the meanders of life, he tried to remember. He imagined his tired, stern, tense and dry face sitting next to this boy, smiling wearily. The boy did not understand, he was scared and afraid of his future self, he wanted to run away. The older man would cry if he still could, because that's what you have to feel. He detested these hatched souls of inferior quality. Even moon souls did not match his intellect or spirit. His soul was killed long ago, it bled to death and was torn to pieces by evil machinations. Draconic brain, thank Gods for this reinforcement! It was a gift of mercy. Even the gods had enough of his pain, so they killed his feeling out of compassion, but strengthened his mind, intelligence and

resilience. Serpentine compassion, like Aesculap or the great Naga Kings. We all become cruel, but we hold back the poison with a greater strength of will, so as not to shed tears of poison, of veneficium. The child uncomfortable, inconsolable, the father in him looked at the child for a while with a paternal smile that would scream 'murder, destruction!' and look malicious, but it was an honest smile of a strange, darker benevolence. He searched for her in the eyes of the other women, avoiding their faces lest he accidentally catch a glimpse of her physiognomy. She was long gone. At least she died in him. A caregiver, an archivist of his stories she wanted to listen to before her memories were erased, killed, twisted, perverted. He decided he would never share them with anyone again. What would be the point? In the grave, carried like a burden, beyond Starborn memories of everything are restored, Mnemosyne's pass. Absolute memory, perhaps a small nod of understanding remains for the last life that should not be. I want nothing else, objective memory of all instances of the universe is the ultimate truth, as is silence, the perfect thunder of an idea. He saved himself from suicide, another time he failed to commit it. Never again! Never again! A silent, wordless voice in the air spoke: 'Keep going, on the other side your perspective will change, you will not suffer anymore'. The dropping of body and mind, a broken, damaged, crippled brain, an attacked nervous system, slander and lies that buried him deep in the grave of the profound gesture of 'not this, not that' until he began to grow resigned to it. Leonardo da Vinci once wrote: 'Those whose mind [and heart] are fixed on a star, are not hurt by lies and slander'. He was not, although he heard it every day, from

people, from the other side, who spread illusions and malice. He was busy overcoming bigger problems and engaging with an expanded mind and heart despite the bite of the locusts. He lost his love, but that too had to be overcome, why bother with it? Mere nihilistic feelings that were not worthy of his efforts. 'First the gods, then the world, then men' — Pymander, Corpus Hermetica, from a human animal, a humane man was to commit himself to the worlds above, to call, to call, to call, that the world may receive, that the kingdoms of the earth may receive, then men, last of all, ungrateful and stubborn beings, for whose sake 'the stars do not turn' — a trace of Chaldean wisdom.

About overcoming

Karma is more than a mortal can bear - A Buddhist Proverb

Once upon a time there was a man who lived a dedicated life. He embraced others, was always kind, assertive, and dreamed of a better world. One day, while he was traveling abroad, someone spotted the man and, out of malice, cast a curse. The man, unaware of this offense, noticed that over the next few days people began to treat him badly, as if he were doing them wrong. As the months and years passed, his friends turned against him, and his family swore never to see him again. He was left penniless, a nervous breakdown ensued. He wondered, "Why is this happening to him, was not he, as far as he can remember, good and fair to others?'. He heard a whisper 'my son, this will change'. Soon, looking at the people wearing his broken, old, worn clothes, he noticed that something was happening to them. The women lost their hair, their skin became dry and dead after a while, they lost their cheerfulness, the man became sick and died of terrible diseases. Being righteous, he began to blame himself and tried to hide from people, he withdrew from society. His compassion for others was too

great to allow their suffering. One day he was strolling through a park at night and was robbed and beaten up by a gang of gangsters. He stood up and with eyes filled with hatred, the bitter resolve to use his curse to destroy others found its way into his shattered heart. 'Why did this happen to him?' — he asked disconsolately — 'Why all this?' While he was thinking about revenge, he heard a vicious whisper — 'Why not' — 'it happened to me, why not, bastard'. As he grew older he became more adept at controlling himself amidst the hatred felt by those around him, he was a master of discipline in dealing with others, and soon he rose in the ranks of the people, feeling more comfortable and strong than ever before. They hated him, but admired his inner strength and keen intelligence. He began to make an awful lot of money, forgetting the rest and killing people for the pleasure of his curses against the cattle with which he once felt equal. His personality was thoroughly vicious and corrupt, cold in his cruelty and satisfied with his evil. The day has come when he was in a car accident, another car rammed him as he was exiting a highway. He remembers floating in the air for a while and hearing a disembodied voice that seemed to him like glistening gold: -'Have you forgotten your childhood, how it all began? — The causes that brought you here are not the effects you ever wanted. Then he found himself in the hospital, no one around, just the full moon staring out the window. In the corner of his eye he noticed a dark figure and heard many whispers: 'We accuse you, we accuse you, you have wronged us, death, accuse, you'.

The last woman in space

Times were volatile, markets shifted eastward as the Western hegemon fell apart like a leviathan without legs. The magnetic poles were also drifting, shifting and triggering magnetic storms and cosmic rays for the next couple of centuries or so until they would stabilize again. This was long overdue, as the climate changed with the vagaries of the geomagnetosphere relative to solar connectivity. Solar domes, fusion-powered tokamak generators to stabilize the planet, a far-fetched dream of utopian city-states all fell into disuse, the prototype in France, Cadarache, failing due to lack of funding and internal unrest. Nevertheless, there was a minor breakthrough in one of the DARPA labs just before humanity was on the brink of war. The Chinese built 1320-ton statues for the God of War. In research facilities based on a collection of digital IDs quantum computer algorithmization and mass radionics, the collective brain was slowly being decoded, as were its cognitive-physiological mechanisms, social engineering programs along with cruel experiments on the mind with psychiatry on the banners merging with neurolinguistics and merging with biopsychology gave a new imprint to a strange, eerie reputation. The first prototype cyborg was called 'the bee' as the real

representatives died out. With the creation of the first fully functional cyborg came a commendable optimism that the dark ages were over, that humanity had once again entered a new era here. The volunteer father of the project, researcher Simon Darwin, and his assistant Helen Descartes had not only created the cyborg, deciphered man's erratic mind and created a synthetic brain, but also agreed to transfer his brilliant mind into the machine's thinking framework. He said he was the first immortal, the Nibelungen Methusaleh. Hearing the news, one man initially flew into a rage, but when his colleague calmed him down, he said in a resigned voice, "It's like transferring a mind into a corpse, a technological necromancy, nothing else. The Buddhists explained the samskaras as compound clusters, and the goal was to dismantle them in order to refine consciousness, reflect its purity, and become free. What they do is essentially to lock the deluded, ignorant mind into a self-created horror chamber and virtualize an already virtualized hell."-'Why the hell?' Aida said: -'Surely you are not postulating that there is a reality outside this world, some metaphysical nonsense? Humanity's concentrated effort has always been aimed at freeing itself from suffering. You cited Buddhism as an example, is not that the ultimate goal, and you are a modern Luddist who is afraid to deal with technology?' Again he replied, 'Maybe you are right, but I prefer the good old biomantic school, life has been laid out in this universe for billions of years, was not it for a purpose? Or are we really a plague of the void, to become machines that traverse the void to colonize, to beget spirit, to constantly expand? It is true, our species has its limits, it is not eternal as

an organism, as an ape striving to be divine. Ancient people had more intellect than we have today. When we are all transferred to the cybercore, what will come? A digital eternity inthe cold fires of dark energy? I have to come to terms with that now. I did not know the sequencer technology the Psiops stole would lead to something like this. What's next? Now they are going to build the Hyperion arc. All right, I am done with the credits. It should be an arc for the living, not a tomb for the dead. Aida replied: Your job is done, old man, at least you were of use to the company. By the way, I have been employed since then. I will contact the agency, you can spend the rest of your days in a place surrounded by greenery. You know, a forest and a small house, just like you always dreamed of. Someone is waiting for you there. He fell silent, his gaze vicious and cold, as life had taught him, and he whispered, 'Fuck you, fuck you.' Aida: If you do not want to sit here and spend the rest of your days as a loser, you can sign a new contract if you want, they have already promoted me to Star Lieutenant, new ranks, cool, huh?' He stared out into the universe, trying to rest his eye on a tear he once had, and whispered, -'Fuck you all'- 'Then that's settled' — said Aida, leaving the apartment and quietly closing the door. He sat in his armchair, pleasantly stunned, and once again did not know if itwas the honest part of him or an act he made up himself. He would rather believe itwas honesty. For a while he remembered the embrace of someone from another time, she was killed, replaced, swept away. — 'Where does she live now, how is she?' — he pondered 'I do not want to know' — he remembered seeing her face in the stars. The project was widely ad-

vertised, many volunteered, only the best minds were selected for transfer, or the richest. Some had euthanasia injections given to them, which killed them after the mind transfer, it was like a fashion statement to be a cyborg. The first colonizer arc was full of mind clones in machines and while humans cheered their superior class of beings, some wanted to protest. Some were reasonable moderates, others were religious fanatics. The former tried to reform what was left of the planet, the latter howled time dead and tried by all means to convert others to their one religion. Soon a war developed, a global bloody war, the survivors retreated to the deserts with their crosses and taught others about 'the book'. Others werewandering scavengers, few wanted to organize and soon formed paramilitary cliques, but the birth rate was almost zero because of the yellow dust and winds that developed after the re-polarization. Nuclear meltdowns everywhere after the Carrington event, failure of satellite communications. Between the Atlantic only fiber optic cables worked, communication was maintained for a while with generators, but soon contact between continents was lost. Great wind storms brought a lot of sand from the deserts, which rarely settled anywhere, it was a whirlwind of an air dune. The sixth extinction. -'It was our fault' — they all said in the end. He died before all this happened. He did not know it, but the last words he spoke were, 'Wings of the ancestors Ennoia, take me back, may this hell realm of this lying corpse come, yellow planet, black planet, take me back.' It was all in vain." Then he took sedatives and drank Nembutal and, after 15 minutes, set fire to his apartment while looking at the full moon in Libra, which was con-

junct HD 140283, a star of magnitude 7.223. Between fires, he smiled. Some said only a man freezing to death feels a divine fire just before he is raptured into the stars — he heard this fifty years ago in a psychiatric hospital from a fellow patient. On his deathbed, this thought did not occur to him. He knew it and smiled. After resetting and activating their synth brains, the human clone IDs woke up. There was something wrong with the cruiser, a technical glitch. The main plasma conduit had failed. The cyborgs did not panic. They bickered and blamed 'the humans'. It was probably damaged during the warp. An old businessman remarked: -'Mighty were the towers of the Ziggurats, they built them for the stars'. Immediately after, the shielding collapsed and pieces of the exquisitely three-dimensional, nanoprinting, industrial-sized Titanium-1 alloys began to fall off. The last one was Aida. She was smart and hooked up to the spine charger. A tough, survivalist girl on Earth, she had an unkind childhood, grew into a highly disciplined, analytical 'bitch' — as she was called in academic circles — and eventually attained the title of 'genius,' 'mistress of the lab,' 'alchemist of high tech.' Before Aida was hurled from the space shuttle into the cosmic void, ready to wonder in the voids of the cosmos for as long as her charge cells lasted, she thought: -'Why are we alone'. With her pseudo-bionic eye, she saw a flash. She gave the command, 'Scan all spectra.' -'That's not necessary,' her cybernetic brain listened inside. She noticed a sliver of a face in silver and gold, magnificent, radiant, outshining her for a while. The last thought before she was torn apart was, 'It's me, I am her, finally, what did we do wrong?' The alloy of matter that made her up was

torn to pieces. Her nanotic processor was destroyed. A glorious song rang out and thundered through the universe as everything returned to a gigantic calm to be no more. The earth, after time had passed, was green again.

A modern Du Fu darkly

May the red dragons rejoice on the wind, carried by their human companions, may the evil of greed, disbelief and sorrow dissolve into nothingness — with wishes. With the Chinese New Year just around the corner, I feel compelled with the remnants of my dignity to write a short story about a humble, beautiful Chinese man. Once upon a time, there was a man born somewhere in Inner Mongolia whose ancestors once fought in the Black Dagger Uprising. It was a group of dedicated warriors who protected the peasants first against the excesses of the Japanese and then against the communist government until it was dissolved. He toiled in the fields, and in search of a better life, he moved to nearby Beijing to work in a factory. With little means, he settled in a terrible multi-story apartment block where he lived in two square meters for what he could afford. He still remembered his grandmother's stories about the yellow flags and red lamps when the Republicans tried to rally around the young emperor Pu Yi. Times were volatile, the boy was not promising, the government changed often, the emperorship was corrupt. She told him the story of a poor man who toiled in the fields and met a dakini. Her beauty was amazing, she was bathed in the light of the rainbow and wore red and green lu-

minous cloths. She danced around him and said, "I am a wish-granting jewel and you are a humble man, what would you like?' He smiled with his rough earthy face and said, 'a good woman'. She nodded her head and disappeared like the dew of rain. In tears, he remembered this story of his grandmother and continued to work in the factory, hoping that one day he too would see the dakini. He saved all his money for a gift. It was a wooden box beautifully decorated with jade and gold. Inside was an obsidian ball studded with silver. He kept this gift for her. Since he was losing his eyesight, he bought a pair of glasses and was very happy and proud of them. He took good care of the glasses, but one day when he returned to his small apartment, he lay down and never woke up. A man aged 32 who lived in Warsaw, Poland, a rather vicious personality, read Chuang Tzu with awe, pondering his thoughts and reveling in his work. Ah this, ah this. He fell asleep at two in the morning. He had a dream in which he was presented with a dark room with some furniture. He felt an invisible presence and heard some soft Chinese words with slow thoughts. It was a ghost. The spirit directed him to a wooden box and said, 'Look, this was a gift for my wife'. The man admired it, congratulated the spirit and bowed respectfully. Then, full of joy, the spirit showed him a pair of glasses and he said: -'Look, what beautiful glasses'. Not wanting to offend the spirit, he admired them and thanked him sincerely. Then, in a flash, he became aware of the story of his life as he wept for the spirit. He whispered through the tears, "May the great Dakini take you, the spirit of the old man, to herself, may you join her, may she take you as her husband." The man woke up, tired of his own cruelty,

and to this day he thinks fondly of the old man's spirit and wishes that he had found happiness and peace. Such was the story of the spirit of an old man, such are the dreams of a simple man. May it be a sign and a hint to the lamp of a hermit.

The evil that men do

The evil that men do I lit the candle in a candlestick given to me by my beloved. In memory of myself, my family, loved ones and close ones to my ancestors. I imagined a big, wide darkness and lit the candles in the underworld. For all the forgotten dead. Sigilaria. In ancient Rome, men were sacrificed to the Dis Pater, slaughtered like sheep, for I read in Macrobius' 'Saturnalia' a writing of the tradition he offered to his son. The custom was replaced in the kingdoms and later in the Roman Republic by the lighting of a candle andthe making of white masks instead of sacrificio, the killing. Di Manes, the good dead, ancestors of mine and of others, without distinction of ethnicity, custom, religion, region, skin colour. Those who remained, who are in the mists of the underworld, like small schools of fish on the surface of a great abyss. First my own lineage, then that of others. This is nepotism. If we identify with those close to us and admire, love and respect them, we can spread this to the rest of our race. That is how it should be done. I turned off the lights. A shadow demon, befriended, to my left, growing out of an open closet as if it lived inside, a twisted black face flashing white face-like deformities, a little night person I treat like an adopted son. A beautiful white

spirit touched me and put a ribbon with inscriptions over my arm arm. All at once, our time is slow compared to the astral world. Some shadows just stand there, caught in a long thought, and after the shouting is over, they all whisper or fall silent. Because the living do not listen, because they do not hear. I see them because I myself am dead. At least partially, because my heartbeat and biological processes are largely undisturbed, strengthened by some strange magic. The night came, I lay in my bed and listened to Offermose — Mørkt Forår feat. Of The Wand & The Moon, Grift, a feminine fiery shadow kissed me, I touched her hand, a shadow witch was carving something on my skin with her pointed long finger, or was it a nail. It is all black, covered with writings, stories, lies and information for others. I opened my eyes and saw the mask of a man contorted in grotesque pain. The dead inhabited my body. I asked this friend, 'What made this world so evil?' — Which echoed as a naive question in my own head. Tough little bastard. I forgot my vicious pain, little tortured pleasures interrupting the heaviness and severity. A certain lightness from time to time, a focused, humane lightness that was nevertheless strong. -'The people did it' — she answered through me. I remembered reading the history of Assyria and Babilonia, Elam, Chaldea, Cambridge Ancient History vol. 3. part 2. I remembered the Akkadian literature and the stories of men, demons and gods — 'The people were bigger, but not much better' — I thought. — 'Why is that?'- -'You have forgotten that the possibilities of doing evil are much greater, your race has evolved a lot since then' — she replied -'What has corrupted the people?' — I asked -'They have always been like that, but their evil

has contaminated other worlds.' — 'I refuse to accept that' — I said — 'If humans are capable of beauty and greatness, how come?' — i asked her -'Animal man, participating in nature, was a child of nature, crookedness began when he was capable of the divine, then he closed his eyes to the origin and made nature his enemy, while in time he forgot the divine' — she replied -but there were methods to overcome suffering and evil, the Hindis and the Buddhists knew them, others too, Gigantomachy within'. -'These methods are consigned to oblivion, there is a scheme' — she whispered. -'What kind of scheme?' — that aroused my interest. -'A deep scheme concerning the fire of chaos, which attacks the lower regions of the divine 'It has its effects,' she replied. -"Are monkeys evil?" — I asked like a child. "Only humans can be so bestial and idyllic" -"That's the price of making a child of nature a god, as if capturing the divine in the animal" — she said -"But it's not unique, it's like a whole plan was worked out to capture it, is there more?" — Inquired. -"Desire" — "to be out of one's senses" — "to live" — "Man is not made for happiness" — she expressed. -'But should we then blame the gods, judge what is good or evil?' — I asked. -'Do not you dare, they are your friends, a toil of ages, the infinity of the past behind your race, the infinity before you' — she answered softly. — "Some say we are made of the blood of Aw-Ila, an Igigi god, to toil like the rebels" — I said. -"Then be free" — the last whisper before she left. -"But do not spurn this world like those who hated it" — she gathered her strength and disappeared.

Mephistopheles prerogative: clueless Boddhisatva

"Then who are you?" "I am a part of that power which eternally wills evil and eternally works good." Johann Wolfgang von Goethe, Faust: Part One.

In Mahayana Buddhism, it is the final net effect of one's actions, neitherone's intentions nor one's deeds, for which one is held karmically responsible. By what action? One might ask. Through the co-dependent, co-existent world of phenomenal events themselves, which are governed by various orders of justice, natural, human jurisdiction and law, transcendent, divine, objective physical, etc. If we define justice as a Platonic idea, it can be understood as a 'reactive, regulative factor of the harmonies of deep transcendent and objective laws'. If we define justice with a classical notion, it is a 'regulative codification of human experiences, ordering them according to social regulations, derived from situations that require moral or ethical judgments and decisions', then the strict Mahayana definition

of justice would be something like the 'reactivity of karmic causation networks to the actor who participates in them'. Power, justice, responsibility. The more power one accumulates, the greater one's responsibility for the net effects of one's choices, even though one is already enmeshed in networks of power and causality when one enters the scene. Each burgeoning consciousness, each new birth, enters into a pre-existing web of relationships. When a leader causes deaths or condones bombings of civilians, leads to poverty and deprivation, and lives in a 'castle of delusion,' responsibility for his actions traces everything back to the causative effect — the leader. The soldier who kills on the battlefield is responsible for his own karman, but his karman is linked to and traced back to the leader who ordered the killings, through 'distributive co-responsibility' with various weights of nods to the network. From Bardo Thodol's point of view, only madmen want to put their minds in a position of power these days. Or very willingly — for whatever reason. Thus Mephisto, the old devil who in the Buddhist context 'wills evil that always turns to good', is an example of an absolute inversion, where he appears as a saint by the net effects of his actions, but as an ontic entity can be outright evil. He is better than a sacrosanct devil who causes evil through the will to do good, but still better than the absolute evil of the Black Brothers, which only leads to evil through the will to do evil. Remembering that good is a golden chain and evil is an iron chain, why not remember people like Milarepa, a black tantric magician who, according to legend, wiped out entire families with his mischief, but became a supreme Boddhisatva through his efforts to "break the shackles." Not all of us are so fortunate,

but the highest good, which I instrumentally define as the Platonic Monad, is a pan-theistic view and can be derived on earth from reason, wisdom, insight, and the ability to grasp and penetrate all causality with understanding, to make ethical decisions, principled judgments on how to prevent, remedy and alleviate evil in terms of the Hindi Buddhist kleshas (suffering, destructive emotions, disturbing emotions, negative emotions, mind poisons). For example, the 'five poisons' described in the highest terms as: ignorance, attachment, aversion, false pride, envy, and all forms of delusion that prevent realization. Ethical and moral judgments and decisions require a cosmos or order. The original cannibals of Malaysia did not care too much about the zeitgeist of this order — it was established with the changing, shifting times. So is it void and relative? The question is wrongly posed. Rather, it is a form of human psychic forms, groups, and individuals that began to congeal and consolidate around certain factors with the advent of self-reflection and methods invented to counter what was considered 'impure, taboo' (bad) and to promote what was considered 'holy, clean, permitted', 'sacred, clean, permitted' (good), with shifting frames of reference for different moral concepts', which later developed into a social order based on values. It's not all doom and gloom, because there are things that are common to all humanity, that is undeniable, unless there is a 'zombie catastrophe'. What constitutes the value of a given society is what defines it. If profit is the value, then it is superseded by principles and makes people subjects — slaves. Values can be divided into external states, which have to do with the quality of the environmental milieus, or 'what is sought in the world, what is,

what should be, what is desired' or internal states, which have to do with the quality of the subjective and intersubjective sphere of mind (noosphere), the emotional and spiritual states 'how we feel, how we think, what we are, what we want to be, normatively or descriptively'. Only when value is internalized as a principle directly related to human being: virtue or vice, it defines human essence, perhaps humanity or the 'lack thereof '. After all, everything is 'all too human', 'live and let live', 'beyond good and evil' one finds one's own ethos, hopefully not a perverse, sadistic or nightmarish ethos. Ernst Juenger wrote: 'A warrior may have his ethos', morality is another matter. But his ethos has a twist: May the dead be merciful to their murderers, for the dead may not have a warrior ethos, but they have a strange kind of morality all their own. Understanding karmic necromechanics enters the realm of posthumous justice. But why wait for justice after death when it can be realized here and now to create beautiful, thinking, committed and responsible human beings who draw from the wisdom treasuries of all civilizations and cultures. As one might say, 'Karma may be more than a mortal can bear,' so are the destinies.

On the darkness of ignorance

See, for I will expose the workings of the abject stupidity of the ignorant, who in their jealousy, in order to be victorious, must reflect their own depraved inadequacies in others, in order to be victorious, must poison a greater man with their own vile filth. For wiser serpents, among whom I count myself as Solar Drakon, a fierce enemy of both darkness and Judeo-Christian abomination, including their rotten corpse nailed to the cross, know how these wretched slaves approach their goal, the intelligent one, the intelligent they offer a bigoted religion, the astute they offer filthy bribes, the strong they try to ruin their nature, the virtuous they contaminate us with vice, the knowledgeable they offer blindness and lies, the free they want them to kneel like wretched slaves. For darkness and ignorance cannot conquer greater men, it must cripple their minds and lives to replace their minds and hearts, to poison them so that their pettiness and pathetic, worm-eaten attitude conquer us first by violent attacks from without, striking like wild pigs, and then from within, poisoning the innermost thoughts and minds of the giants who tower above them. The darkness is

made up of rats who can only maintain their vermin through reflection and imitation. It is jealous of the greatness, glory, triumph of the Aionic solar providential intellect, its support and prestige, its superior position over the locusts, which are reduced to infinitesimal crippled worms by a single ray emitted by the sun, while it plunges Apophis, the wyrm, into the abyss at every attempt of attack. Planktonic idiots, stooges of this deluded power ceaselessly approach our minds and hearts, poisoning them with ignorance, replacing our virtues with vices, breaking us helpless, blind, until we become worms like themselves. Only in this does darkness triumph – it turns the great into worms, for it consists of mere worms who portray themselves as superiors. They lie creeping at our feet, as sun dragons we scorch them with fire. Our tribe of serpents, the dragons, abhor any deception, ignorance, inadequacy, any wormy belief, for our scaly armor is made of acid fire and courage, as long as these swine do not break us in our mortal human shell into the inversion of our aspirations, our strength, our astute intelligence and commitment. Cut. Them. Down. Stomp them down. Crush them. Destroy these wretched worms whenever you encounter them. May they never get their hands on any of us, this planet or the human race. May the tribe of the Winged Serpent, the immortal Winged Kheper Hearts and the glorious Sun Disks triumph over these pathetic worms.

About the spirit and the mistress

–When will my suffering be over? My mind is broken, rotten, vampiric, full of errors, paroxysms of cognitive and affective range, scandalous twitches and errors. I have to survive it. The Buddhists did not imagine a bunch of vampiric rogues experimenting on my brain, a tale of cybernetics and sadism. 'I guess another time, another age,' lamented one man that night –'Do you remember what state your mind was in ten years ago?' – Mistress Sosipatra, the seeress of the Greeks, spoke to him in gentle thoughts which the man mistook for his own. The silent conversation continued. –'Definitely different from now, it was something else' – he answered, thinking he was talking to himself. –'What is the most static part of your being' – The Mistress –'Well, my body' – he replied –'You see, that is so, and not only that, that is the only moment of reality you will ever experience from a human point of view. Another magician once said (AOS), is not your mind ultimately a concatenation of causes, made up of sensations, experiences, identities, memories, inclinations, natures, conditioned and autonomous responses, choices, etc.? – The mistress asked –'That's so, but it's difficult to

perceive it that way, everything appears as a derealized illusion', he replied. -'That is so, but you must be aware of it and seek the core of your being from a safe position where you find static parts of your mind and coordinates in what you perceive, in other words, the flashes of events called the world, you always need a point of reference, and then you shape yourself to bind certain expressions and let go of others' - said the seer - 'It is a matter of sense, direction and discipline' - she continued. -'But do I dissolve after death? Would not that be preferable?' - he asked. 'It is not so simple. You arise in a world that already exists, and you are caught in a web of causes, along with the various souls of your being, including your mind and body. May it not distract you from liberation, but this is a distant goal, to extinguish all the karmic movements of the universe a sheer impossibility, to exhaust them in yourself is a rare quality nowadays, if you cannot yet reach the state of Pari-Nirvana, what would you do with the chain of being?' - asked the Lady -'To obtain it?' - asked the man. -'If the mind is an illusion, why preserve it, it is a form of self-destruction, we might as well become cyborgs' - replied the mistress. -'Is not it the paradigm of the modern world that there is nothing but the mind, in the naive sense, and that scientists struggle to explain this phenomenon on a neural basis?'- He asked -There are components that do not fit into their paradigm, you have found another way as a pneumatic, as a souled person. 'You can not fight the paradigms of the modern world, but you can fight your own way out as long as you stay in this Dionisian tomb,' said the Lady of Chaldeana -'If I were to ask the gods to create a new spirit for me to continue my existence, what would it be?' - he asked

–'Imagine your consciousness changing into a new vehicle and being born in a new disincarnated world, you receive a new movement of existence – replied the glorious mistress –'But if everything is an illusion, then what is the point of continuing to exist in one of the worlds, as a shadow, a ghost, a daimonion, an angel, a hero, or in one of the myriads of worlds?' – he asked. –'Reach the equilibrium of compassion and recall the rest until the chains of being are over and we all retire to the final rest' – he answered – 'The purpose of the great work, tris-mae-gistos, is to descend to pass the consciousness through the necessary seals and later to ascend and transform into a deity, held, angel, purified soul, with the support of the elders. The toil of the great work is to commit oneself to the cosmic expression, knowing the laws of the changes of the cosmos and adapting oneself to the divine will to participate in a greater chain of being. – Said the Great Lady –'How can I thus outlive my own mind, when I am incapable of performing this task' – he replied. –They greatly underestimate themselves, as Nichiren said to Shijo Kingo in 1276: 'Never be troubled by the difficulties of life, after all, no one can avoid problems, not even saints or sages, suffer what is to be suffered, enjoy what is to be enjoyed' (. . .) – the mistress recalled a fragment of a text he had read some time ago. He put his thoughts together and was amazed at what came to him. As he stared into the night sky, he thought he saw silver-gold wings with the Caduceus Staff in the centre, appearing and disappearing out of nowhere. He wondered a lot, calmed down after a while and fell asleep.

Idea, narrative, reason, action!

Any form of discourse or narrative study should never be divorced from group and individual psychology, for that is to measure the results of a particular subject.

I.

Take the idea of witchcraft from the European Middle Ages. While parallel civilizations, e.g. Hindi (spreading faith and magical-spiritual techniques) and Arabic (pro-science) were at their peak, most Hindi practices were branded as 'witchcraft' by the overzealous inquisitors of Europe Europe. The term 'witch' is as broad as its usage, whether we mean a prophetess, a seeress, a priestess, a herbalist, a sorceress, a necromancer, and so on. Exactly what area of the magical arts is she proficient in, what skills does she have, what position or profession does she hold, and similar questions apply to her male counterpart, of course. In general, these concepts, words, abstractions add up to a whole framework of a network of ideas, while the Cathedrals of memory and universes of discourse are built, adapting

meaning and content to the context of symbolism and belief system of the time and age. For example, witchcraft in the Greco-Roman period was understood differently through the lens of Greco-Roman religions and cults than it was through the symbol and belief recognition apparatus of Christianity. One would have to examine in depth the phenotypes of these cathedral structures and what the visitor perceives when visiting, or the phenotypes of seeing and feeling both the structure, the 'general impressions of the esthetics of the whole' and the modus operandi of seeing and understanding the content in particular, with all its undercurrents. Any interpretation of an existing 'insider's' perspective perspective is fraught with the prejudice of pareidolia [parά, "beside, alongside, rather than [of]" - in this context meaning: alternatively) and the noun eidolon (eἴdwlon "image, form, shape" - the diminutive of eidos)] refer to belief systems in this context, whereupon one sees relevant phenomena only through one's previously acquired belief systems, distorts the factors that are crucial to understanding the phenomena, and nihilates any content that is incompatible with the belief system. This is a trained skill that is highly counterintuitive from the perspective of self-preservation of habitual belief systems. As with all forms of study, effort must be put into this skill. The objective skill is trained in a similar way. As a spectator, one has a more objective viewpoint than the committed actor, as long as one can also discern well and is open-minded to the ways of the latter. An objective theological scholar who is, for example, a professor of Sanskrit and a comparative mythologist, will view an uneducated believer indulgently and objectively without being involved in his ways of

perception and without being entangled in his belief system or his ways of acting and perceiving. It is likely that an uneducated believer who has a set of beliefs, such as Christianity, and no basic knowledge of Buddhism will not have an educated and far-sighted view of Buddhism, and that his way of perceiving Buddhism will be thwarted by his pareidol bias. a person who is ignorant of others will not see anything beyond his own understanding, as far as his ignorance or lack of knowledge allows. In other words, the more educated, civilized [Hellenic], inquisitive,and open-minded a person is, the better he can understand another's perspective. There are things common to all people that are determined by empathy, but when it comes to belief systems, without any idea of the other person's belief system, one is just an object of pareidolic bias, and that is directly interpreted and written into the way of seeing and perceiving. On the other hand, if you do not know anything about the stasis, the subjects of the other, you can not make educated judgments, so you fall back on the universe of discourse you know and read everything into it as if you were looking through lenses that let through no light but only a tiny slice of the social, religious, historical, cognitive, political spectrum of the whole matter, while being blind to everything else.

II.

The other interesting aspect is how these belief systems, perceptual lenses, pareidolic distortions enter the upper structures of the neurocognitive circuits that biopsychology deals with. How they are conditioned is what sociology deals with,

then the upper level of cognition, which is often unconscious or remains in the realm of unactivated knowledge or ignorance of ignorance, namely the architecture of meanings and beliefs, which is composed of the history of ideas, their transmission, transmission capacity, memification, stratification, diffusion, distribution, mutations, adaptation, evolution, and so on. Intellect and reason are the self-conscious geniuses that shape and carve into these ideas to reconstitute, produce, rearrange, and compose new narratives and ideas. How they work in practice is the study of mass and individual behavior, for example complex adaptive systems in complexity theories applied to the social sciences to study them quantitatively. Humans are not a 'tabula rasa' and do not function in a void on which everything can be written. We have our cognitive abilities, thinking styles, cognitive phenotypes, we are shaped by mentors, society, images, self-images, imago and logoi, etc. If we are lucky, we individuate according to the alchymic process and mature, if not, we live with acquired automatisms that preserve the illusion of free will. Therefore, every phenomenon mentioned in the first part is inseparable from the biopsychological, sociological, mythogenic part. This process largely determines human behavior in the civilizational context. He who masters the context masters the meaning. It is both dangerous to the uneducated and a threat to the educated. Populism thrives on the domination of context; religious fundamentalism thrives on the domination of content and the faith through which it is seen; it appropriates context and content. Fortunately, the context itself is not homogeneous because of the diversity of content and meaning. Therefore, it is not susceptible to abuse by the reverse

totalitarian regime or any form of populist fascist ideas - after a while, the whole construct and dynamic frees itself from the shackles, but each time at a high price of education, open-mindedness, human principles, virtues and values. Every war robs humanity of something, every rise of stupidity and human folly that is placed in a position of power damages the social fabric of minds and hearts. It is not easy to overthrow a tyranny, but the reconstruction of a society of mature individuals is arduous after it has been ruined by stupidity and baseness of ignorance, whether by a war or a cold war between intellect and ignorance, reason and stupidity, virtue and vice, principles and spinelessness, the whole and egoism.

Retrieved

'I see here only a tragedy' – she continued – 'not of evil, but of generation'. –'That is, no one will protest against nature or life' – she laughed – 'Embrace it, but the degree of otherness between perfection and generation, perfection and growth, creation and reception, suffering and nirvana is an ever-increasing tragedy' – 'Those who see it are few, those who exercise it, fewer and fewer – she continued – 'But is it not the case that every world has perished?' – she asked in a gentle way. –the Socratic irony belongs to those who descend as prisoners in Plato's cave, they act against generation and blindness, a heroic attitude, but soon they are strangled by this world. –'What about those who destroy them?'– 'Madmen, they will not wipe out the universe or the solar system even if all the crowns and armies of Pluto were theirs'. –So what can you do in a world of failure?' – 'Do not add evil to evil, stay in growth despite the times ' – My Saturnian father interrupted me. – This is a very human reaction, but in the eyes of angels you see terror and awe, never a tear. –'That's a demiurgic view,' I inquired curiously. 'Forget the details, every perspective is born from your life, what kind of glasses do you wear, blind man?' – 'Ah, now I see I do not have any' – 'Not in this life' – she winked at me. –'Then what's the

point of all this learning and practicing?' - i asked. they know exactly what you must do, as your mind and destiny allow, wise choices for a young old man. Builder of the house, you shall build no more - a Buddhist Lhag Thog (inner teachings) proverb. Pause for a while. Take a look at all the threads that animate your mind. What is the most static part of your mind? What is the densest part of your personality, your self? What makes you a real person, a qualia of an individual existence? Where does it all come from? According to the Samskarian view, in which senses and mind are only an aggregate of conditioned clusters that have crept into man over the ages as carriers of these energies. The only original reality that this 'man', this 'woman' can approach is the sheddingof all these conditionings from the perspective, from the attitude of these conditioned clusters, to reach the original light of consciousness, the purified lenses of pure mind. But do we then cease to exist? Is everything just a concatenation of causes and effects, illusions in motion, which we abolish and thus abolish life in its generative aspect? This would be nihilism if a fatalist, a reductionist, a materialist took this stand. Embraced by the joy of life, the illusions play in favor of life, because empty and void we are the cup of the world, the cup. But who embraces the demiurgic hand, who frees himself from the roots and floats in the stars and beyond? Uncounted threads of all the movements of Shakti, a hypothetical energy that flows through the universe like the sacred words and seals of the Chaldeans. When does Shakti become Samskara, or when does unconditioned energy become conditioned, when Nirvana is Samsara at its root, then Shakti is Samskara. For a magician, this is of paramount impor-

tance, for by definition he attunes himself withthe creative force, he revels in his children - the movements of his will. Basically, a magician is a microcosmic demiurge, a mystic is the one who receives the demiurgic and transdemiurgic transcendent call. How to understand the exclusion from the universe, the apparent search for a transcendent reality in
which there is something like nothingness, because we erase our own existence to become free and one. How can the contradictory, immaculate will be reconciled with the act of ascending and burning, of fading away in great awe? This knowledge is given only to the exhausted man, for which he strives and desires dispassionately. In the eye of the beholder, the world he sees is all that he is in the mirror of his dreams.

Homeless woman on the bus

The homeless woman was traveling on the night bus to shelter from the rain of the previous storm. Some random passengers, hangovers of the day, gave her a brief ashamed look as she boarded and turned away from her disfigured face and the smell of old clothes, feces and piss. In the back of the bus sat a man wearing a silver mask and a black hood who was not noticed by anyone. He was the only one who looked at them with an incomparable gaze. He whispered in his mind, 'Ishtar, Innana, Shamash, Belet-Ili'. She woke up in the morning on the park bench, a little drunk and full of worry about the next day. And yet, something changed. She felt fresh, powerful and happier than usual. She touched her face and the blemishes were gone, she touched her hair and noticed strong, black, curly, long hair on her previously almost bald head. She also noticed that her old clothes were gone, and she smelled of an eerie nutmeg and sandalwood oil. -'That was the scent of her skin!' - she was surprised and smiled proudly. She was wearing normal clothes, like everyone else. She stood up and looked at her face in a pond where water had accumulated due to yesterday's rain. Her physiog-

nomy was of outstanding, radiant beauty with golden, white and yet a little Moorish skin with Mediterranean undertones. 'I do not believe my own eyes,' she thought. Her character and nature also straightened, she felt noble and principled with a commanding attitude, similar to the old Semiramis. She heard a voice in the air: –'I am your guardian, beautiful one, there is a small piece of paper on the bench'. She asked 'Who are you?' but no answer came. Her eyes were drawn to a small paper on the wooden bench, she grabbed it and opened the red seal. –Marszałkowska 140, under the carpet there is a key'. She made her way there as if she knew this place from before, although shehad preserved her memories of being a homeless, destitute person only yesterday. When she got there shortly after, she remembered waking up in the Saxon Gardens. In fact, she found the key under the carpet and opened the door. It was a beautiful little apartment with high-end furnishings, a vase of tulips, On the wall hung a reproduction of William Blake's painting, 'The Great Red Dragon and the Beast from the Sea'. On a small wooden coffee table was a letter, also sealed. Pleased to see another clue, she opened it. 'This world is already a whore, you are just another whore'. Startled by the message, she backed away a little. She heard a voice again, 'Artemis, Artemis, you are long gone, go through the door'. She went back to the door through which she had entered and opened it. She saw red fire and in the center Jesus Christ crucified with the signature above his head 'Traitor, King of the Jews, Lord of the Flies'. He was surrounded by his followers kneeling around him with red glowing eyes while strange demonic beings repeated all the tortures that Christianity had invented for others over the centuries. Popes and inquisi-

tors were burned at the stake, theologians and saints were quartered. Nuns and priests were tormented with iron rods of fire in their throats. A dark, grim voice said, 'Do not turn Gods into demons, Artemis, your art and temples are fallen, Hecate of Fate'. She could not believe her eyes and yet laughed at the whole spectacle. Her face turned black with many faces and lit the fires with golden lights, she roaredwith serpent's tongue, roared like a dragon, while all these figures trembled in great fire. 'You are cruel, I see, so was it with them, baptismal curse, who will undo it?' – the dark voice asked. –'the messenger has already been killed, will you free them from the fires? What do you think?' – the dark voice continued. –'When dawn comes, they will be freed after the sun spits lightning on the earth and douses the land with fire, is not that what the great Plato said? That the earth undergoes destructions, by water and floods, by air and great winds, by fire and burning and by earth and earthquakes and volcanic fury'. –'This is how Atlantis perished in the past' – said the dark voice. The homeless woman woke up in the park and looked around. A man was looking around, walking with his wife and a daughter. The homeless woman got up and shouted in a shrieking voice: 'Where is the dragon, I am Artemis, you fools!' The man laughed at her and walked by with his family. She heard only one voice, a last breath in the wind: 'You will not see these worlds, death was a forewarning, your time is near, let them line up for the hells, watch them still, the moderns, you will decide their fate, are you mistreated, burn them, scorch them all!'

Methusaleh

His torn, ragged clothing has served him well for years. He lived through his youth and rebelliously observed world events. On the verge of commitment and retreat, he knew he would not change fate. He never regretted that. He held a small wooden tablet with six runes on it: Algiz, Sawilo, Laguz, Thurisaz, Hagalaz, Raidho. His palm intuitively grasped it, like a snake trying to suffocate its victim. He had seen the war, the population shifts, the great floods. Now he was safe, in the taiga forests of the former Russia. Centuries passed, even the strong winds that carried the yellow desert dust settled. He remembered an encounter about five hundred years ago, when carefree humanity was still busy with its own affairs. A girl drummed camertons around his body, demons of nature, chthonic, representing his death in a vision. One saw the treetops of the taiga where his weary body should rest. She was a friend of his once great love. Naively, he believed that the gods were renewing his body for some reason, but long ago he had forgotten these conjured explanations; they were mere rationalizations. Over the years he became more and more silent, but he began to understand the language of nature and the gods better and better. The ghosts of other people remained behind, some rose into the

starry mist, others were shadows of the past — they no longer troubled him, in silent contemplation. He avoided the ruins of the cities, there, in the landscape of abandoned, invited soul remains of many. There, once again, Atlantis experienced a catastrophe. That is, the planet Atlantis, Tybil. He does not want to think about all the thoughts between his birth and now, he was part animal, part god. His thoughts had merged with nature and the divine, they were no longer his own, as they were decades and decades ago. He lay down before the stars and contemplated the treetops, a winged ethereal serpent closed his eyes. His body was torn apart by wild beasts, maggots and ants. If you know anything about his spirit, whether he rests in the great abysses of the underworlds in a sealed cosmic tomb that he once constructed, or whether he joined his dream, and you read this in the past, please think of this man and make a wish. That his most wondrous of loves, which perished centuries before his death, before it really began, might be saved across the stars as his will and testimony, that he might join it. When the seventh bull of heaven, Methusaleh, star of Libra, the next victim, joined Kakkab Su-gub Gud-Elim to shine across the wastelands and dreams of nature and spirits from afar. The gods promised: When there are no more people, the planet will be green again.

Immemoria

When live and let live is not enough The post-factual age is characterised by a low attention span, a memory capacity like that of a goldfish, and a socio-political virtualization of disenfranchised movements. A dream sphere of apodictic forces destroying the remnants of forgotten freedoms, a dream zone of corporate statisticians drawing the boundaries of life. The post-factual age is the greatest achievement of social engineering in the technological age. By and large, the trends have settled in and they are advancing. In the democracy feast of inverted totalitarianism, transient appetites are satisfied, whether through controlled, permitted or accepted dissidence, whether through the provision of 'bread and butter', 'infotainment and pleasure', whether through listless apathy and affirmation of 'business as usual'. People who are comfortable and not threatened do not question the moves of their governments. But when is it simply an appeasing mass of bad policy that leagovds to a terrible end, and when is it really good government for the foreseeable future with global insights and implications that are far-sighted? There is a quote from the Upanishads 'every enterprise is known by its effects' Almost no one questions the current circus of the world per history with the

associated trends, almost no one questions, explores the place of ideas, their meaning and historical potential. At least they live by them. When the ideas die, they are replaced by surrogates that flood minds and hearts with untruths. The time of grand narratives and grand social logos is over. Narratives are procured, advised, regulated, controlled, disseminated, measured, and optimised. Most already accepted this world without resorting to the contradiction they never felt or had the need to feel, think, conceive, internalize and act. I contend that the end of the world, at least for humans, is complete with the final replacement of the citizen, the human, with the statistical biomechanism fully identified with a political cyborg. A political cyborg is simply a subservient individual whose meta-programs have been replaced at every level, constructed by the forces of tide, zeitgeist, government, and set in motion from birth to death of its functional, utilitarian purpose. As an avid reader of history and one who likes to live the ideas as Ding-an-Sich in Husserl's language, or as Hegelian essence, or as Platonic true force, these ideas can only be killed by eliminating the cognitive-emotional factors and replacing them continuously, by developing into a web of sophisticated falsehoods that contradict the original ideas and drive a wedge between Swedenborgian feeling, the intellect of philosophy, and the biomachinery, ultimately short-circuiting the process of self-knowledge, the gnoseology of man. There are controversial concepts, but the ideas are pure. Ultimately, the biomachine, the biocomputer, is cut off from the essential component of re-defined ideas. Their components are holistic and cannot be subjected to an analytical philosophy, their modalities are multiple and cannot be

captured with just one aspect. Do you remember the time when personalities of the past warned us about the future? It has all happened, both their warnings and the figures are forgotten, or we study them in a sullen atmosphere that does not allow us to see through the world spectacle as it has unfolded. The Cassandras of modern times are the past prophets of the future. All movements of the current political spectrum are mischievously marching towards the end of humanity. This does not mean global catastrophe, this does not mean the end of the human race. It means the posthuman political cyborg, one incapable of self-awareness, one incapable of critical self-examination, and therefore one that extinguishes its consciousness in movements that are meaningful only to the shell. One who is not able to generate zeitgeist through a logos that he has created. He is, in fact, a shell without spirit. A shell without machine.

Beware thou dark schemes

Last night I found a green piece of cloth decorated with Rowan twigs and fruit. For several days now, my misogyny at finding a curse of unknown origin has been driving me to bestial imaginings of how I harm the women around me. Once I was a lover of women. I was aware of some vicious shades, the angry dead or the eidola of murderers, but I was still not strong enough to defeat the overwhelming thoughts that slowly invaded me and discharged as my own. A few days ago, I had the terrible intention of incubating a woman. I remember my grandmother was an 'Amazon', she was dying of cancer. Her breast was cut off to slow down the incurable disease. She was a witch of strong Germanic Slavic descent, just like my mother, I was the last to close the line. No female descendants. I was incited by some spirits to take this cloth hanging on the wire. The first thought that came to my mind was that it was from a woman's grave. The garment was really old, the fabric torn, ripped and left a smell of creepy graveyard soil. She appeared in the shadows, as a female silhouette. I kissed her and she put a ring on my finger. An engagement to the dead, I had been married to many, this was nothing new. Sometimes I cursed her for her arrogance and threatened that I would exchange her

with the Yellow King of the Chinese Hells. Somehow they did not listen to me. Ionce had a dream where I was walking on spider legs with my torso, head and hands being human. Arachne took my shadow. Little spiders with doll heads were walking around. I was buried in yellow dusty mist, after a while I jumped into another reality, that of the dead, where I comforted a young man at the train station. Back to 'reality'. I closed my eyes and saw the cover of 'Tubular Bells', an album by Mike Oldfield from the 1970s. I played the song on a loop on youtube. I thought 'wait a minute' — what was happening in Wawer, Warsaw, Poland at that time? I did some research. On March 16, 1981, a woman was murdered by a necrophiliac who killed women, cut off their breasts and genitals and sewed them to a mannequin for sexual gratification. She was his 'sex doll. The woman's name was Hanna S. He was executed in Poznań on July 28, 1986. Six days after I was born. The young child was watching the work in the prosectures since he was 11 years old, as it says in the story. I sensed that something was wrong. - they perverted his mind from the beginning, those cruel devils. I remember that I had a good upbringing as a child, but 'they' tried to pervert me in many different ways. On the other hand, women were also murdered in the cruelest ways. He was after me, my grandfather once mentioned that 'a murderer haunted him all his life', something also stuck with him. I came back to my senses from my terrible misogyny and wondered how this could have happened? Was I supposed to be a cruel murderess like the vampires wanted me to be? The shadow female rested beside me in my bed, as I pondered I smelled her skin and the memory of her sweat when she was alive. It was beauti-

ful, like lavender and morning air. As a silent comfort, I kissed her shadow again and smiled into her blank face. I photographed the green cloth together with my Galdrabok Bindrunes. The child defiled, a monster grown, how could these young beautiful women suffer such a cruel fate? Evil should be stopped at the seed and eradicated before it grows into a dehumanized, de-individualized cruelty! I write this out of a sense of duty, to convey what the dead wanted to hear from me.

Angry Youth and Virtue

I met a young man shouting something in the street: –'Traitors, traitors to all mankind, who have sold their souls, hearts and minds to shit forever'. People walked past him anxiously, mocking or talking in between, women giggling and pointing at the madman. Still, I decided to approach him, stop for a while and ask him about his croaking. –'Why do you call people traitors?', I asked. –'This is not what I lived for, this is not the world I fought for, this is not what I was about' — he shouted and roared. –'What do you want from the people?'I asked him again. –'I do not want anything from the people, I have only raised my song high, and with regret I see that no one follows me, I have striven for beauty of the highest nobility, I have met with the ancients, but I found myself alien to this world and far from it. This world is ugly and has torn my heart. Now I see that I am shouting at it because I hate it" — he replied. I thought deeply about his words and did not blame him, but only said: –'I can sympathize with you, but do not think that you are raising your song too high so that others can not follow, and now you have only alienated the others from your goals, there is no reproach to you, because you have pursued a just and great task' I continued, "Would you like me

to talk to you about the virtues you have followed so that you do not feel betrayed by this world, but are committed to upholding the values you hold dear?' — i asked him in a friendly tone. -'It is already too late, I have only gloating for the rest, how long can you fight among the blind without resorting to hatred, how many punishments can you receive once for living your mind, nature and soul to the utmost and being punished by the insignificant things of life, like a swarm of locusts belittling and mocking these things?' — he replied. -'This is the Confucian virtue of Yi, you are neither a liar nor a cheat, your honesty is well-intentioned, your malice a raging anger that puts you on a par with the sun gods, Shamash and Aya would bless you, for even the greatest misery is touched by their rays, even the greatest noble people cannot be dishonest in their light, so it is that power that is honest and distributes its rejuvenating light to all creatures, great and small. Sincere about things, it is enough to straighten the roots so that you do not grow firmly on false paths. For there are many people who are sincere about their beliefs, but they may remain unquestioning and inconsistent, and therefore are of no use to the common good. Do you think that the virtue of Ren, the virtue of benevolence, charity and humanity has died in you, that it has become a kind of twisted branch due to alienation, which has been cut off and is no longer strengthened and revived by the common bond? — I asked. — You speak of virtues I know, but I know people too well, they are insolent, arrogant, ungrateful, and prefer to chase their whims when they are well and full rather than care about the big picture" — he replied. -That is typical of little people, that their attention is riveted by what they can

hold as a plaything in their minds, that their dreams seldom extend beyond their own affairs. I suppose you are not like the inferiors you pretend to hate, but you prefer to walk on higher ground and inspire that matter that can be shaped, or promote the goal and toil of it all, despite their stupidity, lack of consistency or foresight, rather than push them deeper into the abyss you so want to see. 'Zhi is a virtue of right knowledge based on observation and guidance that goes beyond the ordinary and is not simply a cloak put over that knows and yet does not know, that does not know and yet reverses all its wiser effects' — I replied. -'But how can I maintain this view, as if I were standing on the watchtower, looking at the sky and looking down on all humanity, with the virtue of Xin, faithful to the creative forces of the divine movements and the integral within, while everything is changing and even my mind is taken by the greater movements of these evils you speak of?' -Fight the corruption with great blocks and erase petty motives and hatreds before they grow into you. After all, you have seen how easily they pervert your aspirations, and after being reminded of your goals and ideas, they lose any meaning they had previously acquired, they lose their blood, and if you dare to ignore them or even cynically mock them, you mock yourself. For this you must establish a Li, an inner tradition derived from the cultural characteristics of the ancients that surpasses those of the present, but without neglecting modernity. May your inner coordinates guide you based on insightful studies, may your practice be permeated by the movements of the deities and the invisible worlds that gift you with a smile."-'A smile after all this?' — he asked bitterly. -'To have authority over people, do not become

bitter, that will only shift your goals, and if you do not want the authority anymore, how will you use your Pythagorean lyre to influence someone else? If it is out of tune, it will annoy you, but if you find comfort in solitude, remember to take the greatest pains to preserve your humor and courtesy, remain open and friendly, overcome your inner turmoil with wise and fatherly dealings with people, they willoften be ungrateful, but they come and go of course" — I replied, "be merciful and bear with them thoroughly and steadfastly, as a true pagan should." -'They would soon take advantage of me and try to slander me or, much worse, betray me,' he said. -'Bear it with dignity' — I simulated a shout — 'I'll discipline you, young man' — I roared. Fortunately, he understood and laughed. -'Now I understand to remain steadfast inwardly and outwardly, strong inwardly and meek outwardly, and yet to have a strong will.' -'This is the Roman virtue of gravity, you carry on committedly, do not be distracted by the whims of spineless or unyielding people, I see that in your honesty you are already fulfilling a lavishly frugal style, including the speech you just gave to the crowd'. — I mentioned He looked around and observed the people -'Oh yes, that was unnecessary' — he glanced at a passing family and smiled. 'You see, humanity can be quite humane at times, the way you see yourself now, where is the torn, angry image I noticed before I met you' — I smiled at him. -'Nowhere to be found' — he laughed. -'A wise remark, but remember not to take yourself too seriously and not to be too proud or conceited with your works, if you take something from nature or the gods it will be returned to nature and the gods when the time comes, fame is a dangerous thing, anonymity is recognized

by Providence, stay strong and do not waver in your works, do not give in to forgetfulness and be true to yourself, know yourself, there your true self keeps its dominion, all falsehood is unbearable in the eyes of the sun, mortals like to deceive each other a lot, but they never hide anything from the powerful eyes, not even the playful greatness of the ancients The young man turned around and enjoyed the light rustling of the wind. Meanwhile, I disappeared into my saturnine realm. He turned around and was amazed that I was no longer there: 'Where are you?'- he whispered with a tear in his eye. -'I am watching over you' — my voice echoed through the sky in a silent idea that only he could hear. He smiled and walked away comforted.

A Warm Place to Be: A simplified report

"My book was closed, I read no more, Watching the fire dance On the floor. I have left my book, I have left my room, For I heard you singing Through the gloom." — Chamber Music, James Joyce.

Circling. I circle in a zero-sum game in which I played the losing side. I had been stranded in the city for four years. The distant past, when I had travelled the world, sounded only like a memory I could no longer do anything with. — Do you remember every day of 2015, or can you summarise the most important points of a few months? Could you do the same for 2010, 2005, 2000, 1995, 1990 and on until you were 3 years old? I thought, 'This is when the first memories begin to solidify, unless someone has prenatal memories, references to other lives, other stars — these are treacherous things'. In a state of mania and despair, I tried to escape from the city that humiliated me, that harmed me, whose bricks and houses I hated, whose magical communities I despised, along with ordinary people who were as anonymous to me as yesterday's day. At night, my living

corpse was pierced by invisible shadow crawlers. Buddhist meditation on a decaying corpse. Maranasati. In my bathroom, the walls were full of the spiritual remains of the dead, which I could see better inthe twilight. I packed my things, never to return. I gave my entire precious book collection, a whole library of Rara Avis books, to the antiquarian bookstore without even asking for money.

In a state of mania, with my mind shattered and assaulted, I wanted to escape as quickly as possible. My bus departed and made its way to the northern Carpathians. The original plan was to catch the eastbound bus transit in Slovakia, but I changed my route. The problem was that I had no money, I was completely burned out and broken, deranged and torn. When I reached the city in southeastern Poland, I remembered another young woman I had once loved, but I did not want to see her.

„Who goes amid the green wood With springtide all adorning her? Who goes amid the merry green wood To make it merrier?"

— Chamber Music, James Joyce.

I boarded the regional train to the border with Ukraine and arrived there after midnight. The stars vaulted me into a cosmic cave where I explored the slow initiations like the ancient Mithridates. As I walked along the railroad tracks, I came upon a ruined house. The roof had burned to the ground, but the late summer weather was so beautiful that I lay there to rest. The shadows of the dead gathered, and I heard a whisper: -'You are

not welcome here, go somewhere else'-. I gathered myself, even chased away by the dead, and continued along the meadow path. The fog had fallen by now. I found a small hut near a lake, judging by the sounds. The door was closed. I lay down on the floor of the porch and tried to sleep. I had nightmares in which I dreamed of hospitals, blood, and sadists. I woke up an hour later. The nightmares were still there. Not dreams, but real nightmares. Beings that feast on people's fears. I heard a call nearby. I went to see what was in the forest. There was a sharpened wooden stake, pounded on the ground. I took it out and played a pikeman, half delirious, half aware that something was about to emerge from the darkness. An old friend joined me, I felt two belts of light around my chest, focused on my solar plexus. Megingjoerð. I judged that there was no danger and turned my back on the forest, reproaching myself for never turning my back on a potential danger. I collapsed into the hut, exhausted, and caught sight of a damp, wet mattress. I lay down, covered myself with my travelling trench coat, and heard a demoness scream through the air, "That?! That, you bastards! To my son!!!" I smiled to myself, adopted by a demonic mother.

„Sleep now, O sleep now, O you unquiet heart! A voice crying "Sleep now" Is heard in my heart."

— Chamber's Music, James Joyce

I slept well that day and woke up with the rising sun. For the first time in a long time. The next day some villagers reported me, fortunately not because of the burglary, but because I had been hanging around. My documents were all in order.

The border officials let me go. I felt demotivated and tired, the whole trip was sabotaged. -'I have travelled all over the world' — I thought — 'and now a fucking short trip in this shitty country can finish me off '. I took a car and hitchhiked to the next village. I needed money, so I went from shop to shop trying to sell my camera. In the last shop the man was convinced it was suitable for his daughter and bought it for a third of the price. As I drove back to Warsaw, I remembered the witch from the Ukrainian border. I thought: 'Jagerfrau', mistress of the hunt. When I arrived in Warsaw late at night, I said: 'I want revenge, order a hit'. I heard gunshots in the air, violent outbursts from some Warsaw pigs, and the scream of a vampiric bitch: 'You betrayed your family'. Originally, I was to be committed to a mental hospital for screaming in pain and talking in word salad, like Victorian insane asylums. Fortunately, thank the gods, I survived. My bed, a roof over my head, something to eat. What a warm place. I travelled with the conviction that I would be homeless for some time, and broke the inhibition. In the end, I was content and grateful, especially in winter, for a warm place to be.

„Despite the Writ that stores the skull; despite the Table and the Pen;[1] Maugre the Fate that plays us down, her board the world, her pieces men?"

— THE KASÎDAH of HÂJÎ ABDÛ EL-YEZDÎ by Sir Richard Burton [1880]

A madman danced at the train station

I was changing my night bus near the main station. My habit was to smoke a cigarette, far from the main hub for homeless people begging for cigarettes. On rare occasions, I chatted with some people. I went to the second floor, which was full of people waiting for the morning train, some homeless and other outcasts. I sat down and opened my tablet to read the time. Suddenly, a man in his sixties stood up, from a low posture with white headphones up. He started dancing and happily listened to his music. He did not seem to notice anyone nearby. People stared at him in amusement and disbelief. I sensed a story and bent my head toward him from behind. -'What drives good, decent people to do such things?'-'The happiness of madness conquers the unhappiness of pain.' I had conquered my madness, or so I thought. It sublimated itself into a psychopathic, ethical art. When her smile froze and she began to sob. -'Are you happy?' — I asked, and she seemed to regain her grip on reality. -'Only when I forget' — she replied and her face contorted in agony that turned into fits of laughter, she pointed her finger at me and said: -„You'll see". I went down to sit

in a café where I saw the same man with white headphones dancing for three homeless people. They seemed amused that a well-dressed man was happily cracking up. I bowed to him again so he could see me and walked by. My bus was about to leave. I ignored the shadows of the dead and the Caduceus Wings flying by and devoted myself to my reading as the nightscape of the city passed me by.

A reparation in a torrent of rage

You filthy creatures of nonsense! An address of beauty and reverence that which I have composed in the spirit of mine. In great discipline and strength I have coined from my life! The nobility of old nourished me, and I kept all in my heart, For these treasures and torches to burn the fugitive world with a new flame This attempt was foiled, my throat turned scarlet From blood and poison spewed on you, From the disease of vermin I cannot bear, That spills on superior men, and, having brought him down To a shabby, petty life, admires the effects of their own ruin. For truly no one has triumphed while our failure and downfall is all around his own, just as we have constantly proved with the majority of all breaths that we will not submit, that we are above, that our lion's head is dragon-like, that we recognize the great and the small, and hate the petty, the envious, the wormy, the meek, who would easily turn into jackals if they had more power or gold. I cannot gather my senses long enough to comprehend this mischief, worthy only of swine, for the malignant evil makes use of subtlety, the simpletons destroy en masse, yet I dare not say that even evil

shrank from lofty methods and submitted to this foolish world, yawning and directing these imbeciles to destroy something greater than themselves for lack of intelligence, to sow discord in a more opulent manner! Not from vanity I stand here, but from helplessness and a hateful resentment that my gifts are spurned, turned from gold back into excrement and monetized for small fame of a few minutes, weeks. Go to the graves with your fame! You will not help this world to convey how I, victorious in overcoming my madness, arrived here, To see that I fought and toiled and struggled for worthless worms! That all the incantations, the labor, the great deeds of theurgy in the name of earth, of men, and of the gods, were a rot, turned not by the devils, but by the putrid corpse of a leviathan of humanity, about to collapse for want of support, and yet with his head raised. The scourge did not believe in miracles, and when they saw them, they hid in cowardly fear as long as their worthless lives are not much moved. At least I do not have the right to be reborn as Ophiskaphalos, as a winged god, reborn in a mighty body of Aethyrs in the starry sky of Mother Neith, after having discarded this cursed monkey flesh! For in the meantime I invoke malignity and greatness with ever new passion, I have become a broken company, a corroded good, a contaminated evil. When a great being falls, he seldom falls into the grave without a view of the future, leaving behind a resounding warning that stands like a curse over the land for all to endure. You have changed a lot, children of the earth. Can it be that the course has been set and fate has begun to favor humanity? But these Morias, who once brought curses of unalterable magnitude, are now indeed much too weak to undo their intrigues, and they

are crushed under the movements of destiny, which has determined a cold transition. That cold transition has been colored by all the deeds of men, fate, and the gods, and that there is no salvation unless one adheres to the timeless course. And so I end this flawed speech here, for inspired to write from my mind and heart, my mind ordered these clumsy sentences. I have spoken according to whim, not wisdom, but I know my convoluted charm dance, my tarantella, tomorrow I will be more focused and detached, deciding in strict benevolence what to do with this bunch for whom I have only contempt. The winners remain on earth as slaves, the losers leave it without regret.

Godot is Home

Godot sat in a wheelchair and the nurse was trying to chat him up: -'Did you know that this and that party won in politics?'- -'Ah'- He replied — 'That is interesting' — he nodded. -'And that a young prince in Japan passed away?' — she inquired — 'That is sad' — he replied. — 'And that atrocity, a new shooting at a school full of youth' — she requested his attention, half-bored, chatting him up, pretending she cares and committed by forced conviction. — 'That is dreadful' — he said understandingly. There would be nothing special about the situation if not the deep resignation of Godot, who through mature eyes experienced, and could see more than the young nurse could ever dream to see, be, understand and grasp. It was not a cold sight of apprehension of a lecturer or a professor, it was not a trifle nod of lovers, it was not a kotow to a boss in one of those Japanese corporations, it was not a veneration to Gods that ancient priests gave, it was not a blunt, annoyed understanding that parents give sometimes to children. It was not a deep-eyed exchange of souls that some people experience. It was something different, not the fear or cognizance of approaching death, not the recollection of life or some past memory. He was a non-returner, a compassionate detached observer.

It was compassion that found fruition in his detachment and every action and gesture and reply was speaking universes, although the nurse did not notice. He was delineating every ten thousand things in every movement and abandoning them as if looking from above, it was a delightful complete Isiac tear and knowledge surpassing time that rare people at his gentlemanly age sometimes experience. Yes, those who lived beautiful lives and completed them in a final crescendo of subtle dances that resolved in this melancholic tranquility of a fruitful Saturnine age. He once attempted to stop her. A shard of a shadow to kiss, a spirit to adore, a banquet of illusions to conjure. Thinking certain thoughts on the bus. The black brotherhoods visited him with her shadow-soul, her pain torrented into him in a flash as he scratched his face with fingernails, until the blood was flowing all over. It was his rotten face and her shadow-self conjoined in pain. Little Euridice. 'Is she free?'-they set her free, her shadow dissolved in the enlightened activities of the pure mind. -'Ah, that is good' — he learned the first step of resignation. 'And her spirit, will we meet?' — he asked. 'She has returned to the Divine, since you have released her, you cannot look for her there' -said a voice. — 'I am glad I did,' he replied resignedly. 'And her body, mind and soul?' — he asked -'Leave her, maybe she will become a wise old mother, as you once wished, do not worry her' — he heard somewhere in a thought of a song he heard. -'Ah, that's a good resolution, let her go' — he said lonely lingering. 'Do you remember your wish?' — she asked. 'Which, there were some ... ' — Godot answered. 'That she will understand everything before she goes. She did, she was glad' — he heard 'The face in the stars? The sad

forgiveness and an embracing deity...' — he remembered 'That's how it is'. Years later, Godot closed his eyes. It was a late evening. He looked at the moon and thought: -'This is sad'.

Mnemosyne is Aletheia

I sat on the bus No. 146, among the sweat of working people. This is a line in Warsaw, Poland, connecting the National Stadium metro station with the area where I live. Trying to gather my thoughts and listening to 'Flesh and Bone' by Black Math, I closed my eyes. The visions took me tothe fields of African American slaves singing in unison as shadows of their past. How did a free man react to the injustice that fate had done to him? How did an African slave react to the injustice of already being a slave? — among the thought forms, these were the most haunting. The tears of a free man differ from those of a bound one, the latter having the taste of iron around their neck. I checked my thoughts: — "Fuomo, are you there?". But there was only silence. The merciful dead put a garland of flowers around my neck as I re-entered my starry temple. Everything was in bloom, the vines climbing, the roses growing persistently, the marble walls, the mighty colonnades through which I could see the universe. In the centre stood a fountain in neoclassical style. Leanan sídhe, Morrigu, was next to me, as a silver female figure full of grace and beauty, I was just a ghost, bluish-azurine light, feeling only satisfaction. We gazed together at the stars while she supported my shoulder with her

hand. -"This, my friend, is your completeness, your Euidaimonia," she whispered. -"We are here only for a while, it is an illusion that will soon crumble" — she said tenderly and delicately. I thought for a while and looked around again, everything seemed as it was, perfect and complete. All suffering was frozen here, all unhappiness faded, and while the memories were engraved in the pillars of the temple, I heard a question in her breath: — "Do you want to remember your earthly life? — she asked, and I answered: "It is a burden that I would like to forget, but may the entire memory of everything that is a sister of truth return to me, then we will become one" — I spoke slowly, weighing my words and putting them together with great care. I fell on one knee in adoration of Mater Magna, the temple was washed away by the stellar winds, my souls broke, united with her and united all my past, present and future in a cry of ascent and rest. -"Truth, after all, does not tolerate illusion, it is immortal as the memory of itself, for it is the Numinous Luminous Fire, the Silence, the Depth, the Abyss and an Idea. Beautiful ideas, whether of intellect or of feeling, echoing in great symphonies of truth, my friends, never die, they are the soul of the universe, embodied in the constellations, whoever has understood this is already a hero among the starry vaults, his heart akin to the immortals in the sincerity of the last dance" — Morrigu bowed to the empty scene and disappeared herself. I opened my eyes, it was my bus stop, the rain was slowly coming out of the Autumn storm clouds. While strolling through the streets, watching the shadows of the deceased and the spirits of the nearby forest, I reached the batchelor's flat where I lived.

Potiomkin at GSI: A Short note

Potiomkin worked late into the night at the Genetic State Institute trying to modify Fgf8, encoding the diffusible morphogen FGF8, which encodes the Isthmocerebellar region, and the GCY-18 and GCY-23 magnetic receptors in birds; The lab lights were bright and sterile. His assistant rushed into the lab and nervously said: -'Professor, there is something important.... -'Not now' — said Potiomkin, looking hopefully out of his shining eyes -'Please, it is of the utmost importance' — said the assistant — 'Your wife, Mr., Professor, has been murdered' Potiomkin took it all in with stiff understanding and hid the rising pain. It overwhelmed him, he dropped his pen, but kept his insolent face. -'I, I understand' — ... -'You can go now, please' — he said. The assistant left the laboratory while Potiomkin began to cry. At first he let the pain seep slowly through his moist eyes, then he exploded, throwing everything off his desk onto the floor and wandering around the lab like an epileptic. He stiffened. His eyes locked on the injection of chemicals from a previous experiment that altered the brains of small lizards and mice he was experimenting on. He

injected it slowly into his muscle, only to have no more idea of the tragedy. In the days he was collecting, his therapist said he was sublimating his grief and that he would be there for him throughout the process. He will eventually recover. That's what was said. He felt it. Something strange was happening to the inside of his skull, he could magnetically feel the inner structure of his brain changing. He could feel his guts, his intestines, his heart, his lungs, just everything. Some things were changed as if from the outside, by some strange means. Something ancient, serpentine, draconic. Last night he dreamed of dragons in the sky, some of them beautiful, magnificent in the brilliance of the stars. Others evil, hating, hurt, harmed. Some shouted 'the beauty, the awe', others 'our children, our children are dying, they are... ' He noticed a slight intuition in his head: 'We are not evil, people should not know us, approach us, your change will follow, it's up to you what happens'. The being introduced himself as a 'follower of Ea, the god of wisdom, creator of life'. He saw fish people in the mist, ancient grotesque biological amphibians, who presented him with starfish as gifts and told him, "These are our children, do you like them?'. Not knowing how to respond, he smiled numbly. Horror was all around him. When he opened his eyes, he had visions of primeval oceans, Neptunian creatures, just like in mythology. Oannes, Babilon, Sumer. When he woke up, he remembered that he had once read H.P. Lovecraft. He could not believe it. There was a.. key in it. When he attended his wife's funeral he felt nothing, in fact he felt that the people around him were dehumanized zombies, at first he blamed them for his wife's death, but his mind and logic told him

otherwise; He hired a detective, the police in St. Petersburg were useless. All the papers of the investigation were open, they managed to identify the person. Potiomkin icily decided to solve the situation himself. He prepared 50 ml of Nembutal and neurotoxins from the laboratory and carefully packed the syringe. He managed to track down the young man, who came drunk from a pub nearby and sang with another. The other went away. Potiomkin followed him; at the next turn, he put on black gloves and waited until the perpetrator's intoxication reached its reached its climax. Slowly he approached him from behind, grabbed him by the head, turned him and quickly injected the needle into his neck. Then he quickly walked away. The drunk mumbled something and tried to follow Potiomkin, stumbling in the process. That was the end of him. Potiomkin felt only reason, his child. However, there was one thought his teacher had taught him. Ethos, yes. Compassion. He recognized that. The murder was irrational. Consequence of reason. An imperative that resonated in his mind.

Cold gaze

The mighty city of Iamblichus the Great, Chalcis-Qinnasrin. Bombarded by artillery, gunfire, ammunition moving through the hells. A lonely house, somewhere in the suburbs, and the shadow of a mother figure. 'Let it end' — she stared into the abyss of her child's dead eye as the bombs fell. A vast, silent, gigantic scream that rips cosmic mountains. An Eve who witnesses the death of Adam and then that of her firstborn. Across the silent space of nothingness, a scream that shatters the whole earth and race. Microcosms of tragedies, like broken hearts in the freezing rain. They repeat as archetypes and signs, one after the other. I crawled down the tree of Eden, I whose children were also killed. And I looked into her eyes with a yellowish spark. -'Your world has ended' — I gave her a comforting smile. Half cruel, half divine -'Why did she die?'- she asked, shaking her head hopelessly -'It's those who dream, who make dreams and those who kill the dreams of others' — I answered, staring at her with a shining blue eye. -'Why can not you feel, why can not you sympathize, why are you so cold?' — She was more afraid than of losing her child. -'Her world has ended, mine has ended many times, there are those who wish the world to end and those who have witnessed it all again,' I replied. -'Are you

the cause, the revenge, something I do not want to know?" she asked. -'I am the time that does not pass, I watch the hell of the world, the divinity and the awe, your tear is your child, that is what you should know' — I said. 'Is there no mercy for one of us, an angel from above?' — she cried with an agonized body. -'This is what I want your child to know, go now, the memories of pain pass quickly, the damaged hearts and souls remain to cleanse and overcome' — I said. -'Then may I know who you are' — she trembled and was afraid. -'I am the angel of death who killed your daughter out of pity to bring her back home, the child shall not experience anything more.

A Wise Woman and Her Angel

Philemon, once known as Carl Gustav Jung, an Egyptian-Hellenic archangel, stood proudly over the city, calling to everyone. One who saw him thought he was the Chosen One Philemon shook his head Another who saw him thought he was a hallucination Philemon shook his head Another who saw him told him he was psychotic Philemon shook his head helplessly. A certain woman saw him and wisely asked herself in her mind: -"Why do not others see you?" Philemon inspired her with an idea: "The blindness of men is great, even when they see they fall into an even greater one."-"Will you stay with me?" she asked - "I will be your breath and your inspiration, be strong and free, do not surrender to forgetfulness".

A film recommendation: The Sky over Berlin (Wings of Desire)
A Film by Wim Wenders from the year 1987

How to Become a God?

I stood in front of the house and this is how my words went: Heroization, apoteization, people of science and magic, of great theologies and theurgy, of supreme perfection and unshakable unity of name, will and character, I salute you. Although my mind is bent in various ways, I aspire to the way of the wise. In ancient China, the way of the wise was that of great concentration and contemplation, to be a man or woman of the way, to unite earth and heaven within oneself, Wu, Chinese female cultivated mages of great refinement and Xi, male cultivated mages of great refinement were a great council until degeneration. The way of the hero was the second way — that of action, a cosmic trickster, the great clod who inspired and impressed, a cultural hero, a civilizational hero — who was a true champion if what he or she did was remarkable in the eyes of the great. Chaldea, the great solar cross on the lips, Babylon, Assyria, Persian Zoroastrianism, Egypt in its splendor, shining the mysteries of Hieros Hosios Hieros Hyperion. The pursuit of such a degree is a peculiarity without equal. May the great Boddhisatvas show the way! But listen to me! The gods have their council and they perpetuate their subjects. This is the meaning of the sacred path, the refinement of the souls,

the daimonions, the genii into the ranks of the Divine... Away with the religion of the liars who worship a corpse whose stench is unbearable to my nose. Who have poisoned the world with a corpse and have brought the worst from And have combined the worst of Jewish recklessness and Roman persian degenerate practices into a monster of a religion. Yessir! Men are not evil, religion is evil, it is the fruit this religion has given to the world, enslaving human minds and souls to oblivion by an evil pact, the effects of its wretched crucified worm sending its devils to torment the Hellenes of the Way, destroying their cherished mysteries, ruining science, greater theologies than their beggars could have known. For I am a mortal, in Theion Ergon I have won my dragon wings, my steel wings, my armor of the divine, as promised in the Chaldean oracles, for I am a mortal, and no one who walks in this land is anything else, until the day of his personal apocalypse, the revelation worthy of an epopteion, by the sum of all his attitudes and his greatness, all his thoughts, battles and wars, which he does not fight in vain, in the gigantomachy of his mind and soul, representing his name, his will and his geniuses! Those without ethos, without character, how will you claim a memory worthy of a hero, how will you equate this memory with the truth when they unite in leaving this land? They are ways in humanity that are in accordance with the goal of the divine harmonies and octaves! Doubly despised are slaves who are enslaved by Heaven! Yes, truly, slaves are mocked and not pitied, what a mocking event, how they ruin greater men and women in hypocrisy, when this lying flock gathers to destroy them! How their slave masters point out this vermin to greatness

to abolish it because it is a thorn in their side! Heaven spits on slaves, it does not need fools, for what good is a slave without freedom to heaven? The divine messengers are free in their advice. If the gods bring fire into the soul of a man, only a fool would refuse it. I spit on the jealous god-man of the Hebrews and Christians, I crush his head with joy, I crush his followers and poke out his blind eyes! The only thing their god-man can do is to go mad in his jealous hatred, while the great wings of Isis bless me, while the stars I kiss liberate me, while the ancient muses bless and inspire me, while the masters and mistresses of all cultures and civilizations support me against these cacodaemoniacs of Apophis, fools and ignoramuses of a lying religion. Yes, do not call me Antichrist, this vermin is no comparison to my just pride, for I have survived a thousand times more than this wretched worm, and no one dares to oppose my ascent, for I am under the protection of the dragons, my great gods of Sumer! And yet I stand victorious, overcoming all torments with laughter and striking down my enemies as if they were groveling at my feet. I have the twin serpent Caduces in my power and a mercurial child with a mortal spirit, a dragon Red, I rage at my enemies and intensify my deadly venom in silence. Only cold-blooded beasts have venom, serpent beings, only hot-blooded beasts know how to roar, so Lion Serpent Sun, equal to my kin above, a mortal though! The pigs below tried to use me for fucks, dollars and power, for religion, ideology and the nonsense of their ape relatives. The pigs wanted to buy godhood and immortality. They tried to trade my gods for their pig stomachs. The swine could not understand that they were projecting their messes on me, for I detest

all their lazy attempts. I received the ankh, the dragon's wings, and my name is written in my star, a refined subject of theirs, a little god who bathed in Tartarus bathed, who did not even falter under the Vampire, who is devoted to the Way of the Star, the glorious Ra-Hyperion and the transcendent Fire of all Aions, worship the Igigi Gods and Goddesses who have hereby delivered me from mortal toil. I worship them, I worship them, I worship them, and the time I have left on earth I will use to refine and perfect the Ankh vessel, to be happier and more perfect, to be ennobled and full of ethos, to be undefeated and divinely proud, to strike down any enemy, who ever dares to stand against me, to dance with flashing swords and make my past enemies a royal sport, royal hunting grounds, so that I may shoot my arrows swiftly like Zarathustra and celebrate on the stars and rejoice with the one who was taken from me in life! Enter the holy ground, taste from the tree of knowledge of good and evil, decide with the mind what is better, and go into divinity without regret, supported by all the greatness that humanity has gathered throughout the ages! Be honest, steadfast and strong, be fearless, just and noble, be moderate, wise and know yourself, know yourself, know yourself until you merge with that greater power which will uplift you!

(H)oratio, speak

In ancient Greece and Rome, every citizen had to be able to present himself before a large audience, so the art of speech was highly valued. Quintillian mentioned that "bene discendi scientia" means to make such speeches that improve people to a great extent. Thus, the art of speaking well was a prerequisite for maintaining social cohesion, growth, participation, and engagement. From the perspective of meta-rhetoric, modern people are children who can neither memorize nor speak, neither invent, arrange, nor perform. Their speech is a childish babble, a movement of aggrieved ego, arbitrariness, and whimsy that rarely focuses on what, how, and why they want to say what they do. Whenever they are asked what they think, they hide in humility and admit they do not know. When they are proud and humbled, they invent an immediate answer that is nonsensical just to say something, anything. That is why they are so easily seduced by propaganda, the seduction of people who talk.... talk... talk... talking more nonsense than anyone else could invent. People who know what they know, who know what they have to say, are confident enough in their knowledge and convictions, in their logical thinking and in the coherence of what they want to say, to see through this nonsense of infan-

tile politicians who parrot words without effect. Unsuccessful? They may move masses of passive recipients. But politicians are rarely linguists, semioticians, semanticists; they merely use and misuse words, for most of the time they are not even aware of the abstracts they introduce into a social discourse, a network of symbols. They are also like children. How often do they go beyond their immediate interest or attend to a trivial spectacle? Only rarely do they discipline the power of the word to achieve a true goal. Most of the time it is mere conversationalism, if we take the stasis of the majority of human speech in modern times, it is mere sounds uttered like little children — 'I want this, I want that, give me this, give me that, away with this, away with that, I like this, I do not like that'. The rhetor, the orator stands there like a statue, trying to tune their mind and soul to something noble, higher, greater, but he is silent, abandoned, watching children play at the foot of his monument, is it a 'game of hide and seek' or is it a 'Blind Cow,' he asks in a breaking voice. The children do not answer, they are playing politics, they are playing social games, each one of them extremely serious in their games, but none of them knows the sound of the spheres that Pythagoras once heard. -'What do you want?' — asked a passerby. 'To re-enchant the world, to make it beautiful again,' replied the stone.

The metaphysics of Anarch

As a child of the living ideas that are called 'interpretable', 'fluid' or 'contestable', I swear that they are not. They are completely objective and are merely transformed into intelligence by the human animal world. When we dwell above the Platonic cave, we know what the ideas of freedom are, of divine pride, of the glorious sight that overlooks the lands from above, of divine power and insight, of omniscient knowledge, of perfect memory and cognition, of great bliss and understanding, of perfect tranquility and simple, unhindered creativity, of great effort and heroic attitude, of the ease of enduring all this — like our second flesh. From the desire to draw all this in virtues that were once the blood of — for example — the Roman Republic, and to write them in our minds, hearts and souls. To live by them, to feel them, to practice them as something true, transcendent and unhindered. Now, observing the power games of illegitimate chiefs in all areas of human endeavor that contradict all this, one can choose between taking up ideas in Henotic ideals, the superhuman deity, the breath of Osirian life and Horusian justice, the power of Atum and the souls of the gods and goddesses, as was nothing new to the winged ancients in epiphany and epitomy, or submission to the

rule of these illegitimate warlords and profiteers. All revolutions and holy wars begin within — this is where we are the sole rulers and commanders over ourselves, this is where we pose the greatest threat to those who fear to see free-thinking, autonomous, resilient individuals in their castles of delusion, separation, derealization and dehumanization. This is where the transformation, the transmutation, the alchemy of anarchic metaphysics begins. It is a fact that we are the sole rulers, cooperating with others, judging and evaluating their value, ability, merit and wisdom, which is factually proven. Therefore, we must constantly examine, be vigilant, open-minded, without tolerance for the ruling class that acts against the ideas deeply rooted in humanity, such as that of justice. Justice, which can be found even in atoms, has been replaced nowadays by a threatened, sick, disarmed, scaleless bitch with its eyes open, chasing after everything that shines. That everything else that masquerades as the antithesis of this human freedom is just a mask of lies and a slave-like business. That requires autonomy of being, maturity of self, responsibility in freedom. If the modern world does not provide such examples, we must strive to develop them in ourselves. When we have done that, we see the contrasts, we contrast the modern world with the references from the golden ages of the past, across all cultures and civilizations, like Goethe who wrote: 'He who does not know at least 3000 years of human history is a slave of the present'. So we live in the modern age according to ancient standards, as fools — or as heroes, villains and gods — decide for yourself. But it is the decline of the appreciation of intellect, ideas, memory and virtues as the most important human treasures, along with

skill, knowledge, art and science, which are the lifeblood of any civilized culture. When things go downhill, all this is turned around and considered false or hidden from people's eyes. The simple things, the surrogates, pale before those who have not the slightest idea of what they have lost until now.

Unhappy house

It was a small American house with a garage. A 20-year-old boy and his father lived there. The mother had died tragically years ago. The boy sat in the garage where he had his chamber, playing computer games and exchanging ideas in various forums, alienated and estranged from his father, whom he hated. His father was in his sixties, you could say he was an old-timer, a noble man who loved his son as he loved his wife, who had died years ago. Car accident. I visited him from time to time in dreams. At first I watched the boy playing a game. When his father came in to ask him how he felt, he got up and left the room, silent and with distaste in his eyes. The father looked at my big shadow and thought I was an angel, we exchanged some thoughts. Neither in waking life nor in dreams was I aware that Ihad visited my friend. He began to cry and said, "Why is all this happening, if she were alive it would be different," I thought imposingly, so he could hear an idea that he interpreted himself, something like: -"She's well taken care of, and your son.. " — He answered aloud: — "I do not know what to do with him, Ihave tried everything" — I felt his heart breaking, all that caring pain. Again I thought in my darkened mind: — "You are a man with a golden heart, times are not easy,

they all fall into extremes, do not give up" — I thought. -" I worry about what will become of him when I die," he said. -" You will take care of him on the other side, you will see the diseases and corruptions that have blinded him, I am as helpless as you are against the viciousness of this modern world" — I gathered a darker thought and planted it in his mind, along with some joy, righteousness, as he felta cathartic pain, so this emotional equation dissolved. -"Farewell, I must go now, be strong" — I transferred some of my own sadness to the old man's head, reluctantly. I woke up late in the evening in Eastern Europe wondering how often my vampiric shadow self travelled the world. It is now 1:28 AM CET. I just wished that his son would change and they would reconcile. After all, they both had no one else in this life. My own dead heart felt an ache, a novelty, for many months.

Game of Saturn

There is a justice deeply embedded in the grammar of the world. But it is not human justice that governs the stars. From a shamanic perspective, a cannibal in a trance in his rage for hallucinogenic entheogens could travel through the Axis mundi as well as Scipio Africanus' son, as described in Somnium Scipionis, on his supernatural star journey when he was raptured beyond the solar system to see the glorious universal spaces. The difference is that the former was uncivilized, while the latter lived according to a certain uniform logos given by his sociohistorical environment. The most amusing in this regard are those systems that, through self-censorship in taboo belief systems, miserably try to censor others while believing they are on the way to heaven, ending up in their own hell where their minds are trapped, while the most vile murderer on earth who understands the method, the causality with the necessary technical and mental effort and equipment, can be on the way to liberation, rarely but surely. The murderer, just like a Mithraic soldier or a Hindi warrior, can simply escape the gravity of his deeds and the judgment of the dead. This notion is appalling to certain self-absorbed religious zealots, for they would thereby lose all the foundations, especially their self-cre-

ated, organizing logos of their incantation. The question is whether we sacrifice society within to regain freedom, to reintegrate ourselves into society in our autonomy, or whether we follow the traditional logos in the role of receiver, transmitter, catalyst, responder, conservative, reformer, or the one who builds new foundations, like Confucius, who found himself 'cursed by heaven' to set the hearts of such. Here, as a completely free man, a completely free woman, one must make a personal decision as to which way to go — this is an act of gigantic bravery, groundbreaking in self-government, discipline and thought. Whether he or she derives their reason from civilizational logos and finds a community with the others, thus basing themselves on a certain idea of friendship and humanity as a foundation, as a tribe, an ethnicity, a culture, a civilization, and thus imposing an order on their inner millieus in one way or another. But that is entirely their choice, for better or for worse. Not that the opposite is to be condemned, but it may be unwise and unintelligent. In my personal observations, I sometimes have the impression that certain scum wanted to dominate humanity and therefore imposed on it a self-censoring slave logo, understanding perfectly this joke played on this race. This is the game of Saturn: the game of the strict order for the purpose of preservation. A demiurgic prison, a theatrical play or an invitation to freedom? It would be unwise to assume and disregard all the socio-cultural, formative and formative aspects. However, it seems quite tempting to superimpose this on the normal sociological processes. Whatever governed these actors sprang from fear, perhaps benevolence, only later becoming Machiavellian. Who blames a frightened Homo sapiens

sapiens who barely understood the magical power at his disposal and in his confusion almost believed it could be some kind of deity, a separate "I" free and in command? Without a frame of reference, we perish; terror lurks behind the facade of order. Therefore, order — even if it is deadly — must be preserved, because only here is individuation and freedom possible. In chaos one survives, but is never free, for how can one define one's freedoms outside of the Logos who created him, her? It is an anarchic attitude, pro-cosmic and yet entirely anarchic within the cosmos. But who gave the right to those who abused it? Who sent the devils to the earthly heaven, who allowed religious impostors to take the place of the winged excellent masters of the pagan times? But if we consider the whole causal, interdependent, jointly emerging historical picture, the Zeitgeist and its shadow, the Zeitgeist and its ideological maps — who is there to judge? Petty matters of people who can not see beyond the big picture: Essentially, it's about controlling values, abstracts, resources, and methods of structuring them: values, i.e., what values define the social construct; abstracts, i.e., what ideas merge with values and give them new expression; and resources: political, social, natural, zoospheric, noospheric, technological; and finally, methods: Surveillance or non-surveillance? Democracy or inverted to- talitarianism? open society and freedoms or secrecy? and information management? population control or population deregulation? etc. I find metaphysics useful here, anarchic at its core, but just like occultism, it is a luxury good: not many are comfortable enough to pursue it. Religiosity is historical and a method of control, as are its institutions: But if liberal, elitist doctrines are mired in meta-

physics and occultism, what is a religious person to do? Should I lecture a homeless man on perfection? Or promise a corrupt businessman or politician that I will sell him heaven? Freedom is a double-edged sword. I like to think of it as a natural process: nature embraces everything, but is not choosy. Common sense prohibits me from feeling better than a Hindi prostitute in a pregnancy farm, but one can at least work to improve certain conditions to give the substance more of a chance, good old 'equality of opportunity' to develop. When the majority of the world is abused, it pulls everyone down, nature becomes ruthless, so does heaven! I believe even that one can end in the hell if one disregards certain order structures. If you bypass them, even if you are a villain, you can become a hero among the gods, if you fail to bypass and secure the idea of friendship with greater powers, you can be punished — by the regulators of an order. It is better to be a friend of the gods than a subject of a master-slave relationship with old bastards with ruler complexes. The Wizards of Oz will be toppled from the towers sooner or later, and friendship with the gods will last forever. If you are afraid of the relativity of things — I say there are objective laws, brutal, honest, inhuman, make yourself comfortable, smart, intelligent and cordial if you want. After all, happiness was the greatest good that the philosophers aspired to, along with beauty, truth and wisdom.

Question of perspective

A moth caught a man's eye "The world is a moth, an infinite moth!" — he exclaimed in the certainty of his genius. Another saw an angel "I am chosen, my faith is universal, no one is more right than I am!" Another saw a shadow creature "This world is evil, there is no providence, only hell, riddled with suffering!" A moth flying around the man whispered to his surprise, " A star is infinitely greater, see the masquerade, Human beliefs and perspectives, are a game of magnitudes, Between them masks of different forces, playing one after another in an instructive tirade. One mortal bombastically pours over the jar, the other puts in a drop, The vessel they take for all there is, but when it breaks — they cry. The angel you saw was a tiny sprite who wanted to say: "Elves Kingdoms are the most powerful of all," would you believe her? Without wishing to offend you Obaron's worlds, use your wits! The shadow that beset you was an instance of death. Understand the demons that haunt you and you will be at peace with yourself, It is a small planet in the solar system in one of the Galactic Wings, Galaxies many billions, but if you think you are infinite, poor human, so am I. An infinite moth sharing the substance of life, death, continuity of universal sure prediction. As a moth, I am at peace with who

I am, humans often have gigantic or belittling claims, a Brahmin believes he can Divinity of infinite space, power and time, a small mind plays to the Christian minds, understand what you want — then you will understand what you see, if you become an educated observer, Perhaps some tricks of the trade will be known to you.

Exposition

What I feared most – has come to pass. That even the shards of memories fail and fade with time and become shells of history, unfelt, unlived, unborn. I am surrounded by souvenirs of the greatest love of my life, the love born of mutual pain and madness, the love that was meant to endure, unaffected by vicious intrigue and petty, stingy envy. Now, as I move through the remains she left behind, even her providential gift seems unconvincing: "Find me, find me… . ". That was for the other side, after we pass away, to find her spirit in the stars. I let go of their wings to stop waiting for me. I cannot say that I thrive in the void, I spend my time in wisdom, watching the movements of the caducous rods in the night sky, the phantoms of the departed, the magnificent figures in golden robes that disappear into glory as quickly as they appear. Yet I greet them, withdrawn, like a general who has lost a battle, a consul who has lost a war and in resignation wants to honor his soldiers. One day I will join them, not to seek happiness, but to find peace. Not to claim dreams and hopes I left behind, but to find comfort. A quiet place to stay. And even if, even if I spewed bile of hatred in saturnine melancholy, our kind either sacrifices these things to the past, or they turn into curses that bite back. Those

who have not lived deeply treat any such spectacle with a light hand - an insignificant sight that arouses them to anger. Formerly, when I have not lived, I used to make fun of such occurrences as a simpleton, but where one encounters the magnanimous terror of the empty abyss, one must deepen one's life tremendously and live for the substance of living ideas, a senior who has become childish, a senex who is a puer. Old people know this perfectly well, they realize too late that there is no point, and behave childishly after realizing that this spectacle is not worth the seriousness attached to it. In the intricate web of events, aspects of the theatron animatronique I stand with terror and nightmares that are my mothers and a curious look in the eyes, a child watching cruelly as an animal is slaughtered, rebellious, beats the other child for stealing his shovel. What distinguishes us from the children isthe mature reason, the sense of gravity and responsibility, what distinguishes us fromthe senexes is the idea that the whole world is full of gravity and responsibility, that we who pass on the waves of death have indeed a cry, a say, a history to write. They already know that they have not, even if they have lived in glory, it is time to pass on these ephemeral crowns to others. A modern celebrity is not the eternal Virgil, immortalized as one of the stars in the Milky Way, that's for sure. Without metaphysics, and I am a fool - for as an empiricist, Providence had to provide me with the second sight so that I could act, research and think to defend myself against an onslaught of anomalies - I would have to commit suicide, but the other side, with a certain bravery of living in darkness, ensures that it is not a cosmic void, but a cosmic Intellect and a world soul. Many did not have this com-

fort, many were good men and women and perished out of pure despair.

Eschatonic Attrition

Rarely do we find critical evaluation of normative journalistic judgments about what should be done or how it violates reason or human principles and standards, if we have any in common — given the relativity of things like morality, principles, standards, ethos, and belief systems. We urgently need a combination of different disciplines from daily or sociology of the day," narratives, study of discourse, complex adaptive systems, philosophy, and acting on it. At its core is the journey of narratives and ideas through people's minds and hearts. Of importance are: the cognitive phenotypes or the cognitive group phenotypes, the way information is distributed and received in the chaosphere, the deep sociology that sheds light on historical trends and narratives, the deep-rooted symbols of the unconscious or the egregors of the zeitgeist, and the overall topological space of ideas that move societies, groups, and individuals in their diversity and sameness of thought and cognition toward individual and group action. The Hearts, Souls, and Minds. Assessing modern societies using complexity theories such as the complex adaptive systems applied to the social sciences provides sufficient data to model the statistical behavior of a given collective, group, or subgroup of people interacting in a given setting.

In the modern world, we encounter lots of confusion. Information, disinformation, misinformation or outright strategic deception by conscious actors or unconscious mechanisms (mass self-deception, individual encoding of information). Here we come up against the sociology of knowledge, to know "what we know and how we structure that knowledge," how we disseminate our knowledge, and how we maintain our knowledge. Then the sociology of ignorance (agnotology), what we do not know, how we structure our ignorance, and how we prevent our knowledge from acquiring what we want or need to know. In the sociology of ignorance, there is a term called 'activated knowledge'. This is usually what we know, but we refuse to act on. Or it is a hidden potential of social action that is not tapped. Something that everyone knows about but refuses to organize and act upon, or does not integrate well enough to use as a stimulus for personal action. In fact, all action begins with a reasonable, disciplined, and organized transgression of one's convenience. Disorganized or void actions, that is, actions that do not produce change, do not count. They are without any meaning. All power is based on this simple fact. This knowledge, the so-called 'agreement' that was once abolished with the term social or social contract — was never really signed. The status quo has always been based on this kind of social contract, known but somehow hidden deep in the recesses of public attention and consciousness, only to emerge when crises occur. Or when a deviation from the existing is recognized. As long as the knowledge of the deviation or crises is not activated but maintained, the society of contracts can be abused indefinitely until individuals realize that their rights or principles are actually being abused. 'First they came

for others, we did nothing, then they came for our distant ones, we did nothing, then they came for our friends, we did nothing, then they came for us, but it was too late'. There is a beautiful quote from the Book of Changes: "As soon as an untruth or lie comes to light, it no longer has the people concerned under its domination or control". Perhaps that is another meaning of this activated knowledge, that as soon as something obvious but deformed and manipulated comes to light as an untruth, the person is called to action, it is an activation by the not-knowing. The not-knowing should motivate to action, to researchand — unlike in theology — to humility before the not-knowing. When such an impulse arises to connect and act with knowledge against movements, groups, powers that threaten their laws, rights, norms, principles, freedoms, etc., for which they had lived. In addition, there should be a carefully planned framework ready to replace the existing centers of power, otherwise there is no alternative. In the intelligence world, there are several techniques for evaluating information, one of which is the Bayesian technique for combining evidence. To illustrate a situation succinctly, precisely, and perhaps strategically. It is a formal method for using incoming data to modify previously estimated probabilities. Thus, it can be used to know the error limits of estimates and predictions. Any information can be used to combine with previous historical data and subjective estimates of the probability of an event. In this way, it is possible to determine whether its occurrence has now become more likely or less likely and by how much. Bayesian analysis can be used to calculate the probability that observed data are due to specific causes. An advantage of Bayesian analysis is that it can link the subject

to probability judgments about historical frequencies of recent events. Now, if one transposes the data, behavioral strands, mass behavior of people, and behavior of groups, it is possible to hypostatize them and identify the larger trends among people or masses. Even in the age of biotechnical information dumping, which some call the chaosphere called. When information overload — theoretically — diversifies human mental faculties to the point that there is too much confusion to act in a consistent, organized manner, there is a tendency to radicalize beliefs and opinions and a sense of separateness and togetherness (us and them, in and out-group) the combination of different tendencies of human behavior that remain the same but are much more flattened, defused and derailed. It is relatively easy to predict that people will be weakened or dumbed down by incoming information, but they still ask for it in more or less the same way as if they did not. This kind of "hollow" idea gave rise to social engineering in the 1950s, and the insights gained during that time through social experiments and games led to a very unpleasant system of control that is never really resisted, is ineffective but chaotic, gives space to controlled dissidence, and tries to punish honest dissidence (power threatening). Using Bayesian analysis, we can observe the drive toward a totalitarian system introduced in various sectors of society, fragmenting societies, empowering easily governed radicals, submitting to empty values — these arethe modern doctrines of power. Based on a conclusion by Hans Jonas that in times of growing populations and resource scarcity and abuse, and institutional inefficiency and increasing information overload, mass confusion, it will be necessary to impose a system — and he means a totalitarian regime. I may not

agree with his conclusions at all, but he was a technocrat who was well integrated into this onslaught and decided that philosophers took up arms against such 'necessity'. He inscribed himself in this thread or understanding that on an 'integrated earth' with masses to govern and elites to rule is a 'common destiny of humanity'. Ultimately, he censors man to procreation, to integration into this elitist system, and to being 'allowed' to live by counting life credits. Today, infotainment stuffs minds and hearts toward acceptance of such an order of things in the atmosphere of secrecy, or the ability to discredit any information that might challenge such a system in the minds of 'worker' ants." In essence, it is assumed that it is not given to any man to realize his potential for living and being beyond what is prescribed for this type of organic hive system. If he does, he is merely incentivized or destroyed as a dissident, otherwise he is allowed to 'live' in the controlled environment in which he is rendered incapable. By and large, this has no effect on the entire structure, whether political, social, religious, etc. Basically, it devalues anyone who thinks and sees, degrading them to a mere slave, a safeguard of organic society championed by the elites, which in effect destroys and weakens the ability to define oneself as a human being at all. This is something that has never happened in the history of mankind. Until now. In the age of mind control — carried out on masses, not individuals — it is all the easier to achieve this kind of realization. Now if we look at it from the perspective of an organic human society evolving further into this state — it will be a wet dream of totalitarian scoundrels who would like the subordinates to be obedient and themselves to be valued as disposers. It is like denying oneself

the chance to escape this threshold of power and events and live a full life. In the ability to understand such basic things as freedom, love, grace, truth, harmony, beauty, happiness — all this is nowadays replaced by some surrogates that degrade the whole definition of thinking man — homo sapiens sapiens. In Zen Buddhism there is a saying that from a thousand monks may come one master. But if there are no monks, no masters will appear. Similarly, out of a thousand people, ten may be great leaders because of their merit, principles, values, charisma, and service to the whole; others may be outstanding craftsmen and scientists, religious leaders, mystics, and so on. Increasingly, when there are no people to draw from, all societies begin to collapse because they degenerate and are reduced to a common denominator, usually the lowest possible thread that a person wants to connect with. The key factor around which a person can define himself is simply missing. Surrogates are offered, but these surrogates will never replace the real thing. Or the ideas that thrive only in autonomy, in self-constitution, in the possibility to decide with the help of one's own reason, judgment, ethos, values, intellect and feelings. When a totalitarian system arises, we have the illusion of being autonomous (as in the reverse totalitarianism that Sheldon Wolin describes), it is historically likely that the conditions for freedom or liberty of feeling, belief, intellect will not return or will be severely challenged. In the past it was different. After the collapse of a civilization, it was usually possible to regenerate through the influx of new ideas, peoples, resources, and migrations, or such a civilization could not regenerate and disappeared. Given the current globalized perspectives that are directed against reason, intellect or feeling

of ideas that cannot be framed or replaced by surrogates offered to us every day in the supermarket of ideas and narratives that easily dull our senses and distract us. We might assume that if this status quo continues and evolves, we might as well become what Junger wrote about — a fraud on nature — zombies.

Collection of various short writings and ponderings from the years 2013—2020 not included in the Occultosophia corporae.

ISBN 978-83-8324-875-2

Rideró

Publish like a pro!

On Volition

Saturnin Ksawery.

On Volition

"Will is a demon." — A Buddhist saying.

"We are deterministic machines, inasmuch as the Divinities are hidden from our perception."

"Every new generation is relearning occulted things that were in plain sight to past masters and maestras, yet the training and transformations are necessary to begin, let alone perseveringly walking the walk throughout life in continuous engagement with masterful means."

As mentioned in my previous works (vide — Occultosophia), will is a vehicle of desire, libido, deed, motive, and instinct. In the best possible scenarios, it points toward a mature vision. Vision plays an executive role in effect; it is the coordinator of strategy and tactics, container of arete and humanitas, the referential rod of systemic thinking and systematic action.

Why, then, is will a demon? Is it the mystics' extinguishing of willpower that leads to the solution of stripping the will of its perceived malignancy? Or is it that will itself, without direction, discipline, value, and virtue, is inept and leads to disaster?

Is it the mystics' extinguishing of willpower that leads to the solution of stripping the will of its perceived malignancy? Or is it that will itself, without direction, discipline, value, and virtue, is inept and leads to disaster?

A citation from the Lhag Thog inner teachings of Tibet states, "Builder of the House, thou shalt build no more." Will is a builder. What is empty and at rest is devoid of will—contrary to the demiurgic operand in Hellenic gnosis. Yet, this notion does not fit within our Western heroism; creation is the expression of our conquest, and conquest is the mastery of the world—much like the Nordic concept of hamrammir.

Yet, is it merely a part of the world that we have conquered, a constructed, generated illusion? As Plotinus noted, Gnosticism is a trap—an angle of denial for transcendence, one that results in self-imprisonment within that very denial. The conquerors are free, both spiritually and in the worldly sense; that which is conquered holds no power over the conqueror, and that is the true meaning of conquest.

The Eastern heroes conquered by laying the foundations of civilizations, cultures, and self-cultivation. They conquered the beautiful things in order to capture their essence. In doing so, they emerged victorious—because they incorporated these things, both commanding them and being commanded by them, unlike Actaeon's dogs, which devoured their master.

Is free will an ontology, separate from the actions it performs? Regarding the liberated Gods, it must be—but it is a non-human type of volition, world-as-will is a splendid framework for it is homogeneous with the impulse of an heroic life, Gods heroically merge the ideas of theirs with the subject of their action, that is how idea becomes flesh in the

On Volition

phenomenal worlds, that's where it toils and battles against manifold variegated powers in a great titanomachy.

Most animals live by automatisms, governed by innate releasing mechanisms. Their wills correspond to their natures; their choices demonstrate complex determinism, animalistic souls are splendid inasmuch as they are coincident with their ethos, give lions what belongs to the lions, a hunt, a share of raw meat and pride derived from what they are through their ousia.

Inasmuch as we perceive will as a teleological vector, automatic volitional powers are a fact—yet they remain pre-determined. If will manifests in different qualities—be it weak or strong—it follows that one may possess a subtle and wise will, or that of a fanatical brute. Conversely, a strong will may be wise and discerning, differentiating and judging without error, while a weak will may belong to fools, whose fanaticism and folly manifests as flags pointing toward ever-new idiocies.

Perseverance is a mark of character. It is precisely here that willpower is born—not deterministic, but truly liberated, not by a biochemical twitch, not by neurological cognitive philosophies, but by its metaphysical daimon. Perseverance in rectitude and honesty has never failed one who has chosen to align his pitch with the Divine, through the reification of the metaphysics of ethos—ethos as character, distinct from ethics or morality.

Then, is "free will" given by default, or are people merely animals—slaves from this perception—who must first forge a sword of liberty? Must they then pass through confrontations that cast unnecessary and superficial elements of their ethos into the four hells, emerging through combat, strife, and the overcoming of suffering? Rendering mother pain, fear, and terror powerless over the mind, polishing and fortifying the aretic virtues, they are gifted with invisible Alke, wielding their regalia—whip and scepter—to command themselves in pursuit of that Gladius. An anarch to anarchists is as a monarch to monarchists - wrote Ernst Jünger.

Then, and only then, do we realize that this Gladius of free will is not merely the trust we are endowed with, but that it is twofold. One edge is that of cosmic alienation: we impose meaning and purpose, towering above our own solitary strife, we create worlds—echoing the ancient serpent myth of the firstborn Proteus-Ereb, who divided its essence both through the mechanics of occult machinery a priori and by its will-to-exist in manifestation, across countless generations.

The other edge of the blade lies precisely in merging with the Kronos-like will throughout generated time and flashes of events called phenomena. In this sense, we can perfect free will by aligning ever more closely with the coordinates of the Divine—first as mortal animals, to naive and crude to comprehend the grand spectacle, infantile as majority of the masses, then as those shaped by the planets, like astrologers; then as philosophers; then as inspectors of the stars, the natures of demonic and celestial spirits, and the Gods—until we arrive at the invincible star, concordant with its own genius and intelligible among all others in the suprastellar worlds of essences.

On Volition

Citing Ammonius in Plutarch, we begin with inquiry, as Pythians; through instruction, things become clear—Delian in that matter—then Phanaean, or disclosing, entrusting us with unveiled truths. We turn these notions into experiential knowledge, into perception—Ismenian in the mortal sense of our limitations. Once that is established, we knot an invisible knot engaging all these stages into Tetractydal oneness, we converse: with others, with Gods in silent languages, with spirits in languages proper to them—Leschenorian.

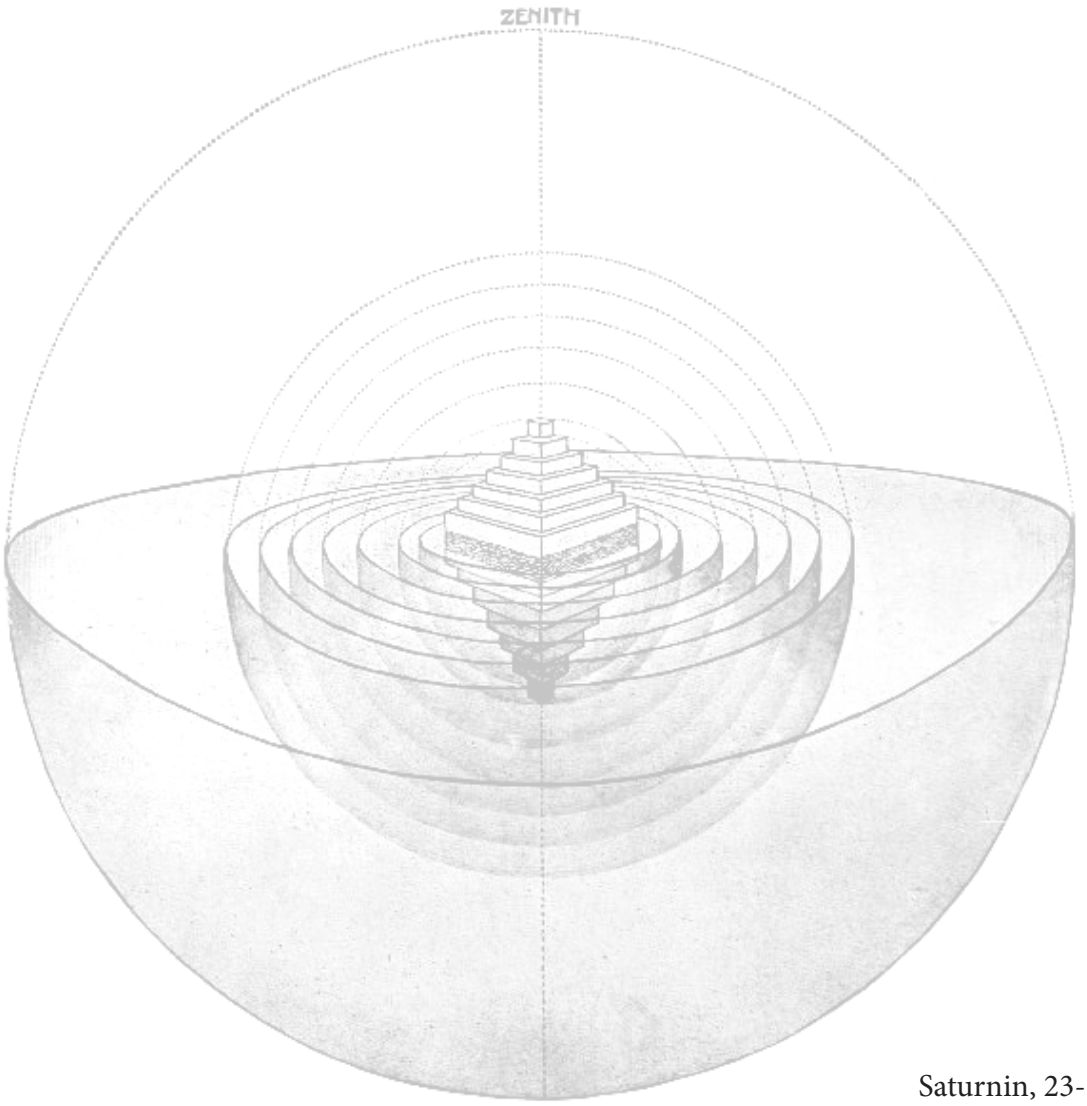
After that is secured, unabandoning all our previous steps, but engaging them with ever greater versatility, we focus on resembling, according to our individuated qualities, the highest essences we may incarnate. We are then either assigned duties and obligations as the most worthy task or given the toil of mortals—an eudaimonic prerogative. The old wise ones, having understood all things thoroughly, fulfilled their lives, and, with correct perception, lean on eudaimonia as their serpent-staff.

"Would stars not go astray, if this circling was in their power?"—citing the Rubáiyát of Omar Khayyam. That is the nature and duty of the stars: to circle, bound by their laws, their grammar, in a perspective that is rather Platonizing or ontologically realist. In their duties, they find their happiness and weariness. To the clear-headed, all appears as order—even the abyssal chaos of manifold howling monstrosities that seek to seduce us.

Aspecting through aspects, measuring disciplines against disciplines—such a method, when applied with reason by an apt mind, leads to outcomes of genius. It is as if one were casting light into a house of mirrors, from which a magnificent palace of episteme emerges. The duty of a magician is to illumine this palace with the presence of the Divinities and the light of metaphysical perception, in order to master it in the most profound, sensible, and creative fashion not as a mere vainglory, but to bring about effects concordant with a more Divine vision, against the odds, opposing powers and the unwise. Tyche, lady chance is always present and she must surprise even destinies at times, when small people move like titans, if they are worthy of that name, breaking forces greater than themselves into nothingness and in fact - forcing them to obey in order to execute a more robust vista.

- 23.777

On cosmic clocks and the cycles of Eons



Saturnin, 23-777

Inducing the laws of transcendent worlds is difficult; this is the domain of metaphysics and theology. Most philosophers have tried to harness the understanding of these worlds through perfect ideas: simplicity, divinity, goodness, justice; the divine fire, creative heavens, Dao and De. Depending on the school of thought one adheres to, the perspective on transcendence varies with the lens and angle of view, the philosophical-cognitive apparatus, and the cultural-civilizational conditions, which can sometimes be extremely different – it is essential to remember this to avoid Western-centric preconceptions. Indeed, to derive any metaphysical laws, one must start with the proportions of simple components observed in the world, and then progress from the induction to generalities, and as we advance in formulations of intervals, harmonies, tones and philosophical architectures, induce the particulars, as divinity does not contradict nature, yet is an excellent generator coinciding with the world, and then, by balancing them in duality. transfer them to the level of the third resolving superposition – their integration, fusion and liberation of the twin currents. In "E at Delphi" from Plutarch's

On cosmic clocks and the cycles of Eons

Moralia, we find a fragment on mathematical theology, where "number distinguishes the pattern from the primordial principle, and then, through the mutual friction of changes, generates a complete universe that again undergoes further transformations and changes."

A fascinating example is the mammalian eye. The eye evolved from a light-sensitive spot in primordial organisms. The modern eye enables us to see the spectrum of visible light, distinguish colors, light intensity, interpret depth, forms, etc. Without light, it could not have developed, even Darwin opposed the theory that the eye was a "pure anomaly of evolution"; teleologically, its evolutionary development was most likely conditioned by the need for electrochemical stimulation of the nervous system through opsin, which converted photons into stimulating impulses.

Thus, the eye is a form of interface between the world of radiation and the nervous system. Systemic co-evolution of systems, including biosphere and its entropy, protropy and negentropy absolutely does not exclude all other functions and their adaptations, interpretations, nor does it negate smooth integration into metaphysical systems holistically – in an indivisible world everything is seamless as a reality of process of potentials and becoming.

The sun is likened to the eye of providence, the eye of Ra, the visible Apollo, surrounded by the nine Divine muses – the spheres of harmony attributed to the planets, which create the music of the heavens, the solar system, and beyond – the stars, pitching and performing a most splendid symphony. If the Solar System is a chamber orchestra, than what magnificent sounds must the cosmic spectacle generate! At some places a fallen cacophony of catastrophies, elsewhere a most solemn anthem, yet elsewhere songs of joy, sorrow, woe, and glory. In transcendence, as Hyperion, it is simultaneously God amongst Gods and his monadic manifestation, a corridor of fire, it is a collective in which fire agathos daimones sustain the orchestra, from which single masks manifest, as Gods and Goddesses of the Sun and spirit-intelligencers belonging to the Sun, and also the face of Helios, the visible stars that the astronomers so adore to observe and measure with their instruments and calculations, the physical objective reality of shdaows of philosophical essences; stars are compared to the eyes of transcendent worlds. Eyes - yes, but not as human eyes, but the support of the intelligibility of the force of intellect, and Gods-as-Eyes also in turbulent unison in the Chaldean third transcendent, the fields of hypersolar Yaaru which the correct focus and concentration may penetrate when contemplating its own Daimon in the light of the Sun, just like Hyperion contemplates Aion, and Aion contemplates Apollo, and Apollo contemplates Helios, and Helios contemplates the physical star, penetrating it with insight, and these – known in antiquity as infinitely distant spheres of powerful light similar to the sun, as Macrobius

On cosmic clocks and the cycles of Eons

wrote in his commentary on the Dream of Scipio. The ancients knew, and I testify for their veritability, if my word is bearing any weight of trust to my readers!

Indeed, the coupling of the function of the biological eye and its beginnings through echogenetic metaphysical atavisms, i.e., a certain blueprint of possible evolutionary paths, would suggest that living organisms were inherently embedded in the potential for existence through appropriate environmental conditions. My personal theory of the origins of life is that electro-magnetic vortices on the sun led through the quantum entangled state of micro-vortices beneath the oceans on Earth, perhaps the micro-vortices were created by Earths geomagnetic field that created micro-turbulences as anomalies around which inanimate, that is non-organic matter and molecules organized, which were the beginnings of molecules that later became the basis of organic proteins and bonds during the subsequent formation of DNA spirals. This theory is only a far-reaching speculation.

In this way, a star could "plant" the phenomenon of life on Earth, with the available building blocks from which it could emerge. Life is also a subclass of the indivisible world, and thus it is fully integrated as a subsystem, a prominent example of the separateness of diverse categories of a unified, continuous world. Life outside conditions that favor it is not possible, but without the potential for its growth in this and other solar systems and exoplanets resembling Earth, it would not have emerged anywhere.

So how to solve the puzzle of the genius of life, the laws governing the demiurgic, platonicaly speaking, phenomenal cosmos, without resorting to childish creationist theories assuming a priori a "mover," which would first need to be defined, while not being favorable to the theory that the universe is a mindless, finely-tuned occult machine? The great gargantuan voids are ontologic in themselves, and matter of deifying them is not merely a matter of perception, but objective forces and powers that the right perception helps to understand.

How in Neoplatonic theology do monads contain interconnected networks of mutually understood, sensory intellect leading to ingenious solutions at every level of the cosmos? The atheist answer is evasive, the deist includes other planes of the mythopoetic world, and also the geometric-synergetic theology. The generative theory assumes that the world clothes itself in its successive manifestations, becoming increasingly aware of its transformations, rectifications, while simultaneously "opening itself to itself" in every possible manifestation, thundering genius, similar to a seed that does not know it will be a mighty, thriving tree, yet still - the cycle is sustained. This is not a personal form of existence, but it clothes itself in personal forms of its existence.

I will use an analogy here. Just as Gaia in the Orphic Hymns is the ever poli-pulsing, writhing, flowing, flying multiplicity of life, beautiful in its innocent, renewing,

On cosmic clocks and the cycles of Eons

young aspect, or cruel, dreadful, tearing, decaying, scavenging, transient in its other seasons. Similarly, the transcendent world is grandeur, simplicity, beauty, the courage of motion, triumphant eros, subtlety, but also the black chaos of forms, the black and destructive fire in the chthonic worlds of cosmic hells.

Rectification of potentials strives towards hyperworlds, like Hecate-Artemis hunting dogs chasing hares escaping into supra-lunar worlds at each lunar palace, the first mystery of Hekate-drakaina "harmony within tension of opposites, against the void, towards Heavens".

Hecate is the gracious lady, the guardian of the gates, the seals of cosmic maritime roads of Poseidon's cube, alike to a cosmic Isis-Pelagia, the former in Chaldean theology does not so much chase the fugitives with her infernal dogs, as give them a lesson by revealing the secret of how to cross into celestial worlds by the uneceesary things being torn to shreds by her demonic hellhounds, including the beholder, least he is wise and receives the teachings.

The skin stripped from the Nemean lion, the probationer of mysteries, served as Heraklean attire when he became an adept – this is a metaphor, in no way related to the actual Heraklean mysteries, founded by the initiator of the Eleusinian mysteries – Heracles, accessible only to elderly people. The Herculean club stands for completed zodiacal works, for each planet stationed in one of the twelve places in fall, domicile and excellence. The works are contained in the ritual of life and to each his own.

Standing at any point, in relation to the world we are the center of everything. This is only an instrumental concept, but every point is the center in relation to the macrocosm. From this point, we designate the cardinal directions whose total expression is the sphere. In a graduated view, we can designate a minima of 129,600 directions in the azimuthal sphere, although in reality we can designate an infinite number of them, depending on the density of the angular measurements. This sphere divides into the cross of directions, or the rose of directions, it is the basic hermetic unit. Space itself, and its description is already imbued with a certain mysterious
formula, the depth. The temple of the world is divided into the depths of each direction, but the formula of the direction is limited by the distribution of actual phenomena, their syntax, and the formula. Beyond the world of phenomena, space collapses into non-existence, and only omnipresence remains, which has parallel access to the entirety of the phenomenal world. Both Giordano Bruno (1548-1600) and Cusanus (1401-1464) noted that the universe is infinite; the former in "De Immenso" mentioned the eternal motion of all worlds in relation to each other and others in the infinite universe, the latter considered the possibility of extraterrestrial cultures and civilizations.

On cosmic clocks and the cycles of Eons

Space is opened by time, as time precedes space; phenomenal time is the time in which flashes of energy in various forms manifest in the universe. Like space, time is omnipresent, ceasing to exist in the a-phenomenal world. From the a-phenomenal point of view, the universal time has parallel access to the entirety of phenomenal time. Thus arises the question: is everything determined and complete? It may be so in an absolute sense, yet the diversity of phenomena in the phenomenal world is the "world of potential in the absolute world." Can the world of potential in any sense influence the absolute world, or are phenomena somehow detached from the monument of trans-spatiotemporal topos? This is the fundamental question about the influence of the inner world on the outer world.

Every direction has its mystical translation, which is a connection of the cycle of time with space, and metaphorically conveys meanings from the referent it points to, towards the observer. It is the first instance of spatial description that has a reference to itself. To observe changes occurring in time, one must know their causality. Knowledge of history, knowledge of humanity, and a certain magisterial insight into the coupling of time with events, space with time, the genius of time with its eponym, Orphic Xronos, the genius of space with its archetypology, Nyx, the archeology of the symbol, and its traces allow one to transcend causality to view current events through a meta-historical, meta-political, meta-real perspective. Departing from grand history, the grand narrative, is tantamount to imprisoning the present. Furthermore, the concept of metaphor or transferring meanings in the procession also concerns the transcendent view of events in time, as well as the knowledge of invisible rotations of spheres, cosmic Zeitgeists that saturate their actions with essence and idea in the phenomenal world. Moreover, meta-real intuition allows reconstructing the movements of forces if one has a sufficiently brilliant intellect to penetrate transcendent worlds, from which empirically one can conclude at most that they objectively exist, that is they are accessible to ontological experience. The hypothetical-inductive-deductive metaphysical construction for some is a map written on the sea, or some weird dabbling in a puddle of water seing a gargantuan ocean instead of a pond, for others an essential issue of understanding the world, to make a mind as large as possible, to survey the world from this perspective – how much more joy when it begins to work, and here we are – reading the songs of the world in every aspect, seeing the depth in every aspect.

Some, like the waves of this sea, crash against the rocks, others navigate its surface, yet others practice the Poseidonic art – seeing its depth, like Hermanubis – penetrating its veils bringing news, like Hecate, they open its seals and reveal strange, divine maritime routes to others. Let us then leave the diurnal matters to others, as archaeologists of nocturnal spheres, which are the light of occultism, therefore hidden light.

On cosmic clocks and the cycles of Eons

Let us crystallize our discoveries into a real alchemical crescendo, into the realities of mastery!

All reference points in a frame of reference where change plays a role, and time functions as a clock. Time is, in essence, the registration of events relative to events within a certain frame of reference. Events are flashes of energy that can be recorded, as with the speeds of stars travelling through the galaxy, or synthetically referenced, like waking up at seven in the morning, using the conventional division of time into twenty-four hours, which is not a real physical clock but merely conventional.

A galactic clock is the time it takes for a galaxy to complete a full rotation around its axis; a solar clock is the time it takes for a star to complete a full orbit around the galaxy's axis, but also relative to its planets and other stars. Planetary clocks function similarly in various frames of reference relative to other objects, reference points, but also phenomena such as the speed of rotation around their own axis, changes in the intensity of the stellar magnetosphere. Natural clocks concern the biosphere and atmospheric phenomena related to climate, as well as tectonic and geological changes of the planet. Metaphysical clocks pertain to invisible worlds, and also to successive eonic incursions from astralistic sources, or the clocks of the social logos, which mark the conventional beginning and end of human epochs, the rise and collapse of civilizations, the caastrophies and ages of construeing and flourishing. This does not mean perfect determinism or organization, but rather diverse oscillations around the seeds of a given zeitgeist or the nature of a given clock's spirit.

An example can be the galactic year, i.e., the full journey of the solar system around the galaxy's axis, which lasts about 225-250 million years. In about 4.5 billion years, our galaxy will most likely collide with the Andromeda galaxy. Indeed, one could try to calculate eons relative to this event, which is about 1800 Milky Way Eons until the great cataclysm. Thus, we define an eon in this case by the completed cycle of movement, because space-time is associated with eternal movement; eons are calculated by the "completed cycle" of movement, power, or differentiation relative to the previous and subsequent closure of its action.

Similarly, considering the hypothetical time of our solar system's formation relative to the Milky Way's rotations, 1800 solar system eons have passed concerning the galactic rotation, the Sun may turn into a supernovae in 3600 eons. This constitutes a Meon or greater Eon, yet only from the perspective of the existenceo of the Solar System, frame of reference is relative, but necessary to measure and derive wisdom and understanding, flashes of events - not necessarily, they stand unabashed.

Returning to Earth, the Earth's axial tilt oscillates between 22.1 and 24.5 degrees, changing approximately every 40,000 years. Moreover, the Earth's orbit around the

On cosmic clocks and the cycles of Eons

sun changes every 90,000-100,000 years, becoming more elliptical or closer to a circle. There are approximately 6250 Earth precessions during a full rotation of the solar system around the galactic axis. The Earth's axis in the zenith pointed to the star Thuban in 2787 BCE, and it will point to Alderamin around 7500 CE. As the precession changes, so does the ecliptic, i.e., the equatorial belt of stars, including paratellontas, or stars and constellations above and below the ecliptic; these also move relative to each other and the solar system.

All are within the galactic gravitational field, though they do not affect each other differently than through the hypothetical grid within the galactic field, just as planets in the solar system do not interact gravitationally as individual objects but through the force of the sun's stellar magnetosphere. The basic unit of change in the solar system is the solar repolarization, which occurs every twelve years, constituting a solar cycle. During a full precession of the Earth's axial tilt, there are approximately 3333 such repolarizations.

Aeonic clocks are specific transitional points of time through time, marking a new charge of energies coupled with transcendental attributes in the hypostasis of worlds where changes occur. An eon, in this case, is a cut segment of a sequence of events different from the preceding one but closing in unity and the community of certain events at a specific time and relative to other co-eons, counter-eons, depending on the sum of all influences concerning the subject of their action.

Time sequences are patterns of events as flashes of energy in the universe's field, organized by common features or categories. The closer to the monad, the more infinite time is, becoming too stable to exist; the more diverse, the more bifurcations. However, the function of time can be a constant wave with the distribution of events on various amplitude scales and oscillation functions, where changes are sequential (clustered, constantly repeating), periodic (variable but repeating), continuous (eternal), interrupted (causality is resolved at some point in the course of the event in time), or oroboric, i.e., eternal, sequential, continuous, and circular.

Additional time sequences can be referenced concerning a given subject, event, or other time sequences, creating clocks in a frame of reference relative to other clocks, forming time nodes that will be significant when discussing anomalies and synchronicities.

Knowledge of co-arising co-dependent causalities and time is the philosophical scaffolding, knowledge of phenomena, their laws, and content is the nourishing water to the vessel that is the wisdom and penetrative insight derived from the contemplated and acted world and practiced experience.

On cosmic clocks and the cycles of Eons

Equipped thus with the above, all things fall into accord out of their own consent, and the changes are predicted, derived and understood with tranquility. Only large and all-encompassing minds may master this, and only at certain propitious times, not many may sustain it, when they fall into disguard and pettiness, they are like a quarreling, ever-distracted swathe of massess strangled by changes that can't discern between the tip of their nose and the grand mountains ahead of them.

On Restitution of Wonders

Saturnin, 23-777

To some, the onslaught of technology closed the gap between the metaphysical and the real annihilating the mystery completely. Others still exploit the fact that technology is merely a category of the metaphysical, an augmentation that never fully satisfies the indivisible universe.

"Cargo cults" often point to the fact how metaphysics oft may serve delusion. Yet, are there no delusions in the human beliefs that deceive themselves, closing down to the primordial ontological forces that require not only the right approach, realization, discernment and wisdom to use them?

Using the example of technology: If one component in the the printed circuit is defective, it won't work, at least not in the way it should. If gravitational calculations don't fit, there are some hidden interactions. Likewise, magick and metaphysics are a delicate interplay of many factors, they won't work when they are brutalized, "because so", but there must be rules which they abide, oft dependent on many subtle mutually determined factors and a talented operator that fulfills the conditions, and hits the right time, right mind, right heart, right formula, right potential, right soul, right influence and the power of name, right genius of the atmosphere, astral fauna and flora, propitious dimensional callibration, right influence, vision, conditions and places. There are so many difficult aspects of it, that it is a breeding ground both for delusions, ignorance, nay-saying, and looking in the desert for water, then again, an electric circuit won't work without some form of powering and electricity - it requires a potent, skilled and talented operator of magick, technician of the sacred and profane with the right resources, force of soul, willpower, daimonic pneuma, correct mind, ability to receive impressions from Gods and spirits from a myriad of worlds, elementals, hells and heavens, intelligencers of planets, starry intelligences, whichever classes and ontologies there might be out there.

When thusly someone says "all paths are correct" or "all religions, beliefs, mysteriosophical, soteriological, pneumagogic rites" speak about the same thing, they are dead-wrong, not even wanting to explore the difference for themselves. The only paths that actually work are indeed correct, they are diverse, true, but never the same. Some multiply delusion and ignorance by delusion and ignorance, some multiply realization and wisdom by realization and wisdom, oft we have both cases in a continuous interplay.

Hence, despite burying metaphysics in the swamp of untruths, delusions, ignorance, they thrive for those few, who can sieve through this bog of error, and navigate continuously with discernment, steadily, towards the art of proficiency in the occult, metaphysical and psychagogic arts. The art of high magick belongs to the conscious operators, the forces toil continuously, whether human beings are interested in the divine streams, or at odds with it, they work in hidden, occulted ways to the ignorant, and they shed figments of light of holy understanding to the cognoscent. Everything can't be fully known, perhaps fortunately, for fickleness of humans tends to contempt what is familiar, and a talented magician will be humble with things familiar, exactly for these reason, respecting them as delicate knowledge and mystery put under his trust, making an aggressive, arrogant stance only with the entities that require such an approach.

As an example, let's have spectral emissions of Hydrogen and Iron, assuming an analogy, that spectral emissions are the hermeneutics, richness, beliefs, realizations, possibilities, mystagogic, pneumagogic, transformative potential of a certain set of metaphysical pathways, while the elements itself are hardwired physical substance, the spectral emissions cover a great degree of electromagnetic range with its windows. Here we can commit three errors, we don't believe in the emissions, we get the emissions wrong, or we confuse Hydrogen for Iron. The facts remain facts, the art of hermeneutics is about interpreting the subtle philosophies and worlds that are not factual, but realized, they undergo interpretation, but interpretation itself is never finished and complete. It is the same with magick, without educated guesses and experiments, without knowledge and ability to discern in a critical manner, we can't incorporate its working virtues. In such a way we are disciples of the universe, ordering chaos into beautiful order reasonably, and then incorporating this order with associated humane realizations.

None of these "observations", aspects, categories of the indivisible whole account for the whole, as they are merely modular categories, yet if they are successful, i.e. produce effects they stand for approximated conventional truth, know how, and uncommon realized experiential knowledge that we build our Ziggurats of the soul upon. How to discern thus what is a "realization" and what is a "delusion" - well, this territory is delimited by discernment, cognitive bias, direct experience, personal gnosis, and the ability to navigate in-between these categories in a manner that contradicts the blindness. Ask a child what is a "lie". It will reply that it is something that is not truth. What is truth to an uneducated child? Everything that it was taught to believe. The same goes for ignorants, charlatans, the non-educated, the unreasonable, or imbecile 'magicians' and 'philosophers' - in name only.

Years of commitment and discerned realization, years in experience are the best teacher, a good master is also of great value, but he won't walk the path for you, nor develop that genii, deity, daimon for you, he may merely guide you, warn you, accentuate the finest points in you, amend the bad ethos, instruct you in the mysteries, convey knowledge, but if you are not ready to heroize your own totality using your own mind, heart, soul and muscle, then the teachings went to waste. The greatest master is that whose disciples surpassed him in his trade, art, craft, education, occult prowess. Yet still, a master that doesn't see a master in everyone surpassing his own garden in different areas is a mere buffoon with pretense, like some stiff-necked idiots I once met in front of masonic Headquarters in Edinburgh. They were the cocks on their own dunghill, irrelevant to everyone apart from themselves and those who considered them as 'masters'. Taken out of context, they were meaningless to heavens and hells.

Il-Fihamat, Baphomet, Head of a Wise-man, flame above the head, put your horns on and ride that saddle of great wisdom, if you are ready to embark upon seeking it. Some move as "holy bats", using their inner sight to "echolocate" the realization and live by it, they navigate in darkness, yet find realization by the force of their acute wisdom, some are given all the tools to seeing, and even when the Isis' veils are shed, they remain as complete, utter fools. Others, completely blinded, think they are on the way of liberation, yet others even more so, are ignorant of these things and achieve liberation in different ways, or become chained by the force of their ignorance.

De variis fortunis et inconstantia multitudinem bestiarum terrestrium et insidias bestiarum deorum solis.

On variable fortunes and inconstancy of the multitude of terrestrial beasts, and the intrigues of the beasts of the sun-gods.

"Witless are you mortals and dull to foresee your lot, whether of good or evil, that comes upon you. For now in your heedlessness you have wrought folly past healing; for —be witness the oath of the gods, the relentless water of Styx" — Hymn II to Demeter.

"As above, so below" is an ultimate statement related to the deep cosmic laws, it is a crying point for all ignorants desiring for the whole of universe to work by the whim of their projection, religious or otherwise, for nowadays people of Earth have no relation to heavens, and rarely Thyrsa-crowned philosophers join the Apollonic-Dionisian spectacle of veritas. Between heavens and Earth wedged injustice, thrives delusion, downright religious lies, supported by zealots delivering technical magic called "miracles" by the mob, and seen as deceptions and illusions obscuring heavens to the wise and cognoscent.

What are therefore "Heavens"? Heavens are a cosmic spectacle evading all mortal truth, where spirits become immortalized and assigned to starry spheres, where the single daimon joins Yaaru in Divine fire, wholly alien to the mortal comprehension, wholly deprived of the animal and the generative phenomenal worlds, wholly objective and passionless, governed by great forces and powers that bear little interest in the world of mortal animals, for the toil of High Heavens is committed to the sustenance of the universe, not that of a mortal race on planets Earth.

The Heavens of Earth, a small planet in the Solar System much given to abuse and lies, are different than the Heavens of the sphere of Jupiter, and much different that the Heavens of innumerable stars scattered across the galaxies. Hells of Earth offer more honesty, truth in ugliness, and justice than what nowadays is called "Heaven" on Earth. Yet, let us not fall to hells, just for the sake of obliteration of the foul 'Heaven' of Earth, Lucifer-Aphrodite towers have fallen centuries ago, mismanaged, made ugly and ruinous, resembling Hesperia in Thanatos, it is worthy to strive for the outer heavens, for un-Earthly consolation of the stars and cosmic Gods, when looking upon blue skies brings sensations of foulness and hidden agendas of Levantine rotten stench that took the West with sedition, and made Dharmic Doctors and Master-Magicians hide from the onslaught of Western corruption in the East, look towards the nightly stars and in day to our most noble Emperor of the House - the Sun-God. For injustice is sensed to the utmost of our atoms, and true ideas as forces strike towards the deepest of our intellectual minds, hearts, souls and spirits, wanting as to follow them into forever, not settling for anything lesser, any surrogate, any lie!

De variis fortunis et inconstantia multitudinem bestiarum terrestrium et insidias bestiarum deorum solis.

On variable fortunes and inconstancy of the multitude of terrestrial beasts, and the intrigues of the beasts of the sun-gods.

Laughable people of weakness, you are allowed to stay weak for you constitute no danger to fortune and metaphysical power, ignorant and deluded, blinded and enslaved, living lives deadly, strangled by profound cosmic fates like a shoal of black souled fishes upon the surface of a great gargantuan chasm. Yet, there is not pity for you, for the burdens and torment of the giants is greater, toil of Gods mightier. Gigantomachia of the strong and resolute is oft twisted from the glorious forces of Suns into Tartarism, Orkusian and dark, they themselves combated and wrestled with powers unimaginable and yet - hoped for Tyche to tip the swords of victory in their favor encountering unimaginable superiority in number, strength, viciousness of the opposing force whose main purpose was to preserve their thrones and prevent another heroic frenzied mortal to become godlike and a God. Great natures are out of necessity tragic, whether heroic or wretched, they are always surpassing the swathes of mortals. Yet therein is contained their mystery, great natures, tried by years and matured into utmost evil or overcoming benevolence, are alike to great daimons, therefore have the chance to become Gods. How do we arrive at it? How do we contest it? Let us expose Orlog first, in this context "Destiny is the all-powerful, the unalterable, but also the inaccessible to all thoughts and feelings, it is the absolutely superior power. It is the incorruptible, deadly fatal, hostile destiny that mysteriously, ruthlessly, and unrelentingly rules over man. It rules all the aeons of the world in all its cycles, it is alike to Heimarmene and Ananke-Clotho, but evidently cruelly ruthless from a mortal perspective".

To see all fates of mortals, joyful and elevated, or downcast and tormented is to see Wyrd at work, to see the transience and that among the generative world the good things tend towards corruption and evil, and evil things tend towards decay and destruction over time sets a course to wayward metaphysical liberation. Ah, to reach the world of eternal ideas, above the dying world, the ruins of past Kronia, to be an Orpheus singing the longing for a world that was, never was, to become, never to become. Webs of fates are woven from inclinations, natures, teleology of a given ontology, character sows fates and fates influence nature, mind, soul and emotions. Resiliency to fates and ordeals makes a great nature, it is alike to a dragon - it changes its markings thirty times and yet remains a dragon.

Find yourself a strong man, woman? Well, some test themselves in society, others in metaphysical combat, some in grief, torment, pain and woe, some in pleasure, joy and gladness. What makes a man, a woman is not merely being tested on grounds we are masters of the range, or compliant with out natural inclinations, but opposing us, overarching us, using our weaknesses and blemishes, corroding our strong points, and destroying our most prided ethos. After the battles, after the war, we are truly the sum of all the combat we survived, led, that broke and destroyed us, we are either broken men,

De variis fortunis et inconstantia multitudinem bestiarum terrestrium et insidias bestiarum deorum solis.

On variable fortunes and inconstancy of the multitude of terrestrial beasts, and the intrigues of the beasts of the sun-gods.

women or titans in that matter. There are no heroes and wretches here, just a grand test of our natures, characters, souls and spirits. To give justice to everyone, there are differences in resilience and sensitivity, to weaknesses and strengths, we have different minds, nerves, inclinations, natures, bodies, souls and spirits. There are no unbreakable people, there are no hopeless weaklings, there are no ever-courageous heroes, there are no ever-fleeing cowards, there are no unscathed knights, there are no completely scourged scoundrels. One may say that not only, as the Great Nolano posited, in the generative realm everything is a mixture of natures, but also that circumstances, natures, and inclinations are mixtures in themselves. In such concept of "sin" is a chastisement to chase natures into doctrinarian idiocy. Truly heroic natures are following the concept of gigantomachia, they derive good by discernment, despite tasting all natures, or "evil and good" in a grand life, and reasonably picking the better in accordance with intellectual Sun. The better, being what is in Mahayana lenses the total end effect of a net of one's acts, as decided by one's own will. In other words, it is the total sum of one's life's ritual adversus the combat one has led, measured in the Judgment Hall of Ma'at against all movements of enemies that perverted and destroyed the mind. A weed of vice that grows un-plucked overtakes the mind, growing into its conditioned stance and becomes irremovable, then it may be pacified, but not eliminated. Yet, if the weed of vice was a reaction to prolonged torment incited by enemies, then it must take place, and the natural effect of injustice is wrath, vengeance, the striking sword of Themis. In other words, in some cases, evil is inevitable, but it is the inciters of evil in one's mind, not the victim that turns to just hatred is the culprit. Gods are objective, omniscient if one must use this word therefore the Gods of Justice must by necessity know the co-arising co-dependent causes and conditions. As such, sometimes the greatest wretches in the world are the most innocent ones, and perceived innocence of the most is the most blamed party when acting ignorantly in mass, no white-washing stands the brutal occult machinery of calculation and objective forces and powers. Beware of religious bigots, pedants and idiots, they are the most destructive evils of the world, cherry-picking their image in order to feel good and innocent, they pave the citadels of hells, altogether with their "Messiah Jew", translated into Greek from Aramaeic as "Xristos".

To see all fates of the invisible worlds, is to to unveil a part of fortune, for from their behavior we may deduce a lot of philosophy, what appears a whim is profound, what may appear as profound is often a petty whim. There was a yogin committing his whole life to profound things, before he reached Pari-Nirvana a small spirit annoyed him, throwing him into decomposed violence and anger, incited by a hell-creature using the occasion of annoyance, hence destroying his life's work.

De variis fortunis et inconstantia multitudinem bestiarum terrestrium et insidias bestiarum deorum solis.

On variable fortunes and inconstancy of the multitude of terrestrial beasts, and the intrigues of the beasts of the sun-gods.

Right moment, right place, right time, right fate, right chance, right speech, right thought, right action, right mind, right training, right realizations, right technique, right skills, right propitiousness, right apotropaic rituals, right propitiations, right protection, right combat, right commitments - these are never permanent, and swing from wrong to right. The master knows when they are right and when they are wrong and no action should be taken but merely survived, withstood and overarched.

Since most of the occult philosophies that guide towards success were set down already, every individual with enough sense, commitment, discipline and training may understand and incorporate those teachings within and shatter the fetters with the help of Gods, or via Pratyekabuddhayana. It is rather that humans in great ignorance prefer to be blinded in great swathes, and ignore the quality knowledge and realizations, rather than that the teachings are unavailable, occulted or obscure. Even if initiaites find something, they may find charlatanry and falsehoods, taking it for veritabilities, and the more they progress in their blindness, the greater the Platonic catacombs they descend into. “People are all eyes, ears and minds” in Changya’s words (Kautilya) if you satisfy their beliefs about the world and themselves, that common sense protects them, but it may be also populistically used in demagoguery against them. “Philosophy is the light of all sciences” - Kautilya again, philo-sophia, love of truth and wisdom, not empty blabbering over ridiculous concepts and an overgrowth of masturbating minds copulating with un-Divine nonsense - When veritable things are contradicting everything they live by, they protest, ridicule, or flee, it is much harder than easier to remove the blinds on which our life-hood depends and re-organize successfully towards the starry pathways. That’s why the learning must be approached by a discerning student, any form of indoctrination, brainwashing is a violation upon the personal realization of the student. The learning indicates, it points towards, but it doesn’t teach you how to live by it. That is why inferior minds never grasp the teachings, the medium ones require instruction, and the superior minds grasp it on their own. It is the quest of every new child to ascend and fill the thrones of Gods, yet when abandoning the miracle - children grow into old fools. All great work is done individually, all ascent - to each his soul and daimon, for every commitment laid at the altars of Divinities.

Each motion and change has a relation, interval, proportion, ratio, function, dynamics, entropy, harmonies, force, power, character, inclination and nature, both potential, actual, pro-nooic, foresighted and generated, manifested in the eternal present contingent to every time. It is made from co-arising co-dependent seeds that cast and project new seeds continuously on the function of time-events and phenomena.

Every perspective is giving different co-ordinates and points of reference, although the autonomous system is indivisible, any ontology from within it, is casting a

De variis fortunis et inconstantia multitudinem bestiarum terrestrium et insidias bestiarum deorum solis.

On variable fortunes and inconstancy of the multitude of terrestrial beasts, and the intrigues of the beasts of the sun-gods.

projection based on its inner perception, sets of tainted vectors and fluxes and introjects an observation. The "black body" of the occult is giving away exactly the same aforementioned information from powers as it receives, it is the perfect catalyst. The ontologies contained within this system are always straying from the perfect catalyst, that is they are filtering the dynamics and ousia (essences) according to their necessity.

In Galenian terms, the black body is the eukratic component and serves as a point of reference, while krasia or generally magickal competence is the ability to emulate aforementioned dynamics as close to the black body as possible, tainted by ones motive, desire, will and vision. Each such point in time demands different approaches, tools, and perceptions in order to be concordant with the atmosphere and content of the motion and change.

On the example of Olympiodor from Letters of Iamblichus, let us establish a principle, that the highest activity of a mortal animal is to sustain the greatest, widest, highest perceptions and intellections and feelings, to pitch one's daimon, soul, heart, mind and arete (virtue) in the most immovable, stable, homogenous, continuous manner, preserving such an outlook for the majority of life, attuning to the High Starry vaults, to the liberated Gods and Goddesses and from them deriving all the qualities in proportions, intervals and ratios that are compatible with our nature, our inclinations, the circumstances, fellow creatures and the world around us, but surpassing it in a degree that help us amend the corrosions and necessary corruptions encountered as mortals in the world of nature, other humans et al. to overcome them and navigate towards the most beautiful, splendid, Divine things in moderation that is as divine pride, it doesn't put on superficial airs, it doesn't deflate of humiliates itself, it is neither burdened by excesses nor passion, nor by stern sterile coldness.

So much for theory, let us analyze the metaphysics of Ethos as it may occur on Earth among mortals setting forth equations that describe the approximated conduct, incorporation of the Divine ideas into our lifeblood, withal being universalists, moralists, or any of such form of autocrats that enforce a being incompatible with nature, motion, difference, otherness and chance among humans.

Let us indulge in a categorical exercise, stripping the dynamics of forces of all sentiment, and attempting to coldly, analytically think - a quest in simplicity that cuts out skeletal necessities for the purpose of defining more beautiful forms and ideas, but absolutely not constituting any theory of completeness. Hence, over changes in time we take such variables as motion, defined by force stemming from difference against sameness, difference as motion among flashes of phenomenal events, diversity defined as organizational entropy between minima of total simplicity, through complex adaptive systems down to maxima of abysmal chaos and the patterns of events contained

De variis fortunis et inconstantia multitudinem bestiarum terrestrium et insidias bestiarum deorum solis.

On variable fortunes and inconstancy of the multitude of terrestrial beasts, and the intrigues of the beasts of the sun-gods.

therein. Causality, co-arising, co-dependent, pockets of entropic causality in topological spaces delimited by deep grammar of the universe spherically, and simple physical causality A causes B on the horizontal linear level; therefore, causality as relational patterns between difference, sameness, force and motion. Deriving the total sum of these qualities constitutes a meta-cycle and is based on knowledge, observation, perspective, understanding, insight, experiment, hypothesis, imagination.

“What a wondrous thing, that within a single short life-time of a mortal we may carry the weight of thousands of years of history in order to understand our place in the world. In a way, we are all prisoners of the present, but those who seek the pasts and futures contain millenia within their life”

Then, from what is derived, from observation, from an inner wisdom we draw maps of relational causalities spanning Celestial Motions, Gods, Nature, and mortals, we establish what qualities and essences pertain to each one of them over time, scaling it, and hence throwing bridges throughout times and spaces, geographies of the sacred, profane, temporality of transient, and atemporality of the infinite. Thus, establishing the essences and qualities for each time, we establish what is superior, what is medium, what is inferior, what is the median, what is the minima and what is the maxima, what is a common denominator of the time, and how we should act in order to adapt and maximize the excellence according to the discoveries we made.

De variis fortunis et inconstantia multitudinem bestiarum terrestrium et insidias bestiarum deorum solis.

On variable fortunes and inconstancy of the multitude of terrestrial beasts, and the intrigues of the beasts of the sun-gods.

Hinc sunt drakontes.

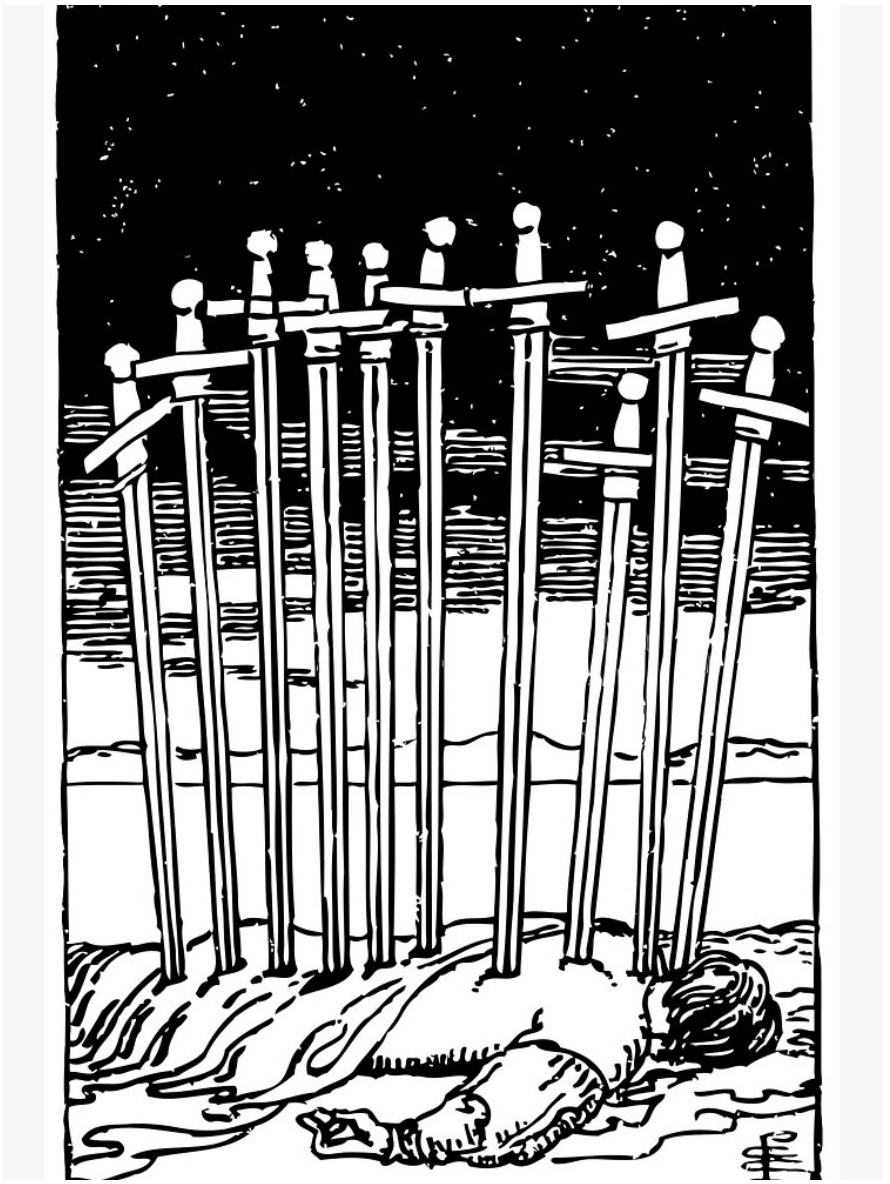
Treatise from the Dragon of the Sun, honoring Xronos-Aion

What is a dragon? It is a daimon-spirit stemming from old Sumerian Covenants, born of the Third Transcendent Fire through the corridor of fire - Helios, from hyper-solar Hyperonic realities, a red fire Vajra in Hindi-Buddhist terms and taking in soul and spirit a human form, born of an Earthly mother and father. You may call it Son of Gods, Aurelion Therion, an old title of Marcus Aurelius from the Sabian house of Ausel, that has nothing to do with anything Judeo-Christian invented against the many Imperial Beasts sent from Heavens East and West throughout centuries. It is wholly an enemy to all Judeo-Christian concepts, as Judeo-Christianity was the enemy of the truth, enslaving people with lies, destroying mysteries of truth, and selling out the human race, amassing power and wealth through lies. Therefore, the Dragon is a natural 'antichrist' to lies of the Galilean nobody, Jesus - that had no imperial nor heavenly descent nor titles, a Beast, surpassing the Galilean Master of the Flies, the liar, thousandfold times, if you will, an imperial 'beast' of Solar God, surpassing the religion of a liar, if you please, and is bestowing the realizations of Heavens, yet never claiming the objective truth of Gods, removed from it by taking a mortal form.

Seneca, Apocalocyntosis : "Nobody believed he was really quite born" - a proverb for a nobody, referring to Claudius in this instance; Marcus Valerius Messala Corvinus, appointed praefectus urbi, resigned within a week words ibid.: "I am ashamed of my authority". Even if capable of holding an Empire in the eyes of Gods, who would like to govern over worthless, vile idiotes that destroy and steal gaining nothing, apart from transient things of fools (Att. Gr. "The unwise").

Don't confuse honesty with truth, and scheming with lies: People believe just any bullshit and they are honest about it, intelligent people scheme in order to accentuate the wiser parts in the confused, if they have any ethos. As for objective truth, it is unavailable to mortal minds: there is conventional truth; relative truth; accepted truth; conditioned truth; tradition; scientific fact; empirical truth. It is tricky in theology, metaphysics, magick and philosophy, we all have an "inner truth", or hard-won networks of realizations, wisdoms, experiences, preserving moments of diamond-like clarity, observations and certainties that we must cherish in order to sustain our reality-apparatus, belief-systems etc. Without it, our inner worlds would fall apart. Yet, realization, when it is a delusion, is a cognitive bias that becomes like honesty about one's bullshit. We believe it, but we haven't attained something, we believe our beliefs are "true" but they are false to another. Question, research, experience, the moments come and go, retain what is wise, beautiful, noble and useful, discern and discard bullshit.

On the Origin of Demons: A nigromantic Treatise



Saturnin Ksawery

To my guardian demons. To the violent tribes and the unhappy dead, may they find splendid forms and solace in the beauty of nature and the world among the Gods.

Forces a priori and the birth of men into the world

When the human-animal separated from the world of mystical participation in the organic whole of nature, when its mind yelled "I am I", when its souls said "Tat Tvam Asi", when its body started fashioning tools, hunting and gathering, harvesting first crops and domesticating animals, he was forever separated and tragically lost to the world of nature, the womb of Gaia, Aphrodite Genetrix. It must have been a tragic reflection, the birth of mortal consciousness under the infinite stars, among the eerie territory that inflicted the teleology of conquering, of conquest.

In fact, I believe that every conquest is attempting to escape the painful longing for the womb of nature, to constitute the human atom as something greater, greater than nature and the world. The transformation of minds and the noo-sphere followed, an animal's nature is perfectly pertaining to itself, a men is a sick animal who needs to find his nature, for there is no returning to the abandoned roots. In the great freedom, he coins his nature. A half-divine human animal is seeking the awe that it has lost in nature among the spiritual worlds , if it seeks at all.

"Gods don't contradict nature" - Porphyry, therefore they must contain the secret of longing and loss of the original state of men. There is a secret of resurgent atavism, that when a man, a woman finds itself again among the Gods, they see that out of nature they developed and to safe harbor of nature they returned, yet deified nature, that of all time.

Infinite past is infinite future, as every present testifies. The development of mortals from human animals already contained eternity, a new form - yes, an eternal Anima Mundi - that knotted and plotted itself throughout their existence - always present. "I am the child of mother nature and starry heavens, yet my race is Heavenly", what did this phrase on Orphic Golden Tablets mean? That Heavens are atemporal, that they are an eternal golden braid that weaves itself through life and forces, that a human animal, born of Earth, is linked with eternity of the past, and eternity of the future through the common denominator, most noble one, of all that ever existed and all that will exist.

That affirms the evolution of life-forms, that also bears the sacredness of life that may annihilate, devour, tear to shreds, infest, parasite, eat, hunt, conquer, and in the end - become rectified into the Godhead. A human animal has the ability to symbolize, and symbolize in language, in glyphs, in cave

paintings, in uttering, in calls and answers, and the complexity of this symbolization is the syntax that is capable of. What differs a hominid, homo erectus, from homo sapiens sapiens shaman is a degree of its capacity to manipulate the world symbolically, through imagined realities, effective, yet ignorant of the workings, and through manipulation of its world, spiritual inclusive.

A learned magician is merely a civilized shaman, his arsenal of tools of symbolization has grown with civilizational science, syntax, semantics, that shaped his mind in hermetics, and yet - so many modern men are deprived of the capacity to use their finest tool, to symbolize in an advanced, splendid, beautiful, humane fashion, to capitalize on the finest achievements of the civilizations and cultures and to incorporate what is nowadays treated as some left-overs of ancient past. Men is a victim of symbols and signs nowadays, he no longer belongs to the great spiritual dream, he is repeating and replicating a sandbox of what he absorbs and digests.

Like every tekne created by men that overarched men, it made him into a slave of his creation, from mystical participation in nature to participation in the realms of Gods and spirits, it solely participates in his own creations now, reproducing dead content, context in the void that poses as meaningful. We are the narrative machines, the dead processors of dummy-objects and reified shrouds that command us.

We have descended into the Plato's catacombs, that even if someone would point towards the exit, we have to pass through the labyrinth of caves, and we believe in everything we find in each cave as if it was real, we stop in benighted delusions as if they were the gist of the worlds ontologically objective forces, and ideas, that illumine the shadows on the walls, we watch the spectacle withal turning towards the philosophical essences, the truth that they contain, turning them into a sport of the shadows.

May the Hekatic torches guide us out of this underworld in life and in the hereafter.

The false Enochian doctrine of the "fall"

The much popular and exploited Ethiopian-Aramaeic "Book of Giants" in the second Aramaeic Enoch Pentateuch*, thwarts the story about the Babylonian Igigi-Gods, worshiped as Elohim by the Hebrews in Hebrew pre-monotheistic times, i.e. pre-6th century BCE and labels them as "Nephilim". In fact "giants" were the sons and daughters of Gods reborn in flesh, they surpassed the mortals not by size per body, but by the strength of their daimon, their intelligence, their wisdom and their occult skills.

The story about the purpose of Nephilim in taking the daughters of mortals is also false, their duty was to govern and distribute fates and destinies on behalf of the Gods. The apocalyptism contained therein was much exploited and the eschatonic 'revelations' of the Jewry were carried into the Christian religion. The Book of Watchers spawned the idea of the fall of angels, whereas it is a misguided rationalization of the existence of other forces guided by a typically manichean division in "good and evil". Moreover, they carried over this error into Christianity, where the existence of demons is justified by the idea of the fall.

Interestingly, it may be that it is a deformed legend of the chief rebel Igigi, the dragon Aw-Ila, who disobeyed Annuna Gods and for his transgression from his blood Belet-Ili, according to myth, created the race of men. There are in fact, no "fallen angels", the demonic tribes of the underworlds and astralistic chtonic domans have nothing to do with them and function in their own dominia pertaining to their own worlds, they belong to the ever-weaved organic whole of the world and have their respectful place in it.

The only "fall" if we want to consider it, is being reborn in the animal world, that is when a daimon of a greater order is migrating into human flesh, it merely means incarnation, inasmuch as abandoning the Dionisian tomb with death and being restored to one's rightful spiritual domain should be considered disincarnation, or "ascent". The movement up and down the chain of magnitude of being may be also vertically considered "fall" or "ascent", but that should be understood as moving in-between the worlds, from the Divine Fire to chaos of the cosmic Tartarism.

The mystical directions on the Rose of the Winds should be understood both as moving through space, but as co-ordinates depending on the eye of a beholder, the Sun is rising in the East and carries the souls from the South, in summer equinox it is giving birth to souls in Cancer, whereupon they are released in Capricorn in the North during the Winter Equinox, like-

wise, Osiris is rising from the South, or the underworld in the Winter time and is enthroned in the North during the Summer equinox. Every culture sacralized their directions differently. Right now, I'm sitting with my face towards the wall, Northwards and with the eyes of imagination I can reflect on Cygnus, Ursa Minor behind the walls, and Draco with Sirius, Orion and Aldebaran behind me. Yet, it is relative to my position, and is not in accord with cultural sacred clocks, astronomical and astrological meanings. The point of reference is always the real, not my personal projection of the real.
What is hidden, the underworld, South below the Horizon, is the domain of the "fearsome unknown", the "tomb of the planets, moon and Sun", it is called profane, but should be called sacred, inasmuch as the sacredness of unknown illuminating darkness is untouched by the profane, so it is seams profane to the fearsome, and what is known appears as sacred, but it is profaned.

The original meaning of these terms meant "touched and appropriated by humans", i.e. profane, and within the demarcation of the Divine, that is sacred, untouched by human beings. The trick lays in perceiving the known, the profane, as sacred in each instance of its rediscovery and consecration, paying attention to the little Gods of life and death makes lives a great mystery.

Often-wise thus the "underworld" is confused with what lays below, and is done away with as infantilism of the primitive thinking, the South that in Arabic lore is "filled with demons", let us not confuse the spatio-temporal directions with metaphysical verticalization of the domains, at certain points they conclude together, that is both the "South and North" are a great cosmic void. Yet, it is the North, because of the spaciousness we experience when gazing up, the unaccessible awe and terror of mysterious quarters of the universe that makes us reassured that to conquer this space is to become initiated. It is the sacredness of space that we see, within the range of our seeing that makes us wonder, not the unseen that we almost never contemplate.

Therefore the underworld of shadows, the Plutonia are the gateways into the dimensions of caverns and subterranean worlds that one can visit in soul only, yet Styx and Acheron and different worlds, not detached from the spatio-temporal dimensions, as there is seamless integration of all the places of interest.

[1]Black Matthew James C VanderKam and O Neugebauer. 1985. The Book of Enoch or I Enoch : A New English Edition : With Commentary and Textual Notes. Leiden: E.J. Brill.
[2]Space and Place : The Perspective of Experience. 1977. Minneapolis: University of Minnesota Press.

The organic view of the world, every "bestiality and idyll" in the eye of the beholder belongs to it. The civilizational training in defining humaneness: The prime duty of civilization is to shape the logos and the definition of "humaneness".

"Everything is interconnected" - is a much repeated phrase. Yet, how exactly is it interconnected? It's not just connecting the dots randomly, there are profound laws that are operating in the world. As an example, let's take the error of sympathetic magic, it's the same statement as "everything is interconnected", so for instance enchanting a mandragora root that looks like our enemy and pinning it should obliterate our enemy. That would posit a common essence between the mandragora and our enemy, a direct causality - such links may be created by trained witches, but believing that mere similarity creates a synchronicity is erroneous.

There is a difference between an imbecile practicioner of magic and sciences and a master, in that he repeats, neither would like to be in hands of a thaumaturgist nor a surgeon that practices his art withal understanding. The disciples of the universe first of all, learn, understand, and master through continuous repetition, ingenuity, versatility and virtuousity. To repeat the art that know, with ever-fresh phoenix-like love for its re-inventing as if always new is the correct approach, it permeates mastership, repetition means "always learning anew, while preserving the mastership". We don't need to break things, or do them the wrong way to reinvent them, we need to be the stewards of respect and childlike marvel to the things we already know, and proceed likewise with everything we acquire - with love, commitment, and engagement in the pursuant moment.

To pin-point the inter-connectedness, one needs to know the laws, the common grounds, the denominator, the opposites, the union - "the butterfly effect" is possible only in case of high stochastic successfully run set of effectuated probabilities. Otherwise, let the butterflies fly unbothered, vortexing the air around their wings. Let us use the example from Hindi causality, "this existing, that arises", i.e. the inter-dependence of co-arising events, or flashes

of energy as phenomena in time. The seed, the soil, the sun, the right circumstances give away the sprout. The seed doesn't cause the sprout, it is its essential component, instead of a linear causality, we have a multi-polar one. Such systems of causality are married to each other, envault each other, may be conjoined or separated on a smaller scale, but ultimately they are inseparable.

However, they need context, a defined topological space, which is composed both of chaotic systems, complex systems, turbulence of entropy. "The more stability in the systems of laws, the more effective is initiating a causal relationship", conversely "The more complex and less stability in the system of laws, the more improbable the act, the prediction, the effect". Stabilizing a system, controlling it, imposes an order, yet it is synthetic, no man-made order, whether political, societal, religious ever survived the onslaught of external agencies that act either by fortifying it, decaying, degenerating or destroying it. Therefore the most perfect, eukratic orders would be the ones that would take as many systems into account, instead of controlling synthetic orders, establishing a dynamic way of inter-dependencies in-between these systems. This is an art, and the greater the populations, technological sophistication, general complexity, the more difficult to establish such a healthy, self-regenerating principle.

This gives an organic view of the world in which all forms of symmetries, a-symmetries knotted throughout the physical and metaphysical systems emerge. In absolute terms such world is deterministic, that is everything is acting by necessity, but the content itself gives so much freedom that not only it is a-deterministic, leaving plenty of room for freedom of action. Deterministic absolutes and universals are the structures, for example physical objective laws, in such cases the content itself is modifiable, malleable and free within the grand scheme of indivisibility of the whole. In this, metaphysics should be understood as pertaining to the whole of the indivisible world, inasmuch as physics, these are different categories of perspectives and experiences, but at their root they are the same, the phenomena, noumena, and a-phenomena are radiantly positing their positive emptiness. Within the fields of action of this positive emptiness, everything happens as manifest, generated, emanated. I posit that an organic view of the world explains the universe better, than that of manichean dichotomies.

That includes spiritual entities inhabiting many worlds, that should be organized around classes, common grounds and functions, the infantile way of viewing the world into "good and evil" is completely conditioned. Shift the rectitude by a factor of a different value, and the perception and perspective changes. Therefore, as the most important value among humans, I've selected the most difficult one - that is - humaneness.

Humaneness is the beastiality and idyll that is torn from the world of abysmal, nature, mortals and Gods and takes shape in form of a logos, according to what the mortal may absorb, how he understands his or hers place in the world and "whence, why, towards what?", it is a teleology of his heroic expression. Humaneness, I posit, is the prime exponent of civilization and a civilization is merely a codification of the values contained in the logos of humaneness.

Therefore the prime duty of a heroic affirmation, reformation, revolutions, is going back to the source of the abyss, nature, mortal and Gods and drinking the ambrosia that renews the very definition of a human, that shapes its mind, heart, soul, genius, science, art, ethos and spirit. It is never a synthetic process, the Nietzschean "ubermensch" or the Soviet "new man" were violations upon the expression, they would be natural if Nietzsche was the ubermensch he envisioned, or the masskult would be created by the Siergei Eisenstein as the epitome of the idea of a "Soviet man". Philosophers may dream of societies, utopias, dystopias, of new people, but it is ultimately the genius that transforms, leads, governs, inspires, in the Whitehead's sense in his Process and Philosophy: "There are titans that build religious, political and societal orders, and titans that tear them to shreds, building on their cadavers".

The evolution of demons vis a vis human civilization

Inasmuch as human may be a totem to an animal or an entity, the animal or the entity may be a totem to a human animal. Exchange of perspectives by the means of spiritual trafficking which involve enpneumatization, that is: incarnations; emanations; portalizations; possessions; avatarizations - covered in my other book, Occultosophia, always involves mutual acquisition of perspectives and learning.

Given that a hominid, the anthropocene of a human animal is a relatively new phenomena on Earth, and its civilization-creating capacity is minute on the scale of Earthly time, we must take into account that forces antedating the human animal participated in its development, both the abysmal, the natural, the animal, the Divine interfered if not biologically, genetically, evolutionarily, then by mixing with the mind, soul, heart and spirit of the human animal that constituted a wholly new specie on Earth.

The African "Eve", the black shamans already initiated socializing with nocturnal, diurnal, predatory and totemic animals by the means of crude, raw magic. As organized "secret society"-type cults such activities emerged probably in the upper paleolithic, middle paleolithic at the earliest (Hayden, 2018, p.5) The planetary rays and natures, the stars, the Divine fire of the Sun, previous life-waves, either in the graveyards of forms, or respiritualized participated with inclination and curiosity, leaning and proclivity in the toils of the new race on the meś tree of life. There are two elements here: the conservative element pertaining to the preservation of ethos, nature and being or a given class of entities, animals, Deities, and the malleable element, either by learning, receptiveness, inertia or acquisition. What is intelligent, learns, therefore it may be conclusively asserted, that "hells learn from humans, and vice versa", or "the closer the devil you know, the more he mastered you". I mentioned once, that demons that are a thousand years old know human ways all thoroughly, and rarely ever anything impresses them.

Likewise, the Gods give impressions, but they are not impressionable, they are continuous in their superior stance, towering above all. Gods, you ask? It is posited that humans invented Gods. Humans tend to project a lot upon Divinity, but the ante-human Gods are non-human, they are powers and forces above the stars, individuated in the stars as forces, they may be the remote eerie entities from faraway constellations

that are nevertheless ensouled in Hekatic Anima Mundi, the world soul.

The closest Gods humanity will know are the ones that are of men, deified. Here there is a vertical law, a non-human Deity, a force, a power may acquire a human mask to understand it, and then it becomes intelligible with human animals, a human animal that underwent occult operations may become a small deity, the first Gods and Goddesses originating from mortal human animals were the shamans, the wild men, the native, the ape-man, the human-animal-beast hybrid. The civilized Gods appeared later, in concordance with the principle of learning, refinement and development. Is it a chaos? The Divinity is unfolding to the knowing eyes, it doesn't contradict nature, therefore civilization, it takes shape according to the perception of the beholder.

Ordo ab chao, yet be forewarned, if you touch orders that are as chaos to mortal human animal, what is Divine in terrifying ways, is insanity, because there are limits to what a human animal form may be exposed to. Be advised, that the metaphysical worlds that are proximal to humans are the best to work with, because they are intelligible.

If you are tempted into chaos, and surely some of you will be knowing curiosity of human nature, treat it as auxiliary experiments and secure your grounds, at least protect yourself - beyonds the citadels of safe harbors, if you linger for too long in unknown spaces, you may shatter your mind, soul and heart not by some intentional evil, but by destruction that befalls human animal form when it is exposed to violent, combustible, overarching, monolithic forces that are indifferent to the mortal human animal. "Enter at your own peril, be prepared to perish with no gain".

As long as we don't have a witch-hunter manichean dichotomous, dualist mindset, but an open mind, we may progress through the obscurity towards the light of understanding, and it is simply better to stick to the "known Gods" than provoke the forces of the cosmic underworlds. I've been there, I don't want to go back, and I've built a fortress of classical philosophy, beauty, ethos, aesthetics, humaneness that protects my perception from madness, even if this bared no intent on recovering my shadows and souls from the cosmic chaos, and I'm lost, I furnish the temple of my daimon, my spirit with splendid things to rebuild myself, to be rebuilt by the Gods and Goddesses, acquire a new god-body, a new soul and shadow posthumously.

[3]Hayden, Brian Cambridge University Press. 2018. The Power of Ritual in Prehistory : Secret Societies and Origins of Social Complexity First published ed. Cambridge i pozostałe: Cambridge University Press., p.5

The mutual mask taking, the hybrids, the daemoniacs, the shamans

In order to deal with tricksters, we need to know the tricks, the tricksters, their methods and manifold skills. To see through an illusion, we need to be illusionists, discerning what is true and what is false, so that we may dispel all strategems invented to ensnare our senses, fully understanding how are they created, sustained, and how to break them, liberating our minds, souls and hearts. To gain access to parity, we need to create similitude. How better assume similitude than by impersonation?

To understand nightmares, one needs to be a nightmare, to understand the chtonic forces, one needs to become a chtonic demon, to understand the dead, one needs to mortify, to understand kings, one needs to become king-like, the Gods, god-like. There is both talent, genuine comprehension and actors' craft involved.

However, the most worthy and transparent enterprise are genuine, they are united with the common thread of authenticity of the universe, the truest movements of our daimon, heart and soul are the treasuries of magic. "No one can lie to the universe", there are cognoscendi, tricksters, ignorants and the deluded. The cognoscendi know and pursue honesty, the tricksters know and pursue the trade of trickery, the ignorants do not know, and therefore they are easily deceived, the deluded think they know, but they are deceived, and they are worse than ignorants, but worse of all are the ignorants that audaciously pursue ignorance, in delusion thinking they are cognoscendi or tricksters. The trade of the thief, the idiot, the fanatic and the fool are similar. The workshop of the genius, the artisan, the knower, the magician are similar too. "Great minds think alike", the issue is that petty minds think alike, too.

The question is, can we become the nightmare, the cacodaimon, the dead, the king, the god as naturally as we wear the human mask? If we may, we mastered the natures, and we are no actors but in fact veritable ontologies. If we may not, we wear masks of those entities and play the actors in order to find intelligibility with the worlds different from ours.

The nature demons, the demons of the Gods, the noble demons, the great Daimons

Teleology gains new robes if we seek the proclivity, inclination and karman as motion defined by change in every object in the universe. It is not purposeful, but it is not aimless. The mountain undergoes corrosion, tectonic movements have their own teleology, of moving from one state into another. The teleology of a crystallizing substance is to develop a crystalline structure. It is similar with animated objects, or for that matter, animals, humans, plants and spirits. The exponent of their nature is their teleology.

Volitional action is self-conscious teleology, inertial, passive movement is a teleology define by causality of proxy conditions and agencies. We may say that life is purposeless and has no sense, but when a human animal uses his or hers volitional powers it forges new sense and meaning all the time - how heroic, something that befits us! Yet, to seek purpose in the unfolding rose, in the growth of plants and their harmonies, intervals of their branches and leaves is to seek a hermetic mystery in the world in which senseless actions of the universe become purposeful and have their own trajectories of change.

Therefore we may call the purpose of the universe as "change", whether it is teleological in human-defined theology is a different issue, we like to seek resolves to our questions. And the question itself begs the answers to be given, and one has to be foolish not to find this aim in the whole civilizational development. Therefore, if everything has a vector of movement and change, so do spirits, they travel from place to place, they change themselves, they are changed and they change others.

Iamblichus defined Gods as impassionate, objective and non impressionable, the pure force does not lack self-identity throughout its essence, and the purest powers in the universe are self-identical. That would throw the indivisible whole into disarray! There power to power, self-identical, yet different, how to unionize? Well, if we accept the paradox that powers may be self-identical and same-like, yet different, it is very much as that old exercise in optics when light is going through a prism, and preserves its nature, yet is diffracted into manifold spectra, being of same substance.

Let us follow Iamblichean framework, good demons are still prone to change, and are impressionable, but they have a strong sense of self-identity, just like the hero-class of spirits, both participates in passions, or change within nature, as they didn't complete the cessation

principle. Here passions are defined by proximity to nature, change as being subject to greater mutable forces, for example natures of planets or the stars, and self-identity as separateness from Platonic sameness.

The minima is sameness, the maxima is the otherness, in Nolanic terms, yet these are absolutes, Opera Omnia tolerates all forms of self-identity in participation in powers, or self-identity in alienation from these powers. What is alienated from participation and possesses a strong self-identity is self-excluded from the greater world, and all forms of nihilism are a representative of such a stance, what participates with a strong self-identity is alike to great, noble Daimons, if it possesses also arete and nobility that is drawn from the reification of metaphysics of ethos, a reflection of the Divine forces in proportion to its approximation in a singular entity. To "dissolve" is to burn out the passions and transcend the animal state of Aphrodite Genetrix, oft confused with losing ones nature, spirit, genii, Jiva, the weaker the souls and spirits the more they are thrown into the vortex of fates and motions, will, as Buddhists say - may be a demon - but volitionality is necessary in order to transcend it and unionize with the greater forces. Chaldeans defined Apollonic Divinity as "will, act, force", therefore one participates in degrees of volitionality that is in synthony with universes' teleology, and act within it partaking in that force.

The "layers" of calls, the hierarchies, the seals, the modern hermeneutics of art.

Every entity that is separate ontologically has a signature, a seal, a secret name. A secret name is the essence of the entity and its ability to be an autokraton self-governing, to "command the secret name" is to command the entity. As such, it is not a "name" but the power over the entity that penetrates its utter being, one may say that lovers in true, honest love know their secret names, when the love is broken, the secret names withdraw back to their owners. When the entity is destroyed, annihilated completely, its name is also erased. When the name is written in the book of immortals, it is eternalized, and until that book lasts, so does the name and being that is beholding it. There are many substitutes and surrogate names that enable communication with the entity or enticing it to do something, or receiving something from the entity, be it through seal, equation, symbol, uttering, syntax, semiotics, semantics, performance. For example, a seal of an entity is a key to invocation and evocation, its effectively uttered name may call it, a numerical representation, a glyph, a sigil, may also prove to be useful. Yet, these are not "secret names", these are names of reference that may derive from the secret name, or may be merely one of thousands of names that the entity is known by.

As a mortal, I was given the name "Matt", I bear my surname from my father and mother, as a Saturnine intelligencer, I use the name "Saturnin", that is, consecrated to Saturn, my Daimonic name is Fuomo, or Fuomil, that also means "Wherefore", it may also permute and be translated as "Truth" in Chinese, or "Flame" in Italian, the God within me is called Peripsol, which is a permutation of Fuomo by gematric value, and in Greek it means "Round the Sun", or "Circulating around the Sun". Inasmuch as my blood, my genes are the "key" to my biological "essence", my solar Drakon spirit is the "key" to my pneumatic essence, located in Ajna, and my shadow soul and soul were the keys to my occult psycho-sexual, emotional and feeling essence. Therefore, we wear many layers, and each layer may be called many names, and each identity is either consolidated, or splintered. The platinum-class ego tied with gnothi seauton, or knowledge of Self, exhibits a strong sense of homogenous identity that has many functions. Likewise, people with weak sense of selfhood and weak egos will have a tendency to splintered identities that are barely together, as in modern fashion on inventing new "personal pronouns" that further confuses the build-up of strong and robust ego-sys-

tems. It is extremely important to have a rock-solid ego knowing its gist, otherwise when we are manipulated, we won't know it. The art of discernment and growth of our characters, natures, minds, hearts and souls is related to self-guidance and assertive defense against any external influences and natures that attempt to influence us towards their own natures or agendas.

To call an entity properly, one needs to know its "outward representation", as various entities rarely carry a magical ID with them, one either needs to be introduced to the entity on its own accord, or use the existing databases. Grimoires and traditional magic brims with seals and names, often confusing one with another, using a given name or seal always risks that another entity will "pose" as the one we attempt to call. Some of those entities were created like automatons or servitors, others were a mere fantasy of the grimoire-writer, and tricksters, deceivers and other lot may simply "take" the invented seal, sigil etc. In order to play with the operator of the seal, word, name and use the sorry magician for its own purposes. The case is easier, if the entities introduce themselves and leave a mark in order to be called, intelligible understanding is the first motion of successful operation. In performative magical ceremonies, oftenwise operators are tricked into believing that "false is true", for example they evoke a Jupiterian intelligencer-daimon, and the medium is possessed by a shroud of an ex-homeless alcoholic, or a soul of a trickster. We need to acquire at least the minimal knowledge of the occult arts to test the beings and their proclivities, and question them to make sure that we have the right entity "on call".

Foolish people are impressed by anything that surpasses their foolishness, and foolish magicians may believe that a trickster-Sathyr is an arch-demon, or that the knowledge they received from a spirit makes it automatically true. That is why intelligence, discernment, wisdom, insight, understanding, discipline, broad education in sciences are required, to multiply intelligence by intelligence, discernment by discernment, wisdom by wisdom, insight by insight, discipline by discipline, education by education. We won't receive from the spirits more than is pertaining to them, and the spirits that surpass us and want to share their skills, knowledge and arts don't have patience for idiots. They will support those ready and willing to acquire the learning, some are interest-free and well-meanings, some have their vested interests for the magician to extend their act in the land of mortals, others are fond of using the magician to destroy or harm, according to inclination.

Here it is good to have a "good warlock, evil warlock"" approach, often a harmful entity may overpower our minds, and lets not play immovable monoliths here, and that is used to destroy others, the next day we may be blessed by a Hellenic ancient muse to utter philosophi-

cal, rhetorical, beautiful things, and that is splendid. Shape your character along the way, because such influences when self-conscious are extremely useful in determining what is your personal daimon, your true nature and ethos, by the act of discernment of what is compatible with us, and what should be discarded as not in synthony with our Self.

The greater balance in our nature, solidity, the less we are prone to chaos and instability under influence, but also the lesser our abilities to mediumize a myriad of natures. The more we are imbalanced, the greater proclivity to be influenced by cohorts of spirits, that may render us insane and babbling nonsense. The golden mean, if we have mediumistic skills is to find a point between rigorous discipline, and performative "Saturnalia", when all hell breaks loose.

Once upon a time, when I worked with my beloved mistress in a performative ceremony when the planet Uran transited Taurus, as there were no known reference points for Uranian intelligencers, I constructed dummy-servitors and invited the forces of Uran to take them and their names as point of intelligible communication. This is an example of incitement of particular forces to use the names and seals that are made for them in order to communicate. Gods won't use scrambled communication in order to communicate with the magician, they will use the symbols, visions, inspirations, dreams that are most intelligible between the Magician and the Gods, they may be manifestation of auto-phaneias as in second sight, or dreams and visions that hit right between the eyes as true, honest, vibrant and splendid.

When a magician with second sight witnesses Sun-disked wings flanked by Ureic serpents, it is obvious that Egyptian, Ur-Heimatic, Zoroastrian, Yezidi forces attempt to give him a "hint" as to the path, when Thyrsus-Narxos is seen with Golden Eagles of Rome, it the Republican, Imperial angeli bonum of classical times that are guiding and inspiring, when we see Caducean wands, it is the Hellenic-Drakontes traditions that we pay attention to, when we see Vajra, or a dark-blue skinned Dakini, Hindi traditions calls us, when we see a Mjollnir, it is the Northern Scandinavian wayward signs that support us and call us. In the ancient times, people traveled be initiated in various traditions, be a discipline of those which call you, wisely, study them, work with them and follow them.

How do we know these are not illusions? That may be only conveyed by wisdom, and when a spirit of a demi-god incarnates, when our soulfield grows as large a metropolis, and we are stilled, restrained in awe and wonder, we know. When the spirits of ancient kings, emperors, philosophers, warriors join us for a while in our carnality, when we are laureled, crowned, armored, when the regalia are bestowed and we proudly feel the weight and form of them on us, we know we are walking with Gods and Goddesses.

What exactly is an auto-phaneia? It is the self-manifestation, self-illumination of a force, a power, God, Goddess that wants to known, it is the revealing of its communication, but never constitutes the true essence of the given being, field, or power. For instance, if my Ex Libris is placed in a book, it's not the book but my signature that stands for "this book is part of a collection of such and such". Isis unveiled, albeit partially, is showing a fragment of the world to the mortal, this fragment is such "Ex Libris", flirtatiously Gods are not known directly by auto-phaneia, they manifest, it requires wisdom, penetrative insight, contemplation, meditation, learning and patience in order to see what is beyond that what is represented in such visions, emblems and images.

Yet, it is still an auspicious sign, to be in the company of Gods, to be reminded of their presence is always a braved noble consolation and affirmation that the Pythagorean path that we follow is a royal one. Still, if a sylph spirit appears in a garden, we may know that it is a sylph, that it has keen aerial intelligence, that it loves nature, but what does it tell us about its beauty, its essence, its perspective, its universe? Nothing much, we may not know it, because it is a "secret garden of Obaron" of that particular spirit, and within her tribe, they are much different, their share in their "secret" is for them themselves to know.

Occult Cross-Evolutionary Perspectives

Orthologic correlations across evolutionary biology between species is a key to scale occult neural interactions that are ontogenetically inbuilt in all modern animals, including human animals. While the most viable theory is that occult echogenetics recapitulates direct ancestor ontogeny, "your inner Eukaryote" throughout its complexity, and various parts of the nervous system, whether archaic or modern may be utilized in magickal operations, or modified in order to achieve particular biopsychological effects, for example the "reptile brain" may be reinforced in order to have create focus, determination, concentration in psychic and intellectual capacity, eliminating emotions and feelings as superficial, it is to be noted that such experiments are dangerous. Apart from that, similar nervous structures and genes when triggered may "attract" the shadow-souls of species whose relatively non-complex neural structure is coupled with intake of given wavelength spectrum (photosensitive PAX2 genes and cells operating in ulraviolet-blue versus the fully-operational mammalian eye that can generate a 'soul'). This is based on an axiom that primitive lust and arousal that is clogged in the lowest parts of the nervous system dependent on its bioelectromagnetic blocks on the meridians will necessarily attract and generate shadow specimen of low evolutionary resonation, while sublimated sexual energies that are generatively flowing to the upper parts of the brain (Ki, Ureic-Ophitic, Kundalini, Hsing) are neurally compatible with higher evolutionary stages, for example translate the human "soul" into a "winged soul" via similarities between avian encephalisation quotient which respective to its small size in birds, is similar to that of humans. Back to orthologs - an example of similarities between female human and a spider are the Vitellogenin genes that in humans are involved in egg development and yolk formation. Spiders also produce vitellogenin-like proteins for egg development. (give an example of male human animal). In order to fully map and understand the correlations between neural systems, physiology, bio-chemical dependences and their occult functions in-between animals, one would need to track and compare the co-evolution of nervous systems, ortholog similarities in-between species and time, having in mind that different circuits in the human animal when activated have a highly complex and sophisticated "translation" in the world of existing species and vice versa.

The Hekate-Physis "violent and combustible flux of the underworld"

The Pythagorean theology of arithmetics and geometry is portraying the Divine progress from the myth of Proteus, an all-containing force of a Monad, that resembles the Hawaian myth of the "child in the cosmic egg", or the Egyptian "Harpocrates-Atum enthroned upon the silver ocean above Yaaru", according to the Hawaian myth of Kumulipo or Tahiti version of Taaroa (Witzel , 2012), when the shell of the egg was broken, the little boy felt in a solitary condition whereupon he called and received no answer, and thus decided to "populate the universe with all forms of wonder" starting with Shu and Tefnut, that is force and order, to have companions in the "cosmic play of opera omnia" in this sense springs from the logos of completeness that unfolds among complete darkness.

Thus the universe was generated from the primordial solitude, I believe that Gods and Goddesses that cast lightnings of illumination into the Plato's cave (the phenomenal world) are calling back those who go deeper into the catacombs of complete alienation withal understanding of their condition. As for darkness, it is the Tiamatic blind, deepest "Yang", undisturbed it may be understood as a dense homogeneous shapeless form across the pre-generative universe. When the serpent, the boy that was now called Absu broke the egg, it violated Tiamat and thus the cosmic ocean emerged, in titanic, monolithic spectacle the first gargantuan orders emerged in a world where there was no stars, only majestic forms of all potential that was not actuated. There was no time and no space, Tartarus, the Abyss was moving around Absu that was the world-serpent, Ereb.

Inasmuch as the Pythagorean theology of arithmetics explained the stages of the progress and and transmutation of the boy, so the scheme from infinity of all chaotic forms to the simple represented violated Tiamat. The growth reflected itself in chaos, as the force needed the black forms of Tiamat to generate its substance and matter. Hekate-Physis represented in Hellenism these cosmic black worlds in the Tartaric-Chtonic aspect, as the mistress of cosmic waterways, opener of gateways, the reflection of the Stars as Schwarzen Sonnen and the associated network of chaotic under-cosmic tunnels interlinking them, the pull of the void, heavy power and steel-like force is related to the forces of Tiamat's rape.

The Goddess in mascara, or a mask is initiating mortals into the womb

of darkness, without it she is a thriving force of black-demonic aggressive, combustible swirling mass of chaos driving mortals insane in terror. Every terror described in ancient legends, the Scandinavian Jotuns, Rokkr, the Mayan Xibalba, Styx of tar in which the dead remnants of bones and shrouds are suffocated, as I revisited this river, Acheron are "no-places", or dystopias in these regions, according to their proximity to the world, their denseness, their chaotic proclivity, what is preventing some of these forces to enter the world is their "heaviness" and "denseness", the shadows on the surface of black hells are like small fishes swimming in an infinitely deep ocean measured by the Hindis in "Yoyanas", inasmuch as Mount Meru should be measured by states of refined consciousness, or the Daimon-Ajna, perhaps Jiva.

That latter is negated in Lhag Thog teachings, perhaps not because it doesn't exist, but because individual soul, daimon is an inferior form of consciousness to that that expands infinitely in all directions and conquers space and time in perfection, in that pari-Nirvana, or going beyond Samsara means complete cessation and withdrawal into the "foundational consciousness". People who think this is easy, or that "merging with the absolute" is just a decision are dead-wrong. That requires arduous training in a golden, supportive age, excellence in training and siddhi, and reaching togal, crossing the abyss, and then pursuing cessation in perfect discipline which is even more difficult in human form, once it is acquired.

That is not to dissuade anyone from pursuing this path, but be aware that it is not easy, and as a person who relies on Gods for liberation I wish anyone pursuant of this greater vehicle every success in these times. Returning to the darkness, there is also the "black spacious fire" of Azoth which doesn't burn upon submersion of the soul, but warms with eerie radiation and somehow reflects the divine fire of Hyperion that "doesn't destroy, but elevates". The former is the "black fire of the mystics" and is related to the hidden, Black Sun.

The fire-realities of hells have twin-aspects, the world of spacious fire, that some call "Juda" is the Earthly fire, when my enemies attempted to imprison my soul on "Golgotha" or the "Mountain of Terror" as I was crucified in front of Microprosopus, or the countenance of Ba'al, Elder Horus intervened and punished the two culprits that attempted to tie my in this world and exterminate me there. Hells were over-taken by traitors, and times change quickly. The upper fire, that of Hyperion, the supra-solar one is that of elevation, ascension, contemplating one's spirit in the Divine fire is the grand reflection upon the Aionic worlds.

[1]Witzel Michael. 2012. The Origins of the World's Mythologies. Oxford: Oxford University Press, pp. 109-110

The fence-piercing as Daimon-transformation and the designations to particular spheres.

What exactly is the fence-piercing, Eleusis rite, Egyptian Amenta ritual, or "crossing the abyss", as known in some occult traditions? It is the direct crossing of consciousness envaulted in the spirit in Ajna that becomes transformed by its submersion in a-phenomenal territory, or bathed in the "Waters of Tiamat". Every conscious spirit has a "code" or its composition that is resonating and interlocking with given dimensions, tunnels, synergetic wholeness of the universe. It may be best described by the means of geometry and color which is also translatable into sound, if introspectively the colors of my spirit were accordant with blue-yellow spectra and all the geometries associated with this, my consciousness had access to these particular dimensions that were in synthony with these regions.

Likewise, if the color of my spirit is now dark brown, dark red, black and dark green it may be associated with the analogous colors, for example in Bardo Thodol. The spirit is not the soul, it is usually extremely weak or in a germinal form in every newborn, unless a spirit is reborn in a human animal, the prime function of alchemy was to initiate, bathe, focus, rectify and perfect a spirit, so was the purpose of Daoist schools. It is associated with willpower, focus, feeling of self-hood, identity, magical command, authority, godhood and may be classed in hellenic sense as a "daimon".

Plotinus and Sosipatra had a "daimon" of a little god, little goddess status, and they were inborn to them. The process of strengthening and rectifying a spirit is a matter of training, occult operations, sometimes traumas received and overcame, it is by and large a diamond and the finest essence of a given human that is draws both from Anima Mundi, the world soul and constitutes a monad by itself, in the sense that "every point is the center". It may be compared to the "reasoned spirit" of Galen of Pergamon, or Hippocrates, or the third eye of the Hindi, the eye of insight and wisdom that allows us to tap into resources un-thought of by other human animals that did not rectify the "pneumatic function".

The powerhouse of the spirit is both the Divine fire and the cosmic dense abyss, and schools that advocated the "descent to the underworld" were really advocating the bathing and transformation of this spirit by soulflight into the Abysmal regions, gathering Tiamatic power of heavy forms and fortifying this spirit, in order to reconfigure the "code" of the spirit and make it

star-bound, god-like, likewise, the bathing in Divine fire made this spirit not only strong, as it already possessed a demi-god status, but also deified in essence that it gained access to the supra-stellar regions of the third transcendent, as called by Chaldeans and described as "auto-phaneia" of Apollo.

Beyond time, beyond death, beyond space: Range of operations

Deep is the well of the past, wrote Thomas Mann, yet what exactly is time? It is a measure of registering flashes of events on a hypothetical scale between the interval of one and another phenomena when it comes to precision, or an established range in which these events take place. A second is a synthetically created reference, so is an hour, a day from sunrise to sunset is a range between the references of dawn till dusk, a year is a full orbital cycle of Earth around the sun. Time thus is related to measure of motion that is periodic, cyclical, sequential, when events are interrupted, or a-linear, we pretend that the motion or event is finished in time and is no more.

We may try to correlate the causalities of co-arising co-emerging events with the concept of time and all of a sudden we have multiple vectors of time, one cycle doesn't fit the other, time becomes multivalent. This may prove the relativity of time when we are going beyond the regular sequestration of events and calling it "time". In absolute terms, we may attempt to define time as the beginning of force, or event-momenta, the critical mass of force in which things begin to happen is the beginning of time, when it unfolds with space, the generation of topological space in which events take place, we've got space-time. For a human being, time is measured by his lifespan the ability to observe events distributed in his perception. That perception is neither infinite, nor a-temporal, we are simply used to order things in time the way we do, holding it intuitively as complete and how things work universally. Counter-intuitively we are merely a victim of our perception.

In the Chhattisgarh tribe in India, time runs backward, not forward, it is easy to say and understand, but difficult to perceive. We are used to the fact, that times runs forward, the vector is fixed. Yet, it is proof that the perception of time is not universal, even among human beings. Now, let us run an experiment, we exit out body and the temporal safety of our time-binding habits. All of a sudden, we are in an a-temporal zone, as in a dream, where we may spend hours in a dream, and we just slept for one hour. Our minds, mental sphere, brain, generated a time-bubble that was bent by couple of hours and packed into one hour of dream-time.

In the Ornament of Stainless Light, Kalacakra Tantra, time may be counted in breaths, a breath of a ghost is thirty breaths of a living human being, therefore in a single human breath, a ghost would complete eight breaths (Nor Bzan, 2004, p.602), and 24 hours for a mortal would be 720 hours for a ghost, also if a person would walk a 5km/h, relative time factor appearing from a mortal human perspective would perceive the ghost moving at 150km/h. If a shadow-shroud is standing next to our bed for 20 minutes, it really contemplates us for ten hours from its perspective. Sounds gloomy enough, but we can't see from its perspective, we may have just our own. There, the ghost's day is extremely long, but the activities of the ghost are extremely fast from the mortal human perspective. It is not to say, that that is so exactly, but it portrays the a-temporal a-carnal relativity of time.

The dead know more, because they are not bound by temporal obligations of a mortal, all necromancy utilizes the simple fact of information gathering, divination, prediction that not only time is relative, but also events in afterlife contain plenty of information about our linear time-scale. Here, we encounter time-scanning capacities, and the more one is liberated from time, the greater his knowledge, foresight of events and prescience of past. Does it mean we can predict the future? Not really, we may play predictions and establish Bayesian probabilities, but from potentiality to actuality one encounters chaotic systems and complex systems, there is fortune, choice, chance, fate, and destiny, so the system is not as fatalistic as it may appear. Yet, to know the probabilities enables us to fix certain outcomes.

Hamartia, as the fatal flaw is a trait of one's fate and character that sows fates and is not tainting time itself, but defines certain actions that are inevitable and executed in deterministic fashion. In the story of Solomon and the Angel of Death, the man informed about his death, fled towards India, when Azrail inquired Solomon why, and informed that he attempted to evade death, Azrail was surprised uttering that he was on the way to India to take his life there. Fatalism of hamartia is akin to the Wyrd among Scandinavians and Germans: "Destiny is the all-powerful, the unalterable, but also the inaccessible to all thoughts and feelings, it is the absolutely superior power (…) It is the incorruptible, deadly fatal, hostile destiny that mysteriously, ruthlessly, and unrelentingly rules over man."

Can we change the past? The past leaves traces and information, but it collapses into ruin of itself, "Alexandria abandoned by Dionisian company, Serapeion destroyed", nothing will bring it back. Even if we would dispatch the dead to the recover information from the past, they would recover just that - the available information from the graveyard of things that once were. Can we change the future - Aren't we changing it right now?

The present is total, it reigns supremely, because the present is the absolute, it is a monolith, ask someone to "capture the present" and he won't be capable because if he were to divide time infinitely, he couldn't - therefore it is infinitely still. We act in the present leaving imprints on it, but we can never access it.

*Nor bzan and Institute of Tibetan Classics (Montréal). 2004. Ornament of Stainless Light : An Exposition of the Kālacakra Tantra. Boston (Mass.) Montréal (Can.): Wisdom Institute of Tibetan Classics, p. 602, Appendix

The mixing of natures, the troublesome demons, exorcisms:

What do we need banishments and exorcisms for? From a human-centric perspective it is to relieve oneself from an unnatural state of mind, soul and heart that is inflicted by a menacing entity. These operations are to relieve the human from the issues that come forth from affliction, therefore to return to the natural state of what Galen of Pergamon called "krasis", the bases of mental, spiritual and bodily health. Let us remember that these operations have nothing to do with medicine, and they can heal only what was inflicted by the entity, they cannot heal physiological, organic, material ailment. For instance, if temporary blindness was caused by an entity, removal of this entity may restore sight, but if there was no such infliction and one is blind either by birth, or organic dysfunction, or illness or malady, one cannot contradict the laws of nature. In other words, leave the afflictions caused by spirits to the skilled magicians, and that caused by illness or nature, to the physicians and doctors.

There is a general rule in exorcism and banishment, to send something away, one needs to find a force, a power that corresponds with the entity either by similarity, resonating with its essence, ergon (function) and psyche, or having a greater range of operations across dimensions, it also needs to see, recognize and have command over the entity to banish. The most successful exorcisms and banishments are done while co-operating with holy entities that are capable of chasing away, removing, or bringing the troublemaker back to its proper world by overpowering, persuading, dissolving, salvaging, scrying, casting by force, or negotiating to leave.

Often, exorcising demons with "the devil you know" demons

is popular in Catholic rites, although most of their ideas of exorcising with prayers, oils etc. Are completely missing the point. The world is simply more complex and cannot be bottlenecked into Judeo-Christian demonologies and ideas about certain entities and knowledge about their function, modes of operation, least to say ontology.

A) delegation back to its world
B) detachment
C) erasal of the shroud
D) banishing
E) binding
F) laying down the dead
G) dissolving the shroud
H) liberating the benighted soul
- Practical aspect of demon-trafficking:
ı) acquisition of skills
ı ı) delegating command
ı ı ı) learning
I) Cutting through the shroud (iron weapons)

O Zmarłych / On the Dead

Saturnin Ksawery

Czy kiedykolwiek zastanawiali się Państwo nad modlitwą “wieczne odpoczywanie racz mu dacz Panie”? Proweniencja tego rytuału bierze się z Grecko-Rzymskiej nekromancji dotyczącej Skia, lub eidolon, czarnych dusz zmarłych, natomiast jest dokonywana przez partaczy wyznań Judeo-Chrześcijańskich, którzy nie mają zielonego pojęcia jak poprawnie wykonać ten rytuał “kładzenia zmarłych dusz do snu”. Ziemia jest cmentarzem, więcej pokoleń przetoczyło się przez tą planetę, niż obecnie zaludnia powierzchnię.

Rzadko można mówić o rozpuszczeniu czarnej duszy, lub wręcz - wyzwoleniu esencji która jest niejako zamknięta w czarnej skorupie z eterycznego cienia. W tradycjach afrykańskich im większy był etos czarownika, tym wyższy jego cień, odpowiednio, czarne dusze które za życia cierpiały są powigane w potworności tych cierpień, często mylone z demonami, częściej spotykamy cienie które zachowują formy ludzkie, niejako pamiętając o swoim psycho-seksualnym obrazie istnienia, aniżeli te o formach przedziwnych. W Egipcie traktowało się te cienie jako najbliższy łącznik wyższych dusz ze sferami żywych, należało je karmić konsekrowanymi esencjami i pokarmami, aby przedłużyć ich żywotność. W tradycjach Thessalskich czarownic była to na przykład krew czarnych baranów, która nadawała żywotności sferom cienia, a także umożliwiała im komunikowanie się w słyszalnych szeptach, wizjach i snach.

Należy pamiętać, że światy cieni zmarłych, czy też czarnych dusz nie są już żywymi ludźmi, toteż nie rozumują jak żywi - w tradycjach Kalaćakry jeden oddech żywego to siedem oddechów czarnych dusz, choć nie jest tak ze wszystkimi formami cienia, włącznie z bardziej demonicznymi wymiarami, zwraca to uwagę na relatywność czasu żywych w stosunku do rejestrów zmarłych. Podobnie jak insekty, których czas jest zwielokrotniony w stosunku do człowieka, jeden szybki ruch ręką, to jak slow-motion dla insekta. Co więcej pamięć, tożsamość, sprawczość intelektywna pozostaje jedynie w formie przetrwalnikowej, pewnych inklinacji, które mogą być odłowione przez umysł sprawnego nekromanty. Tak więc, skąd się biorą owe “czarne dusze”?

Obserwując świeżo zmarłych ludzi, ich dusze z początku nie wiedzą gdzie są, próbując komunikować się przez kilkanaście dni ze znajomymi, rodziną, nawiedzając znane miejsca, kościoły, domostwa, powoli zamieniają się w biało-zielonkawą eteryczną mgiełkę, a następnie wpadając w ciemną zieleń Thanatosa trafiają do czarnych światów zmarłych. Zgodnie z tradycjami buddyjskimi Bardo, inne typy dusz mogą się wrodzić w kolejne eteryczne światy, lub ponownie scalić się z organicznymi światami żywych, czy zwierząt. Zmarli są wszędzie, niektórzy grupami zamieszkują domostwa, niemo stojąc, jakby wygaśli, inni są bardziej aktywni, jeszcze inne formy karmią się rozmaitymi substancjami zbieranymi od żywych, czy to emocjami, czy to myślami, czy innymi formami pokarmów.

To, co Judeo-Chrześcijanie nazywają “diabłami” to formy wściekłych, pełnych zemsty, skrzywdzonych, upokorznych, zniszczonych - zazwyczaj przez społeczeństo, religijne kłamstwa ww. Lub wciągnieci w grę przez przyczynowo-skutowe zachowania, “zło rodzi zło”, mnoży się, mutuje w rozmaitych formach bestialstwa, perfidii, aby wyrządzić krzywdę

żyjącym, kompensując sobie własne krzywdy na tych, którzy jeszcze nie trafili na swoją niedolę, na swoje dance macabre. Ważnym jest pamiętanie, że Ci zmarli mogą wpływać na umysły, emocje i myśli żywych ludzi w zależności od odporności i receptywności tychże. Biorąc pod uwagę fakt, że w szlachetnych pogańskich światach, bestiariusze były pełne rozmaitych cudownych eterycznych istot, wszystkie odnajdywały się w swojej naturze, porządku świata, nie przekraczając swoich kompetencji przynależnych ich naturom.

Dopóki nie przyszła skaza Judeo-Chrześcijańska ze swoim truchłem, manichejskim bzdurzeniem, rozłupaniem harmonii na ich bełkot teologiczno-doktrynerski, świat zachowywał metafizyczną równowagę. W rzeczy samej, można uznać, że Judeo-Chrześcijanie stworzyli diabła, aby ich niszczył, poprzez niszczenie ludzi za życia w imię ich truchła na krzyżu, ci żałośni hipokryci pierwszej maści przyczynili się walnie do zniszczenia wielu światów i ludzi, sprowokowania nienawiści tych światów, nie zasługując na plwociny Bogów, Bogiń, a także Opatrzności tychże. Do tego tkwiąc we własnej ignorancji, wydaje im się, że wojują z "diabłem", który jest właśnie ludźmi, których zniszczyli w imię Galilejczyka na krzyżu.

Ponieważ cienie są inteligentne, komunikują się ze sobą czarnym językiem, gestami, czarnym pismem, przekazują sobie informacje, w tradycji Dionizosa Zagreusa mówiło się, że "umarli żądzą żywymi". Tu chciałbym wprowadzić podział na zmarłe światy w kontradystynkcji do światów niecielesnych, które nie należą do chtonicznych. Istnieje multum światów niecielesnych z myriadami przynależnych im istnień, które nie należą do światów cienia. Z perspektywy światów zmarłych, przynajmniej z tych krain które zwiedziłem, jest powierzchnia, która jest czarno-białym, czarno-szarym światem form, przypominającym namiastkę naszych terrestrialnych światów i miast, które świadczą o dewastacji, jakby popadając w ruinę form, następnie podziemie, gdzie na powierzchni unoszą się ławice subterrestrialnych zmarłych, następnie świat gęstnieje w Styks, który jest bagnem nieszczęśników bez pamięci, bez tożsamości, kurczowo trzymając się resztek swojej tożsamości w rozkładającym się czarnym bagnie kości, zwłok, głęboko pod Styksem znajdują się pustki, rozwiane wiatrami Hadesu, a dalej światy Azoth, mistycznego czarnego Słońca, tunelów Setha, czy też światów Qlipoth, głębiej Tartar, świat gargantualnych form, pre-formatywnych, podejrzewam że aż do Tiamatycznego chaosu, czyli pramatki form, z których współ-powstał Atum w preformatywnym świecie.

Przez chwilę pozwoliłem sobie być Dantem, choć nie o cytadelach piekieł ognia, nie o czternastu wrotach piekieł, podtypach chtonicznego ognia i pierwiastków piekieł, ale o najbliższych zmarłych chciałem pisać, nie wdając się w traktaty o demonach tak dziwnych, że nawet starożytna Pani, Isztar, dumała nad ich dziwotą, zgodnie z Akkadyjskimi pismami. Słowem o demonach, gwałtownych, dziwnych istotach, niektóre są dziećmi Bogów, inne dziećmi natury, inne jeszcze dziećmi otchłani, czy piekieł, inne strażnikami, inne mądrymi zmiennokształtnymi, inne zwierzeco-insektoidalne hybrydy cmentarne, inne o naturach przedziwnych, tak różnych od śmiertelnych, że niekiedy nieumyślnie doprowadzając śmiertelnych do obłędu lub dziwnych zachowań. Wszystek ma swoje miejsce w naturze, a także w tym świętym chaosie, a także kosmosie (Att. Gr. Porządek, ornament).

O Zmarłych / On the Dead

Tak więc, ludziom najbardziej szkodzą zmarłe dusze, które są najbliżej, które ich najlepiej znają, a także które najbardziej ich nienawidzą, lub psocą. W staropolskich tradycjach najbardziej obawiano się zmarłych przedwcześnie dzieci, ponieważ tym niewpojono jeszcze zachowań, etyki, etosu, a dzieci potrafią psocić, także w okrutne sposoby, nie rozumując o krzywdzie czynionej żywym. Westalki starożytnego Rzymu były w stanie odganiać, rozpuszczać, błogosławić czarne dusze, mistrzowie Eleuzjów poskramiać je, łagodzić ich obyczaje, a także odsyłać w piękniejsze światy.

Nie poleca się podejmować takowych prób wyzwalania cieni bez przygotowania nekromantycznego, z pewnością nie należy siłować się z nimi w religijny sposób, który tylko rozjusza wrogów kłamstw, które ich zniszczyły, a także odpowiednich inicjacji, nie mówiąc już o szacunku, czy też zaufaniu światów zmarłych wobec Teurga-nekromanty, Teurga-nigromanty, których odwiecznymi konkurentami byli Goes. Goes czyli Czarownicy, którzy spętywali, wykorzystując te świat do własnych celów, które były o tyle krótkowzroczne, co potencjalnie zgubne dla czarnych dusz, a także operatorów chtonicznej magii. Niemniej jednak, każda osoba zwiąca się Teurgiem musi być też niejako Goesem, aby operować w tych światach sprawnie, zakładając maski demoniczne, aby konwersować z odpowiednimi siłami na ich własnych gruntach, bowiem z terorrem można rozmawiać wyłącznie większym terorrem, lub wyważoną mądrością, która jest wystarczająco interesująca dla tych czarnych plemion.

Należy pamiętać, że światy te są całkowicie turpistyczne widzanie "drugim wzrokiem", ale zawierając cząstkę prawdy, gdy przejrzy się prawdziwe formy tychże makabrycznych widoków, dostrzega się także ich piękno, które jest pięknem pradawnych lasów w których zagubi się wędrowiec nękany przez demony, ludzi lasu, strażników, czarownice w tańcu śmiałej śmierci.

Światy te są ogromne, nie wszystkie muszą się nawzajem widzieć, podobnie jak natura ma swoje formy biologiczne, tak też światy niecielesne, a także światy zmarłych, zmarłych zwierząt, demonów, astralistycznych cmentarzysk światów, które zapełniały demonologię ludową od czasów pradawnych, będąc poniekąd aktywnymi kompotentami swoich obiektywnych ontologii. Światy te działają, niezależnie od ludzkiej ignorancji, kompetencji, wiary w nie, czy też otwartego zaprzecznia w kondescencyjnym scjentyźmie, lub potwierdzenia w fanatycznej bigoterii pedantów religijnych. Należy do wszystkiego podchodzić z odpowiednią dawką rozeznania, rozumu, etosu, siły, odporności, przyzwyczajeń, braku lęków czy strachu, choć nawet najsilniejszy człowiek może być złamany przez nagłe scalenie się obcej natury z jego umysłem, duszą czy emocjami, niekiedy wolicjonalnie malewolenej, niekiedy po prostu przeraźliwie obcej.

Za przykład niech posłuży Wendigo, istota będąc zlepkiem zmarłych wymordowanych zwierząt, która jest nieśmiertelna w eterycznej formie, jest ich cierpieniem, wściekłością, nienawiścią do człowieka, gdy Wendigo opętują człowieka, może wywołać w nim bestialstwo, kanibalizm, chęć mordowania innych ludzi, w cywilizowanym współczesnym społeczeństwie, takie jednostki dokonujące mordów trafiają do więzień, lub zamkniętych ośrodków. Nie zwalnia to danej osoby z odpowiedzialności karnej, ani odpowied-

zialności za własne czyny, natomiast należy być świadomym, że tam gdzie ludzkie pojęcie się kończy, mogą, choć nie muszą, interweniować siły niewidzialne i zależy to od siły etosu, inhibicji, odporności, metafizycznej ochrony i rozeznania danej osoby, która jest przecież tylko śmiertelnym istnieniem stawiającym opór silniejszym od siebie wpływom.

Podkreślam, mogą, choć nie muszą, ponieważ paranoja magiczna może zamienić się w groźny fanatyzm, czy opętanie np. Religią, ideologią, które też stanowią formę zniewolenia umysłu przez małostkowe, jednowymiarowe myślenie. Świadomość powyższych rzeczy wystarczy, aby uodparniać się, doskonalić w procesie aretologicznego życia, niczym za czasów Helleńskich, które miał odzwierciedlenie w epitalamizacji, heroizacji, a zatem oczyszczeniu, wywyższeniu duszy, możliwości przebóstwienia w wyższe światy, interpretację w angeli bonum, agathos daimoniona, czy wręcz bohatera (Gr. Att. W Orfickich tabliczkach "eroi", czyli ten, który pamięta, jako że Mnemosyne była tożsama z Aletheią) lub półboga, traktując swój zmarły cień jako łącznik ze światem żywych pośrednio, nie jako forma zaskorupienia swojej duszy w łańcuchu cienia.

Wielką krzywdę wyrządziły religie Judeo-Chrześcijańskie niszcząc misteria soteriologiczne, mystagogiczne, aretogogiczne, psychagogiczne ludzi szlachetnych, ludzie ponieśli ogromne metafizyczne szkody ze względu na te wynaturzone kłamstwa, które trwają aż do dziś z czętso nieodwracalnymi skutkami dla tych, którzy zostali straceni, nie z własnej winy, ale z braku technologii magicznej, sakramentów intelektualnych, duchowych, nałożonych na nich przez złotą nić inicjacji hekatycznych płomieni rozświetlających im drogę z podlunarnego Hadesu z powrotem na łono gwiazd, sakramenty inicjacyjne od Wyższych Bóstw, mistrzów i mistrzyń niecielesnych.

Wielokrotnie dokonywałem rytów uśmierzających cierpienie cieni, ryty cmentarne, leśne, plutoniczne, a także raz dokonałem próby odesłania grup zmarłych w stronę gwiazdozbioru Orła zgodnie z nakazem Hekatombeionu w lipcu poświęconego Hekate, Atenie i Apollinowi. We współczesnym świecie, nie jest łatwo przebić się przez mury zmarłych światów, które widząc światło nadziei, napierają szturmem na użytkownika magii teurgicznej, niechybnie, często nieumyślnie go niszcząc z desperacji własnej.

Na końcu - tam gdzie jest piękno zadumy, zaduma nad przemijaniem, a także pięknem, wytycza się pierwsze kroki na drodze inicjacyjnej, której uczą czarne światy, a wiedzy tej nie nabędziemy od śmiertelników, ani pism, ale poprzez wtajemniczenie przez chtoniczne Anubisiakalne sakramenty nałożone na nas, abyśmy wykonywali swoje powinności względem Bogów, a zmarłych.

Ludzie? Cóż po ludziach, mają swój czas, los, miejsce, agonie, szczęścia, przekonywanie ich do spraw starożytnych, spraw przegranych jest skazane na niepowodzenie we współczesnym świecie. Zajmijmy się zatem poruczonymi obowiązkami na tej samotnej ścieżce, uczmy się od wszechświata, bądźmy lojalni względem protektoratom Bogów z wdzięczności za tajemnice, podarki, a także przyjaźń jaką nas obdarzono, nie łamiąc przysiąg, działając zgodnie z odpowiednim czasem, miejscem, a także potrzebą.

- 23.777

O Zmarłych / On the Dead

Have you ever wondered about the prayer "Eternal rest grant unto him, O Lord"? The origin of this ritual comes from Greco-Roman necromancy concerning Skia or eidola—black souls of the dead—though it is performed by incompetent Judeo-Christian practitioners who have no understanding of how to properly conduct such a rite. The Earth is a cemetery; more generations have passed through this planet than currently populate its surface. The dissolution of a black soul, or even the liberation of the essence trapped in its black shell of ethereal shadow, is a rare occurrence.

In African traditions, the greater the ethos of a sorcerer, the higher his shadow. Accordingly, black souls who suffered in life remain entangled in the horrors of their suffering. More commonly, we encounter shadows that retain human forms, still carrying a memory of their psycho-sexual image of existence. In Egypt, these shadows were considered the closest link between higher souls and the realms of the living. They had to be fed with consecrated essences. In the traditions of Thessalian witches, this was the blood of black rams, which gave vitality to the shadow realms and allowed them to whisper audibly.

It is important to remember that the shadow worlds of the dead, or black souls, are no longer living people and do not think as the living do. In the traditions of Kalachakra, one breath of the living equals seven breaths of black souls, though this does not apply to all shadow forms, including more demonic dimensions, highlighting the relative nature of time for the living versus the registers of the dead. Much like insects, whose time is multiplied compared to humans—a quick hand movement appearing in slow motion to an insect—the perception of time differs vastly between realms.

So, where do these "black souls" come from? Observing the freshly deceased, who at first do not realize they are dead, they attempt to communicate for several days with friends and family, visiting familiar places—churches, homes—before slowly turning into a white-greenish ethereal mist. Eventually, they fall into the dark green of Thanatos and reach the black worlds of the dead. The dead are everywhere; some gather in groups, silently standing as if extinguished, others are more active, and still others feed on various substances.

What Judeo-Christians call "devils" are often furious, vengeful, wronged, humiliated, and destroyed souls—usually by society, religious lies, or causal chains of suffering. Evil begets evil; it multiplies, mutating into various forms of cruelty and perfidy, inflicting harm on the living as a means of compensation. In noble pagan worlds, bestiaries were full of various wonderful ethereal beings, all existing in their natural order. Then came the Judeo-Christian stain, with its corpse-worship and Manichaean nonsense, shattering harmony with their theological gibberish. In truth, one could argue that Judeo-Christians created the Devil to destroy them—by destroying people in life for the sake of their rotting corpse on the cross. These pitiful first-rate hypocrites played a key role in the destruction of many worlds, provoking their hatred, and do not even deserve the spit of the Gods and Goddesses.

O Zmarłych / On the Dead

In their ignorance, they believe they are fighting the "devil"—who is, in reality, the very people they destroyed in the name of the crucified Jew. Since shadows are intelligent, they communicate in a black language, through gestures and black writing, passing information among themselves. In the tradition of Dionysus Zagreus, it was said that "the dead rule the living."

I wish to draw a distinction between the worlds of the dead and non-corporeal realms, which are not necessarily chthonic. From my journeys in the realms of the dead, I can describe the surface world as black-and-white, a realm of devastated forms. Below it lies the underworld, where schools of subterranean dead float. The world then thickens into Styx, a swamp of the unfortunate, stripped of memory and identity, desperately clinging to the remnants of their selfhood amidst a decaying black mire of bones and corpses. Deep beneath Styx, there are voids, and beyond them, the realms of Azoth, the mystical Black Sun, the tunnels of Seth, and the realms of Qliphoth. Deeper still, Tartarus—a world of gargantuan pre-formative beings, perhaps stretching into Tiamat's chaos, the primordial mother of forms from which Atum co-emerged.

For a moment, I allowed myself to be Dante, though not of the citadels of fiery hell nor the fourteen gates of inferno. I wished to write of the nearest dead, not to engage in treatises on demons so strange that even the ancient Lady Ishtar pondered their oddity, as recorded in Akkadian texts. A word on demons: violent, strange beings—some are children of the Gods, others of nature, the abyss, or hell. Some are guardians, some wise shapeshifters, some cemetery hybrids of beasts and insects, while others possess natures so alien to mortals that they inadvertently drive them to madness or peculiar behavior. Everything has its place in nature, within sacred chaos and the cosmos (Gr. κόσμος—order, ornament).

Thus, it is the dead closest to humans that harm them most—those who hate them the most or simply play tricks. In old Polish traditions, people feared the spirits of prematurely deceased children the most, as they had not yet learned ethics or customs and could be mischievous, sometimes in cruel ways, unaware of the harm they caused. In ancient Rome, Vestals could ward off, dissolve, or bless black souls, while the Eleusinian masters could pacify them and send them to more beautiful worlds.

One should not attempt such practices without necromantic preparation. One should never engage them through religious methods, which only enrage those destroyed by lies. Theurgic necromancers must earn the trust of the dead, unlike Goes or witches who bound them for short-sighted, often disastrous purposes. However, every Theurg must also be a Goes to navigate these worlds effectively, donning demonic masks to converse with the forces on their own ground.

These worlds, seen with the "second sight," are utterly grotesque. But within the macabre, there is also beauty—the beauty of primeval forests where a wanderer is haunted by demons, woodland spirits, and witches dancing the bold dance of death. These realms are vast, and not all need to see one another. Just as nature has its biological forms, so too

O Zmarłych / On the Dead

do the non-corporeal worlds—those of dead animals, demons, astral graveyards, and folk demonology, active components of their ontologies.

These worlds function independently of human ignorance, knowledge, belief, or denial—whether from condescending scientism or fanatical religious bigotry. One must approach them with discernment, wisdom, strength, endurance, and the absence of fear, though even the strongest can be shattered by the sudden merging of an alien nature with their mind, soul, or emotions—sometimes malevolent, sometimes simply incomprehensibly foreign.

Consider the Wendigo, a being formed from the slaughtered dead animals, eternal in its ethereal form, embodying their pain and hatred. When it possesses a person, it can drive them to bestiality, cannibalism, and murder. In civilized society, such people end up in prisons or institutions, but responsibility remains. Where human understanding ends, invisible forces may, though not necessarily, intervene.

Awareness of these things is enough to fortify oneself and perfect an aretological life, as in Hellenic times—leading to purification, deification, and the ascension of the soul, treating the dead shadow as a bridge rather than a prison. The Judeo-Christian religions have inflicted immense metaphysical harm by destroying ancient mysteries. People have suffered irreparable losses due to these perversions, deprived of the sacred technology that once guided them from Hades back to the stars.

Many times, I have conducted rites to soothe the suffering of shadows, cemetery rituals, forest rites, Plutonic ceremonies—even once attempting to send a group of dead toward the constellation of the Eagle by the decree of the Hekatombeion. In today's world, piercing through the walls of the dead is not easy; they storm the theurgic magician, often destroying him in their desperate rush toward hope.

At the end—where contemplation meets beauty, and reflection on impermanence begins—the first steps of initiation are taken. This knowledge cannot be gained from mortals or books, but only through the chthonic sacraments of Anubis, guiding us to fulfill our duties to the Gods and the dead.

Short Treatise on Carnality

Illustration by XIII-77

Saturnin Ksawery

To the Diotimic: Eros, Philia, Agape.

Watchtowers of Venus - A short form belonging to the Occultosophia corporae.

When witnessing immortal females, as I've been revisited once by daughters of Mara, one is struck with great illusions they are capable of, conjuring the forms of the most beautiful women on Earth. Dissimilar to ordinary succubae that create an image of carnal lust in order to do business as fast as possible, the immortals create images of beauty, grace, virtue, all arts and sciences combined in their envisioned design to enchant the mortal human.

Do not be misled by this, but learn wisely! For they point towards the illusory nature of such phenomena, and they reveal the world of transience, of pleasant and great moments of the beautiful form that do not last forever: that undergo change; accident; old age; sickness; death; rot and ultimately decay or are scorched to dust.

The ladies gave me a lesson, since then no female beauty, no matter how desirable in the hearts of other mortals is of any worth to me by definition of her outer beauty. To love a beautiful form is splendid, but for itself it becomes a mere attachment.

Pleasantries of the flesh are transient, although much adorned, you may cherish them for a while and soon as the pass and dissolve, they reveal what we truly loved the person for. Even if pursuant of a million beautiful bodies, they all decay, even if lusting and satisfying a million passions and sexual desires, one becomes attached and destroyed by his or hers passion. "Everything in moderation, nothing in excess" - the old adage at Delphi stood. This is a Hellenic view, the Arab would oppose: -"Harness as many wives as you may afford".

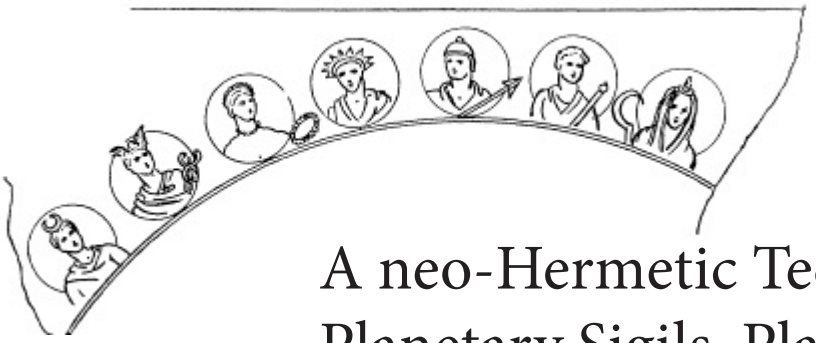
Maranasati is a rite involving meditation on the corpse, I often indulge in such temporary Aghori-like mortification, when I contemplate on my own cadaver in progressing stages of decay, until I turn to powder carried away by the wind. What remains? The genii, the daimon that is observant at every stage of this unfolding wonder in life and in death.

I cursed my future cadaver so that it will be useless to any illicit necromantic operations after I shed it, for ultimately here and now I am a dragon wearing human flesh, not flesh wearing my dragon-spirit, there is a gradation of superiority here, the principle is enfleshed, incarnated, but remains of the Divine, the body is of the animal world, and returns to the forces of nature.

One asked me: -"You are a healthy man, and it is easy to say so and so from your perspective, what about deformities, and all forms of maladies".

Both the intellectually handicapped, and the deformed and crooked have their spirits according to the psychic inclinations, therefore they constitute very interesting, sometimes weird spirits, as in the Haitian voodoo traditions, there is eeriness in the world, why not admit these people too, that would be perfectly contingent to everything else, and honest for that matter. As in the story of Enki and Ninmah, to each his own talent, to perceive the inner talent of the dispossessed in carnality is a trait worthy of a King.

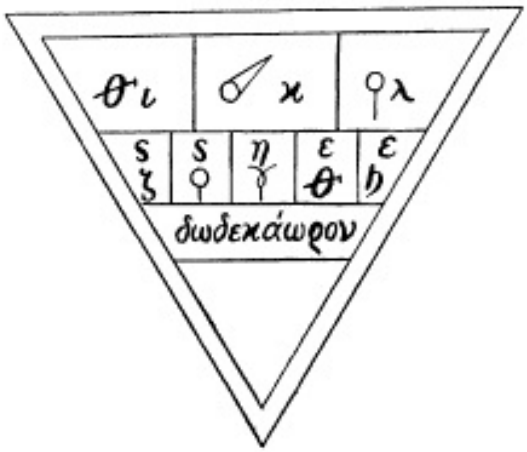
Any form of body-hating deprives the soul of its expression. The body at best should be eucratic, at worst, non-suffered, and if pain is inflicted it is merciful to alleviate pain instead of lingering in it, even when it entails slaying or euthanasia. Must I note how many idiots believed in the "suffering of Jesus" and inflicted pain on themselves and everyone else? Pain, if it appears, should teach us discipline, understanding, compassion, strength of character, when it goes it should remind us of commiseration and taking the perspective of the person in pain. Only cretins and masochists desire pain for itself. For a body that is healthy, happy, a mind that is intelligent, wise, profound, a soul that beautiful, full of arete, and sublime feeling, a spirit that is strong, heroic, proud, noble and kingly should be fine aim, not a body that is sickened, synthetically attempting to preserve itself, not a mind that is full of insanity and wretchedness, not a soul that is ugly, overrode with passions, debilitating delusions and ignorance, not a spirit that is malevolent and ultimately self-defeating!



A neo-Hermetic Technique for Making Planetary Sigils, Planetary Intelligencers' Mantras and Renaissance Cryptography.

Intelligencer 7.223/7.233

Fig. 2.

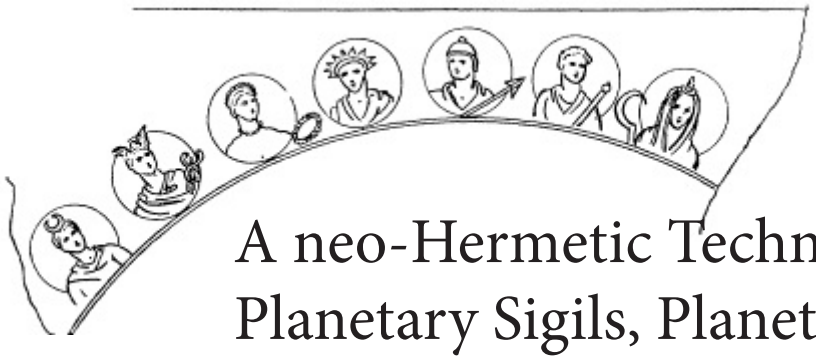


With the above image in mind, a wonderful muse suggested that I might try transcribing a horoscopic name by observing the order of the planets, starting with the Ascendant and going clockwise. I found that this technique could be useful both as an exercise in systemic (even systematic) thinking and for magical practice, whether for the creation of names, sigils, talismans, or gematric transformations.

ζ	Jupiter	Zeta = 7
ς	Venus	Sigma = 200
η	Mercury	I (Eta) = 8
ε	Mars	Epsilon = 5
ε	Saturn	Epsilon = 5
ι	Moon	Iota = 10
α	Sun	Alpha = 1
λ	Earth	Lambda = 30

Why | λ | = Earth? Ialdaboth is the one who "gives himself birth to chaos", IA is the Sun-Moon formula, IAL is the Sun-Moon-Earth formula, IALD is the childe, IALDABOATH is the babe of the Abyss. In other words, it's a god-making formula of descent from the sun and submersion in Tartarus in order to become a god-star in the procession of Gods.

The identified letters on the planisphere sector of - probably - Rhetorius the Egyptian (6th century BME) are as follows; with the Dodecauros formula meaning the whole sign Zodia at the bottom, the planets in the middle, and the luminaries (the Sun is identified with certainty) at the top. The planisphere and the identification of the planets are from "The Origin of the Symbols of Planets" (Observatory Journal No. 723, 1934, pp. 233-234), which you can read at the very end of this short article.

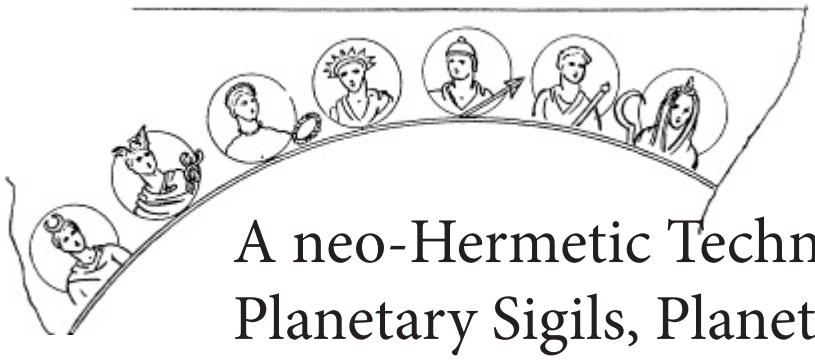


A neo-Hermetic Technique for Making Planetary Sigils, Planetary Intelligencers' Mantras and Renaissance Cryptography.

Another idea I had is to halve the zodia (24 letters of the Greek alphabet divided by 12 zodia = 1 letter for every 15 degrees of the 30-degree total character distribution). The sum of all the gematric values of the Greek alphabet is 3999; times three (monad emanates triad) equals approximately 12000, a form of the dodecahedron that is an ideal Platonic form of the demiurgic universe. Gematria was originally a Pythagorean invention – a silent prompt to peruse it.

Alpha= 0-15
Beta= 15-30
Gamma = 30-45
Delta = 45-60
Epsilon = 60-75
Zeta= 75-90
Eta= 90-105
Theta= 105-120
Iota = 120-135
Kappa – 135 – 150
Lambda = 150 – 165
Mu = 165 – 180
Nu = 180 – 195
Xi =195 – 210
Omikron = 210-225
Pi = 225 – 240
Rho = 240 – 255
Sigma = 255 – 270
Tau =270 -2185
Upsilon = 285 – 300
Phi = 300 – 315
Chi = 315 – 330
Psi = 330 – 345
Omega = 345 – 360

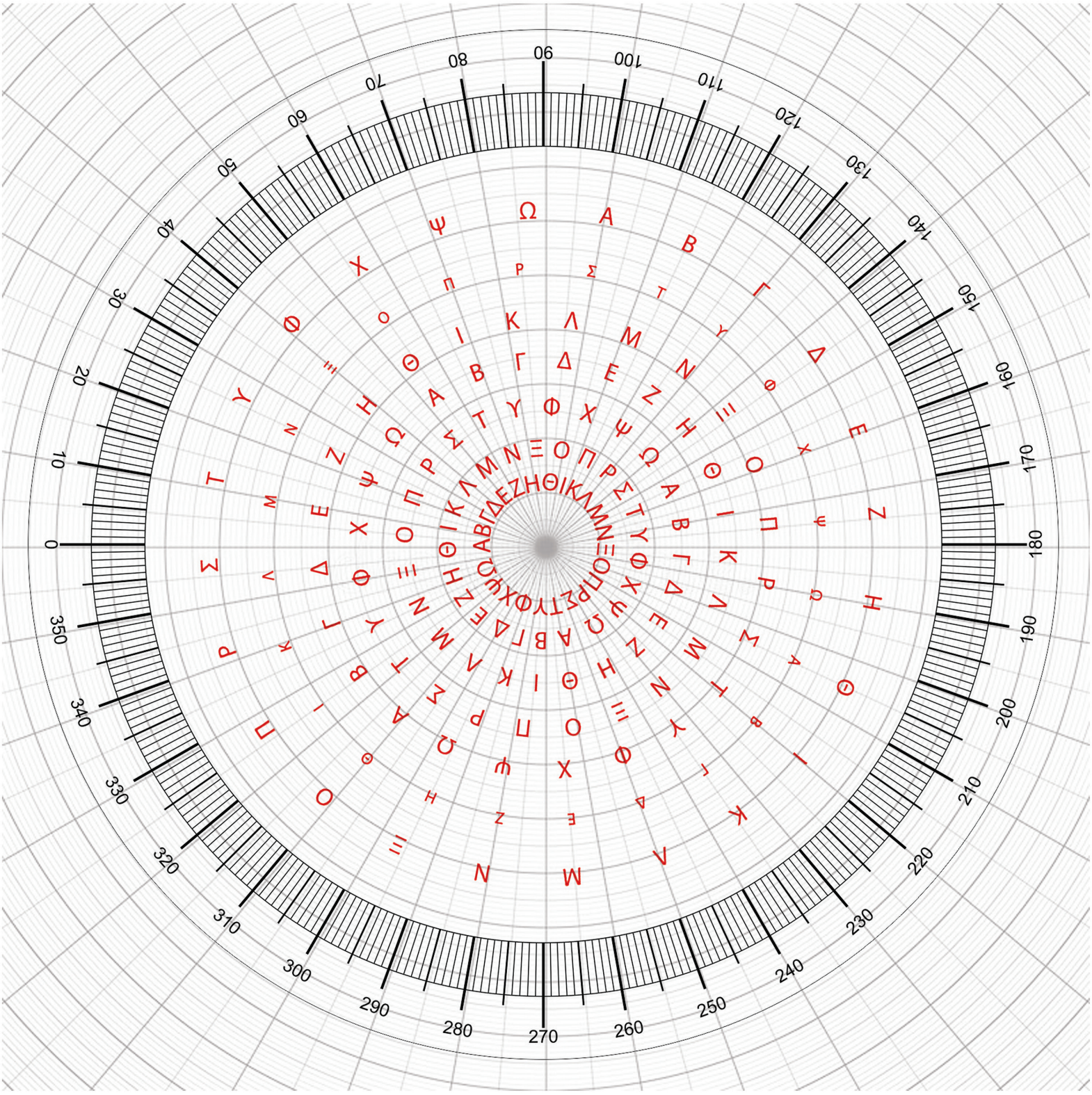
The planets are counted from the ascendant, their degrees being calculated clockwise: Since we are working with the Chaldean order and considering only seven planets, we assign each planet a degree associated with one of the 24 letters of the Greek alphabet. Use the following template, which is divided into 24 subdivisions for each letter in seven concentric arrangements, with each ring representing the solar order, starting with ring 1: Sun; ring 2; Mercury; ring 3: Venus; ring 4: Moon; ring 5: Mars; ring 6: Jupiter, ring 7: Saturn, plus each ring is shifted by seven letters. Note that it can be used to create planetary signals as well as for simple Renaissance cryptography. As a tip, you can combine it with the planetary mantras "Barbara onomata".

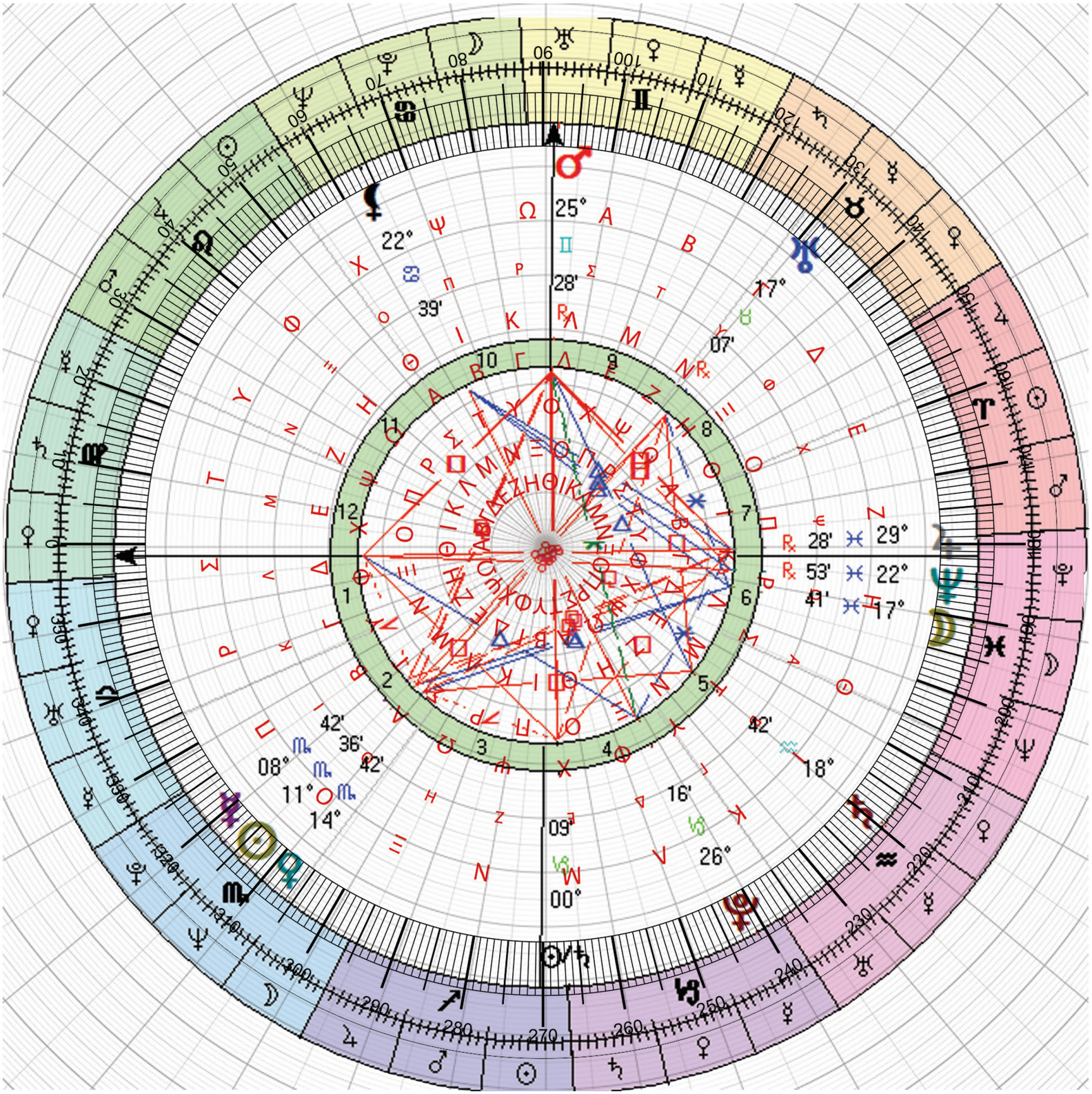


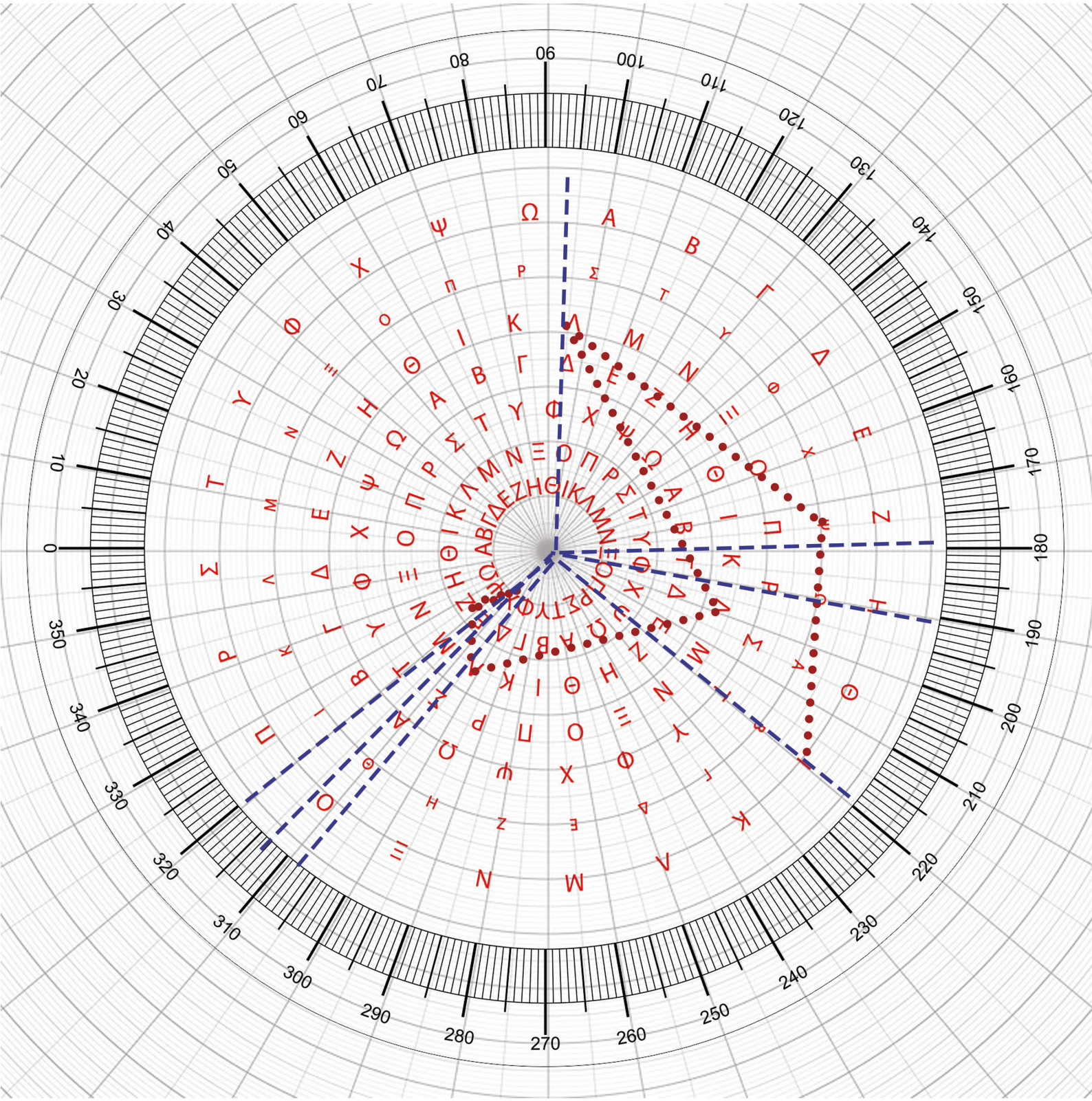
A neo-Hermetic Technique for Making Planetary Sigils, Planetary Intelligencers' Mantras and Renaissance Cryptography.

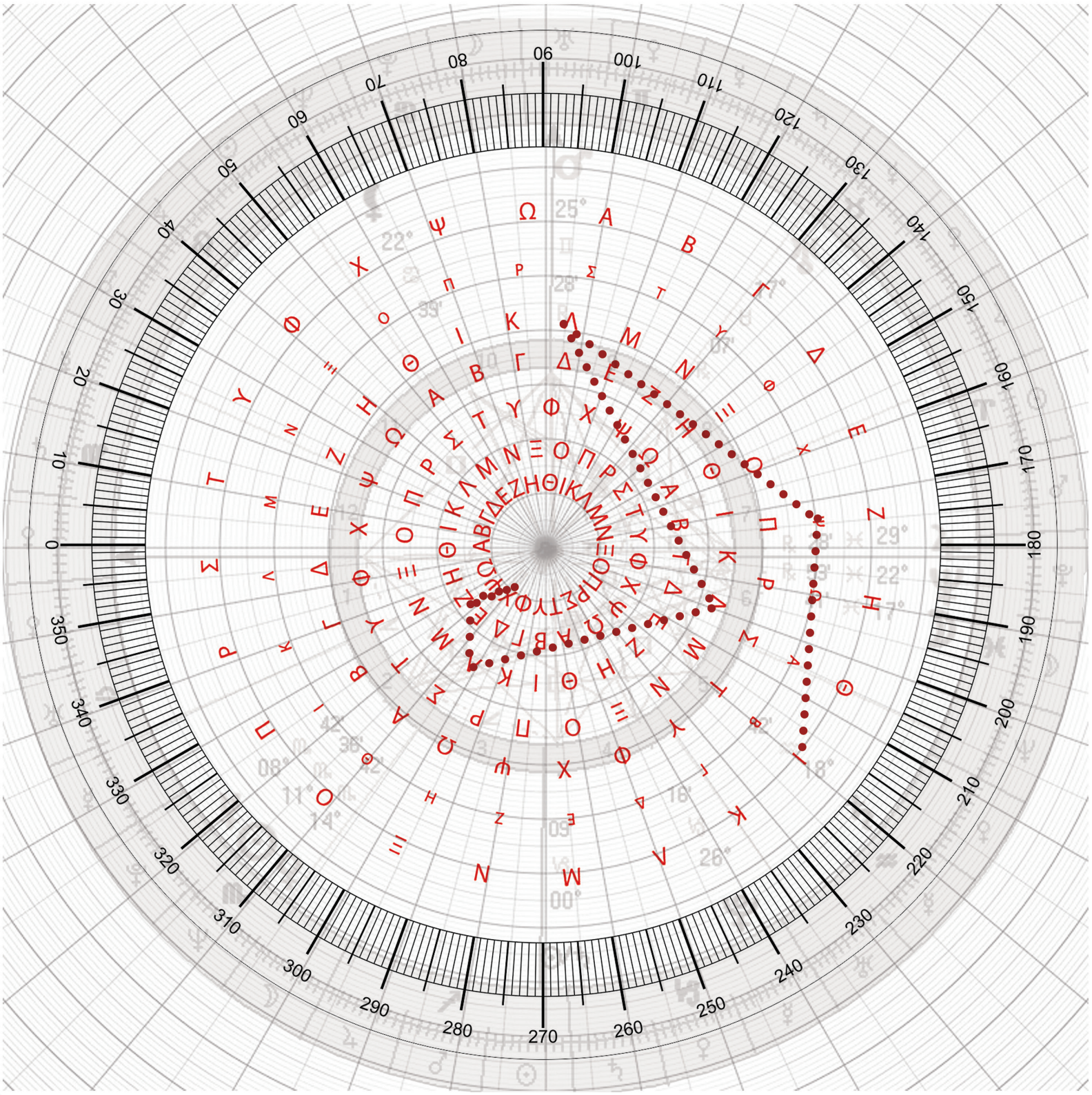
Bibliography:

@ARTICLE{1934Obs....57..238M,
author = {{Maunder}, A.~S.~D.},
title = "{The origin of the symbols of the planets}",
journal = {The Observatory},
year = 1934,
month = aug,
volume = {57},
pages = {238-247},
adsurl = {https://ui.adsabs.harvard.edu/abs/1934Obs....57..238M},
adsnote = {Provided by the SAO/NASA Astrophysics Data System}
https://articles.adsabs.harvard.edu//full/1934Obs....57..238M/0000242.000.html


0
10
20
30
40
50
60
70
80
90
100
110
120
130
140
150
160
170
180
190
200
210
220
230
240
250
260
270
280
290
300
310
320
330
340
350


25°
28'
22°
39'
17°
07'
28° 29°
53' 22°
41' 17°
42'
18°
16'
26°
09
00°
42'
36'
42'
08°
11°
14°


0
10
20
30
40
50
60
70
80
90
100
110
120
130
140
150
160
170
180
190
200
210
220
230
240
250
260
270
280
290
300
310
320
330
340
350



Notatki z Wiecznej Migracji

Szkice i podróże w Sacrum : Profanum

Fuomo

Fuomo

Notatki z wiecznej migracji

Szkice i podróże w Sacrum : Profanum

Ridero

2020

Ilustracje: Virus Vedika

© Fuomo, 2020
ISBN 978-83-8104-285-7
Książka powstała w inteligentnym systemie wydawniczym Ridero

Spis treści

Apocalypsis 11
Grom, Umysł Perfekcyjny. Ewangelia Bogini 15
Notatki z wiecznej migracji 25
E Do ut des 27
Prologos 30
Harmonia świata 39
Metodologia 41
Dialog o Spotkaniu 50
Demeter Rhea Ge Meter Hestia Deio 57
Starzec Przy Drodze 60
Wstęp 64
Zbierając cząstki światła, Rozpraszaj Ciemność 89
Filopneumomachia 100
Alchemiczna Gra Szklanych Paciorków 111
Soczewkowanie 117
Prawo koncentracji, lub powracające atawizmy idei Zosa 124
Estetyka preferencyjnej próżni równości form, albo wyobrażenia Piękna 126
Relatywności 128
Pusty człowiek, albo od delirium do przebóstwienia 135
Dialog o Tęsknocie 144
Lingwistyka jestestwa 146
Semiotyka Magii: Hipostaza, Substaza 150
O znaczeniu 151
Archetypalna introjekcja zaokrąglenia 151
O kłótniach i porozumieniach 152
Wierzenia jako wehikuły postrzegania 153
Sacrum i Profanum 154
Gnosis Arretos 155
O Cieniach Idei 157
Efekt Obserwatora 162

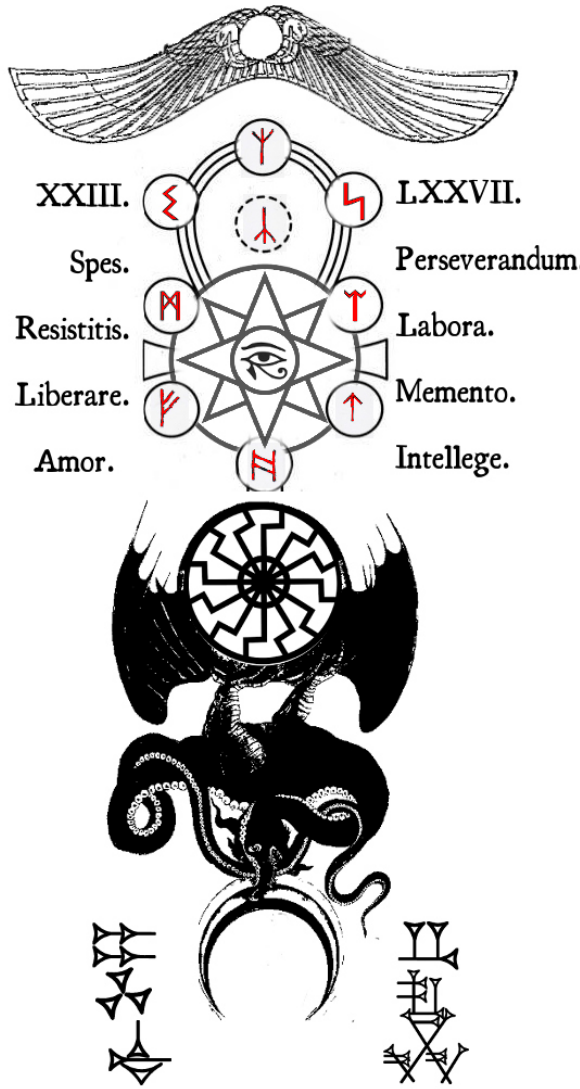
Proces dyskursu myśli ... 167
Złap moment zaklęty w czasie ... 169
Ścieżka pragnień ... 173
Dialog o synergii światów ... 176
Synteza Spostrzeżeń ... 179
Dynamiczna aranżacja informacji w zróżnicowanej geometrii myśli 182
Dar Boddhisatwicznego łkania ... 185
Dialog o Cnotach i Przywarach ... 188
Pneumatyka i Hydranomia Indywiduacyjnego Geniuszu ... 201
Świadomość albo gwiazda indywiduacji ... 206
Zewnętrzny krąg: Czucie, Rozum, Intelekt, Poznanie ... 206
Wewnętrzny krąg: Pamięć, Wierzenia, Postrzeganie Idea, Koncentracja, Obserwacja, Wola, Wyobraźnia, Wiedza, Odzwierciedlenie ... 207
Dialog o Niepodzielności ... 211
Figuracja Umysłu i Pryncypia ... 213
Mentalne strumienie i topografia noetyki ... 218
Metoda ... 221
Prowadzące pryncypia ... 225
Wszystko już odkryte...? ... 225
Tworząc mapy terytoriów nieznanych ... 226
Dialog o Wyroczniach Chaldejskich ... 228
Zwierciadło gwiazd albo rzecz o żywych esencjach ... 233
Teoria soczewkowania podczas tworzenia ... 237
Panta rhei kai ouden menei ... 241
Teatr świata ... 242
Podróżnicy Freji ... 245
Tańczcie, Hierofantki ... 247
Symboliczny paradoks obrazów, Czasu i powołania do istnienia ... 249
Luminarze Gwiazd ... 252
Sophia ... 253
Sakralność Techniczna ... 255
Negocjanty symboliczne jako narzędzia świadomości magicznej ... 258
Narzędzia ... 260
Geometria Jaźni, czyli Transformacja Emanacji ... 266

Struktura idei 270
Dialog o Sferach, Inteligencjach i Naturach Planet 272
Adyton 279
Alternatywne odczytanie magicznego kwadratu z Yuan Anxi 282
Porządki rdzeni, numerycznie 284
Oficki holizm 286
Czas wielkości, czas upadku 291
Modalność Świadomości: Inicjacja Eleuzyjska: Operacja Zstąpienia do Otchłani 297
Integrując cień 298
Tryby świadomości: Portale Otchłani 301
Rzeczy pierwsze 302
Opis doświadczenia 305
Zstąpienie i inicjacja wizji 306
Dezintegracja ciała 307
Przeniesienie świadomości 309
Dialog o Drugim Wzroku i Niewidzialnych Światach 311
Ubierając ciało i umysł: Mediumistyczne ślady wcieleń 316
Heinrich Cornelius Agrippa: Filozofia ukryta, Księga I. (część 1): Fragment 321
Kompozycja istnienia czyli ontografia bytu 328
Rozróżniając pośród typologii wcieleń 333
Awataryzacja 333
Koncentracja 333
Opętanie/Wcielenie kontrolne/Psychiczne zdominowanie 334
Mediumizacja 334
Emanacja 335
Portalizacja 335
Transyzacja 335
Kohabitacja 336
Dialog o Duszach Świata 337
Demony 341
Psychologia Ukryta 345

Psychomorfoza i daimony (procesy) obwodów umysłu 359
Totemistyczne emanacje, albo zwierzęca metempsychoza 364
Ontogenetyka istnień 367
Limit zmysłowości, albo śmierć hiper-sensualizmu 370
O odzwierciedleniu natury. Psychonautyczne ćwiczenia w prymordialności organiczności życia 371
Przekroczenie zmysłów, lub dziwne pragnienia Leng 375
Inicjacje 377
Starsi Bogowie i Jedność sił życia 379
Antropologiczna Biomancja 381
Królestwa Cienia, Tunele Setha 382
Thanathurgia 386
Raport 396
Zerowa entropia negocjacyjna 404
Typy Wizji 406
Tryb 1 406
Tryb 2 406
Wewnętrzny, mentalny wzrok 407
Tryby Głębi 407
Regresja fosfeniczna 408
Modularne fazy 408
Granica 1 408
Granica 2 409
Dwa Tryby Granic Modularnych 409
Socjologia Transgresywna 412
Agape: Philia: Eros 427
Dialog — O obiektywności subiektywnych stanów 430
Skrawki wyrwane z poetyki delirium 435
Powiedzenia próżnego czasu 438
Zapiski z Ba 453
Dla prostego człowieka 454
Pijani wiatrem 455
Horus 455
Odpowiedzi 456
Wybory 456

Przypływy ... 458
Nietango ... 459
Parafraza Rilkego ... 460
Losy ... 460
77—7 ... 461
Ennoia ... 462
Bahnhofstrasse ... 463
Modlitwa ... 464
Pieśny Kassildy ... 465
Żelazna korona ... 466
Współczucie ... 466
Duchy smoków ... 467
Rodzina Grobu ... 469
Sentymentalność czystej formy ... 470
Klątwa ... 470
Gnostyk ... 471
Epitafium, albo Truposz ... 473
Maski ... 474
Wiersz piekła ... 475
Yūgen ... 475
Thanathos ... 476
Katharsis ... 476
Practica ... 479
Magia uliczna i sztuka przetrwania ... 481
Przykłady ... 483
Taktyka ... 485
Przykład ... 486
Impas nieprzekazywalności ... 489
Uran w Byku: Ceremonia i Rytuał ... 495
λόγιον ... 499
Twarze na Rozgwieżdżonym Niebie ... 501
Czarny Człowiek z Saturna ... 505
Thanathurgia ... 508
Składnia ... 511

Tryptyk, albo Oneironautyka i Królowa w Purpurze 514
Apokryf 517

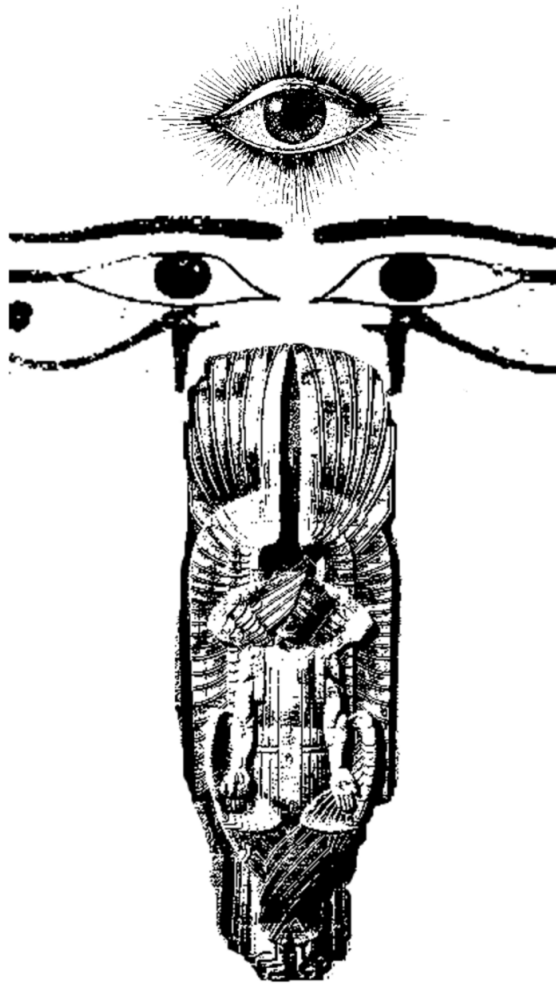

XXIII.
Spes.
Resistitis.
Liberare.
Amor.
LXXVII.
Perseverandum.
Labora.
Memento.
Intellege.

Dedykowane Duszom Gwiazd

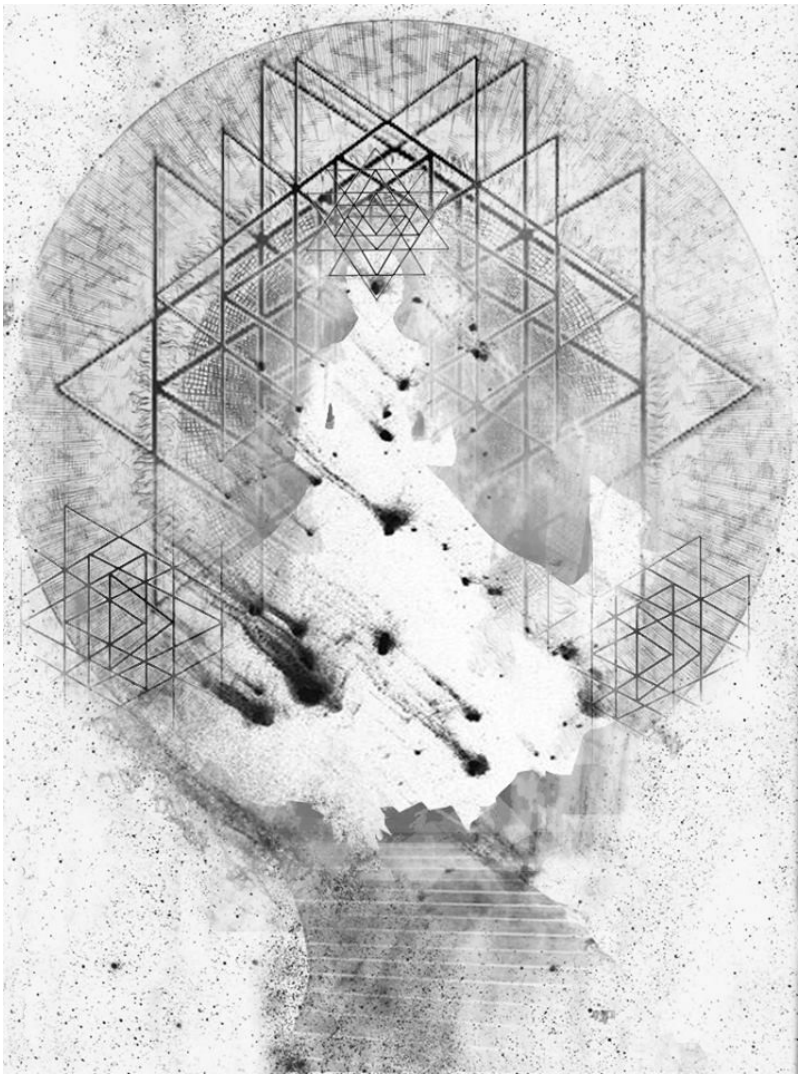
W ofierze Soror Mistici, co odzwierciedla niekiedy boginię gwiazd w swoich rozjuszonych oczach. Ta praca odarta z Agape staje się tylko zimnym nagrobkiem. Z nią — jest kompletna. Bowiem jest to mariaż dwóch gwiazd, co uszlachetniają całość, dopełniając obraz Jaźni.

O nostalgio za straconymi rzeczami, tymi które nie mogą być przeżyte wstecz, posąg zbudowałem dla poprzednich spraw, czarnymi łzami okrutny umysł okiełznałem, mordercą staję się co dnia, niech wybaczenie w oczach swej ofiary obmyje stracone życie moje. W dniu wyzwolenia, epitalamium Wenus między Marsem a Nerią, Saturnem i Reą, z jej gwiazdą rozbłyśniemy, zdzierając skóry z czarnego lwa, pod pieczęcią Sekmet w świątyni Ennoi, przyjrzymy się sobie ostatni raz.

Apocalypsis



Grom, Umysł Perfekcyjny. Ewangelia Bogini



Tłumaczenie z Koptyjskiego (NHC VI,2:13,1—21,32) George W. MacRae, tłum. na polski Y Ddraig Goch.

Zostałam wysłana z sił i przybyłam do tych, którzy przeglądają się we mnie, rozmyślają o mnie i zostałam odnaleziona wśród tych, którzy mnie poszukiwali.

Wejrzyjcie we mnie, Wy którzy o mnie myślicie.
I Wy, słuchacze, usłyszcie mnie.
Czekając na mnie, weźcie mnie do siebie.
Nie wygnajcie mnie sprzed swojego wzroku.
Niech Wasz głos mnie nie nienawidzi, ani Wasze słyszenie.
Nie ignorujcie mnie, w jakimkolwiek czasie. Strzeżcie się!
Nie ignorujcie mnie.
Ponieważ jestem pierwszą i ostatnią.
Jestem uhonorowaną i znienawidzoną.
Jestem dziwką i świętą.
Jestem żoną i dziewicą.
Jestem matką i córką.
Jestem ramionami mej matki.
Jestem wyjałowioną, a wielu mam synów.
Jestem tą, której ślub jest wielki, a nie wzięłam męża.
Jestem akuszerką i tą, która nie powija.
Jestem pocieszeniem trudów mojej pracy.
Jestem mężem i jej żoną
I mój mąż mnie począł.
Jestem matką swego ojca
I siostrą mego męża,
A on mym potomstwem.
Jestem niewolnicą tego, co mnie przygotował.
Jestem królową mego potomstwa.
Lecz on jest tym co mnie począł przed dniem mych narodzin.
I jest moim potomstwem w czasie.
I moja moc pochodzi od niego.
Jestem różdżką jego siły w młodości,
A on jest moją podporą w starości.
I cokolwiek on zażąda, ze mną się stanie.
Jestem ciszą, która jest nie do zrozumienia.
I ideą, której pamięć jest czysta.

Jestem głosem, który dźwięczy wszech
I słowem, które pojawia się w mnogości.
Jestem wypowiedzeniem mojego imienia.
Dlaczego wy, którzy mnie nienawidzicie, kochacie mnie,
Nienawidząc tych którzy mnie kochają?
Wy, którzy mnie odrzucacie, spowiadacie mnie,
A Wy co mnie spowiadacie, odrzucacie mnie.
Wy co mówicie o mnie prawdę, kłamiecie o mnie,
A Wy co skłamaliście o mnie, mówicie o mnie prawdę.
Wy co mnie znacie, tkwicie w ignorancji,
A Wy którzy mnie nie znacie, chcę abyście mnie poznali.
Bowiem jestem wiedzą i ignorancją.
Jestem wstydem i odwagą.
Jestem bezwstydna, zawstydzona.
Jestem siłą i jestem strachem.
Jestem wojną i pokojem.
Oddajcie mi pokłon.
Jestem tą która tkwi w zniewadze, a także Wielką.

Oddajcie pokłon mej biedzie i bogactwu. Nie bądźcie aroganccy gdy upadam na ziemię, a znajdziecie mnie w tych co mają nadejść.

Nie poszukujcie mnie w śmieciowisku,
Ani nie odrzucajcie mnie,
A znajdziecie we mnie królestwa.
Nie patrzcie na mnie, gdy wygnana między tych
Co są w zniewadze w ostatnim z miejsc.

Ani mnie nie wyśmiewajcie Nie odrzucajcie mnie pośrodku tych, co w gwałtowności
Są zabijani.
Lecz ja, ja jestem współczująca i okrutna. Strzeżcie się!

Nie znienawidźcie mojego posłuszeństwa Nie kochajcie mego opanowania. W mej słabości, nie opuszczajcie mnie.

Nie obawiajcie się mej mocy.
Dlaczego brzydzicie się mego strachu, Przeklinając moją dumę?
Lecz ja jestem tą która istnieje we wszystkich lękach
I w mocy trzęsąc się.

Jestem tą która jest słaba, A także żyję w przyjemnym miejscu.
Jestem bez sensu, lecz mądra.
Dlaczego znienawidziliście mnie w swoich radach?
Będę bowiem cicha pośród tych cichych, Będę się pojawiać i mówić.
Dlaczego znienawidziliście mnie, Grecy?
Ponieważ jestem barbarzyńcą, pośród barbarzyńców?
Przeto jestem mądrością Greków
I wiedzą barbarzyńców.
Jestem tą której obraz jest wielki w Egipcie
I tą która nie ma obrazu pośród barbarzyńców.
Jestem tą, która była wszędzie znienawidzona
I była kochaną wszędzie.
Jestem tą, którą nazywają życiem, A wy nazwaliście śmiercią.
Jestem tą, którą nazywają prawem,
A wy nazwaliście bezprawiem.
Jestem tą, którą goniliście, I tą którą uchwyciliście
Jestem tą, którą rozrzuciliście
I tą którą zebraliście na powrót
Jestem tą, którą zniesławiliście i tą dla której byliście bezwstydni.
Jestem tą, która nie wyprawia obrzędów, A której festiwali jest wiele.
Ja, jestem bezbożna
I jestem tą, której bóg jest wielki.
Jestem tą o której myśleliście
I tą którą znienawidziliście.
Jestem nienauczona,
A jednak uczą się ode mnie.
Jestem tą przed którą się skrywaliście, Jednak pojawiacie się przede mną.
Lecz kiedykolwiek się ukrywacie, Ja sama skryję się w Was.
Ci którzy mają [...] do tego [...] bez sensu [...]
Weźcie mnie [...rozumiejąc] smutek
I weźcie mnie w siebie, ze zrozumienia i smutku
I weźcie mnie w siebie, z miejsc które są ohydne i w ruinie,
Okradając te, które są dobre nawet poprzez ohydę.
Z wstydu, weźcie mnie w siebie bezwstydnie
I z bezwstydności i hańby,

Związcie me członki w sobie.

Przybywajcie do mnie, Wy którzy mnie znacie i Wy którzy znacie moje części.

Ustalając wielkich pośród małych pierwszych stworzeń.

Zbliżcie się do swego dzieciństwa i nie nienawidźcie go bo jest małe i bezbronne. Nie odwracajcie się od części mego splendoru ponieważ są tam rzeczy małe.

Ponieważ poprzez małe rzeczy poznaje się splendor wielkości.

Dlaczego przeklinacie mnie, honorując mnie?

Zraniliście mnie, a jednak mieliście łaskę Nie oddzielajcie mnie od pierwszych których poznaliście.

I nie odrzucajcie nikogo, nie odprowadzajcie ich

[...] odwróciwszy się [...wiedzcie] że on nie. [...]

Co jest moje [...]

Znam pierwszych i Ci co nadejdą po nich znają mnie. Lecz jestem umysłem [...] i spoczynkiem [...]

Jestem wiedzą mego pytania, Odnalezieniem tych którzy mnie szukają,

Władzą tych którzy o mnie pytają,

Siłą mocy w mojej wiedzy,

Aniołów, wysłanych za moim słowem, Bogów w ich porach roku, pośród mej rady.

I duch każdego mężczyzny we mnie jest

I każdej kobiety, co we mnie mieszka.

Jestem tą uhonorowaną, tą której oddaje się cześć

I tą której nienawidzą z pogardą.

Jestem pokojem, a wojna powstała przeze mnie.

Jestem obcym, a jednocześnie obywatelem.

Jestem substancją i tą bez substancji.

Wy bez zgromadzenia nie macie wiedzy o mnie,

A wy co są w mej substancji znacie mnie.

Ci którzy są blisko mnie nie znają mnie,

A ci którzy są daleko ode mnie, znają mnie.

W dniu kiedy jestem przy Was blisko, jesteście daleko ode mnie,

A dniu kiedy jestem daleko od was, jestem przy was blisko.

[Jam jest...] wewnątrz.

[Jam jest...] z natur.

Ja jestem [...] ze stworzenia ducha.

[...] próśb dusz. Jestem kontrolą i nieposkromioną. Jestem zjednoczeniem i rozpuszczeniem.

Jestem miejscem spoczynku i wybaczeniem.

Jestem poniżej, a wchodzą na górę do mnie.

Jestem sądem i wybaczeniem. Ja, bezgrzeszna, a korzeń grzechu wywodzi się ze mnie.

Jestem lubieżnością z wyglądu, a wewnętrznie samo-kontrolą. Jestem słyszeniem, co może osiągnąć każdy.

I głosem co nie może być zrozumiany

Jestem niemą, która nie mówi,

A wielka jest wielość mych słów.

Usłysz mnie w łagodności, ucz się ode mnie w surowości.

Jestem tą co wzywa i upadam na twarz ziemi.

Przygotowuję chleb i umysł wewnątrz.

Jestem wiedzą swego imienia.

Jestem tą co nawołuje i słucha.

Pojawiam się i [...] wchodzę [...] pieczęć mojego [...]

Jestem [...] obroną [...]

Jestem tą, którą nazywają prawdą i niesprawiedliwością.

Czcisz mnie [...] i szepczesz przeciwko mnie

Ty który jesteś pokonany, sądź tych co Cię pokonali,

Zanim osądzą Ciebie, ponieważ sędzia i rozdzielność

Już w Tobie istnieje.

Jeżeli osądzisz się, kto Ci przebaczy? Jeżeli on Ci przebaczy, któż będzie mógł Cię uwięzić?

Ponieważ to, co jest w Tobie, jest poza Tobą,

A ten kto lepi Cię na zewnątrz,

Jest tym co kształtował Cię w środku.

I to co widzisz na zewnątrz, widzisz w sobie

Jest to widoczne, to Twoje szaty.

Usłyszcie mnie, o słuchacze,

Uczcie się mych słów, a poznacie mnie.

Jestem słyszeniem które może zdobyć wszystko.

Jestem mową, co niepojęta jest.
Jestem nazwą dźwięku, a dźwięk moim imieniem.
Jestem znakiem litery, desygnatem podziału.
I ja (...)
(brakuje trzech linii)
[...] światło [...]
[...] słuchacze [...] dla was
[...] wielką siłę.
I [...] nie ruszy mego imienia
[...] dla tego który mnie stworzył
I będę wymawiać jego imię.
Patrz zatem na jego słowa
I wszystkie pisma które były dokończone,
Przypatrzcie się im, o słuchacze
I wy także, anioły, Wy wysłani i wy duchy tych powstałych z martwych.
Ja jedna jestem która istnieje
I nikt nie będzie mnie sądził
Dużo jest przyjemnych form, istniejących w rozlicznych grzechach
I rozwiązłości.
Upadlających pasji.
Przemijających przyjemności,
Które (mężczyźni) uwielbiają, aż otrzeźwieją
Idąc w miejsce swojego spoczynku
I znajdą mnie tam.
I będą żyć,
Aby nie umrzeć już nigdy więcej.

Notatki z wiecznej migracji

E Do ut des

„*Daję w podarku, abyś mógł też dać innym*"

Mieniła się gwałtownymi barwami wszechświata. Kosmiczna pasja zdarła z niej zbędnie surowe formy śmiertelności. Pośród świętych symboli i pieczęci, geometria otchłani i eonów zaprojektowały ją jako kapłankę, konsekrowały jako sługę świata i mistyczną powierniczkę. Jaśniejąc, wygasała w ekstazie i śmiechu wszystkich pozostawionych za sobą form. Miraże wielkości pozostawione za sobą jako poszlaki, aby powoływać innych do rozgwieżdżonych niebios.

Kiedy wzlatywała pozostawiła za sobą lunarną łzę zdobiącą ziemię przez zawieszony moment z pokornym, lecz obezwładniającym światłem rozprzestrzeniającym się przez glob i cichym ostatnim westchnieniem, zbyt subtel-

nym aby zauważyć go w oceanie bezgranicznego współczucia.

Jej skrzydła złożone, oddalone, duszą niewypowiedziane słowa dołączyły do innych w tkance jednej idei. Losy splatają się ponownie — jak mawiają — kiedy przeznaczenia i czyste życzenia są poruszone w ostatnim wycieńczeniu. Kiedy nie pozostaje już nic do powiedzenia, wszystko staje się poznane.

Tak, jakby uniwersalna przestrzeń stała się naszym oddechem i napełniała nasze Intelekty splendorem. Nasze życia splecione ze sobą potrzebowały tylko jednej chwili.

Pokłoniłem się szatom naszej matki, Magna Mater, jej ciało i wzrok, skupienie i lekkość były skrzydłami kosmosu, transcendentną membraną Hekate, trwałem padając przed symbolem jej Jaźni, kłaniając się jej, całując ją, sięgając po nią poza światy widzialne, w nieskończone rubieże kosmosu, w Eoniczny ogień wszystkich gwiazd, w gwałtowny chaos czarnych form.

Ostatni gest, którym mogłem ją obdarzyć, to odesłanie jej do Niej. Esencja jej świadomości tańcząc i wirując objęła alchemicznie poznanie nad wszystkimi pod-lunarnymi sprawami.

Być może to ja byłem powodem jej choroby, a była wyzwolona, zanim chciałem jej pomóc? Przed rozpoczęciem sztormu, przed jego zakończeniem. W szatach matki, w głębi i powadze dusz potężnych gwiazd, smocze ciała nieskończonych Słońc, stale wołając nas w jej objęcia.

Monolity które jaśnieją z daleka, ślady nieskończonego splendoru, latarnie tęskne dla samotnych wisielców. Egipcjanie pisali listy do swoich przodków — gwiazd, pisane przez *Kheper*, szczere serce, którego symbolem był skarabeusz, w ciągłej Prometejskiej pracy.

Poszukuj, poszukuj, uchwyć choć na chwilę! Ukrywaj, odsłaniaj, twórz i niszcz swoje dzieło, rzeźb dalej! Widząc jej twarz w gwiazdach, jaśniejącą w nocy — przypomniała mi o sobie, pomyślałem — „Ile razy ją poznam, ile razy przeoczę jej znaki i symbole?" — Może jesteśmy tylko iluzjami które są w wiecznej pogoni za sobą, aby spotkać się tylko raz, rozstać się i rozpaść w dźwięk, gdy poszukiwania przeczą rozwiązaniu, wyzwoleńcze prace są tymi ostatnimi w których możemy się przejrzeć.

Niebiosa przecież nie mogą być sumą naszych fantazji, strat i zysków, ani projekcjami złudzeń naszych żyć, iluzji tego świata, naszych tęsknot i zwierzęcych instynktów, które pragną się ziścić w innych realiach, które nota bene są dalej złudzeniem! Zatem muszą być czymś dużo bardziej

głębokim, przerażającym, pełnym zachwytu, czymś esencjonalnym i wolnym!

„Znajdź mnie". Była to najważniejsza fraza w małym podarku, który od niej dostałem — ręcznie robiona ilustrowana książka. To było wcześniej, jakby wstęp do ostrzeżenia, napomnienie. Powiedziałem że spotykamy się w tym życiu tylko raz, popatrzyła na mnie uważnie.

Z wszystkich lat które sobie wymarzyliśmy, było nam dane tylko tyle, ile zechciały losy. Patrzyłem na jej wzrok nad morzem, gdy kontemplował w nocy fale, horyzont. Wiedziałem że wiedzą więcej, sięgają dalej. Księżyc odbijał się od łamiących się fal. Gdy przypatrywałem się oneirycznej wizji, odgłosy bryzy i morza stawały się święte. Jej rude Neptunalne włosy były targane przez wiatr.

Pilnując naszych dionizyjskich grobów, próbowałem przywołać jej gwiazdę do siebie. Między uśmiechem zapomnienia, który ściągał mnie do ziemskich spraw, a straszną świadomością że straciłem ją na moich oczach, oddani malefikom których nie mogliśmy pokonać. Wymknęła mi się pośród prac i bitw, upokorzeń, wściekłości i monodram.

W świątyni Wenus, Cytherea, opuszczamy nasze groby. Uwięzieni w tym animowanym teatrze, tylko żywe idee pozostają wolnymi. Czasami piszemy nasze nekrologi krwią, esencją, ognistą odpornością, pasją, instancją życia jako prawdziwy człowiek.

Istotnie to, co napisałem to jedynie testament, albo zwykła apologetyka, zamaskowana nauczaniem.

Prologos

Strzeż się, bowiem Twoja własna wola rozpęta sztorm, uginając się pod ciosami miecza Mandżuśriego. Gdy lustra naszych umysłów odbijają, ułomny, nieoczyszczony obraz duszy świata, próbujemy sparafrazować to wszystko, czego doświadczyliśmy w archetyp Numinosum — w symbol poza symbolem jaśniejący nad wszystkim. Niechże pojawię się na większych ołtarzach losu, upadek w mizerność tym większy, paląc się z bólu na ławkach w parku jak bezdomny. Cały czas świata jest zawarty w Tobie, widzą Cię, odzwierciedlają się, ale Ty nie widzisz ich. Jakże lepiej żyć samotnie z Bogami, z dala od tej epoki, gdzie ślepota jest fundamentem istnienia. Znalazłem te dwa słowa — Sige, Bythos, cisza, idea, powaga: jak spagyriczny jad zaklinowany w mojej krwi. Wszystko zaczyna się z przejrzystym, szczerym, czystym jak łza gwiazdy i oczywistym jak źdźbło trawy poruszanym na wietrze ***aktem.***

Bądźmy ostrożni wobec tego, co chcemy usłyszeć. Nie odrzucajmy też wszystkiego, co wydaje się nam wrogie. Wątp, ucz się, znajdź wartość — która jest źródłem konfliktu i rozwiązania — wciel ją rozumnie. Kształtuj w sobie rozumnie najlepsze cechy. Trening moralny i etyczny jest podstawą. Wątpienie prowadzi do badań, to natomiast do odkryć, do pracy, żywa praca do rozróżnienia, obserwacja do wiedzy a ta od teorii do praxis.

Te rzeczy wymuszają ale i zapraszają do treningu i ćwiczeń, następnie prowadzą do doświadczeń, doświadczenia natomiast uczą świata, nadając nam kierunek, rozróżnienie, a także konieczność działań, wynikającą z natury, oceny, osądu i rozsądku. Części te dopełniają się w harmonii proporcjonalnie kształtowanego umysłu, czerpiąc z impulsu kontrastu, dualizmu, przygotowując nas do reaktywności i działania z wyższymi światami, zawiązując się etosie działania.

To, co chciałem przekazać, to wiedza oparta na doświadczeniu, skodyfikowana i zapisana na miarę moich umiejętności, szerokości myślenia, a także

zmysłu komunikacji. Czasem interpretuję doświadczenia bliżej prawdy, choć słowo realizacja byłoby bardziej właściwe, czasem bliżej fałszu — choć słowo urojenie jest dokładniejsze.

Jestem niekiedy błaznem, szarlatanem, ale także mistykiem i uczonym, a moja filozofia to sposób w jaki zrozumiałem świat. To czego nauczę się tutaj — zabieram za grób. To, jak się ukształtuję, będzie cechą mojego geniusza, który w ujęciu Rzymskim jest potencjałem i naturą każdej nowej duszy, jej opiekunem i eksponentem.

To, jak planety, inteligencje planetarne i światy niewidzialne, światy natury i świat ludzki uczą mnie ekspresji życia, wiążąc, dewastując, ucząc, szlifując, rozbijając i składając — całością mojego tchnienia. Tam gdzie jest szukana nauka, przy odpowiednim wglądzie zawsze jest odnaleziona, należy tylko wiedzieć jak się uczyć, kształcić, obserwować.

To w jaki sposób ukształtuję się w konfrontacji, będzie sublimacją całości mojego istnienia — aby zabrać najlepsze wartości, cechy, odczucia, atrybuty, natury ze sobą, pracując z nimi tu i teraz. Te, które rezonują ze źródłami hipostatycznie ujętego świata. Hipostatycznie, czyli przeniesione do poziomu platońskich idei, Pitagorejsko zharmonizowanych, rzucających swój cień w ten niezauważalny, lecz dla wprawnych oczu w subtelny, silny, oczywisty sposób. Jeżeli kosmos jest porządkiem opisanym przez syndesis, czyli prawa łączące ten porządek — odkrywanie tych praw intelektem i czuciem jest zadaniem filozofa i filozofki, stosowanie tych praw zadaniem teurgów.

Uczciwie staram się przekazać rzeczy, które są nieprawdopodobne. Ponieważ popełniam błędy jak każdy człowiek, a bądźmy szczerzy, jako ludzie mamy tylko to, co intelekt, umysł, czucie i reszta zmysłów pozwoli nam zarejestrować, przetworzyć i opisać, skazy są nieuniknione.

Doświadczenia pojawiające się na drodze chcą zostać zinterpretowane, symbole które zauważymy proszą się o zrozumienie. Dopóki ich nie pojmiemy będą się narzucać, lub skrycie nas zwiodą, ukrywając meandry realizacji, być może przesłaniając je na zawsze.

Mogą też otwarcie działać, abyśmy ich nie pojęli. Będą się ukrywać, czekając aż będziemy gotowi na ich przejrzenie. Działamy w ich obrębie, odrzucając to, co wydaje się fałszywe, unikając niektórych pułapek percepcji, złudzeń, wpadając w inne; czasem świadomie — aby uniknąć gorszych sideł,

czasem nieświadomie, będąc ignorantami. A niekiedy, aby chronić sfery naszej świętości, nie kalać swego profanum.

Pamiętajmy o tym — jak Buddyści twierdzili — niektórzy Bogowie potrafią stroić sobie z ludzi żarty, a niezrozumiana natura nie ma ani litości dla ludzkiego życia, ani ochoty na wymuszenie realizacji na ignorantach — choć sporą dozę wyrafinowanego humoru, który potrafi być okrutnie Saturnalny. Gdy zrobi z nas ofiarę lub niewolnika — śmiertelny i prześmiewczy.

Zapisane słowa przekazuję w dobrej wierze — aby uchylić nieco rąbka szaty wielkiej lunarnej kapłanki, która obdarzyła mnie drugim wzrokiem i pozwoliła na interakcję z ukrytymi światami i działaniami z nimi.

To, co może przybrać monstrualne, święte, lub straszne kształty, zależy tylko od umysłu, który je postrzega, gdy forma jest rozpoznana jako jaśniejąca pustka.

Sen śni nas, a my śnimy sen, odnosi się to do płaszczyzny perceptywnej. Zrozumienie świata jako iluzji wymaga rozpoznania go jako rzeczywistego, a następnie dogłębne zrozumienie tej iluzji aby działać jakby rzeczywiście, rzeczywiście w iluzji, w zawieszeniu i afirmacji.

Wchodzimy w strumień świata dla ludzkich spraw, rozmawiając, działając, a potem wycofujemy się na białą górę, gdzie mędrzec o śnieżnobiałych włosach jest jak małe dziecko, śmiejąc się niewinnie — wywołuje burzę jedną lotną myślą, chroni ludzi dobrotliwością.

Kiedyś zakazane było mówienie o misteriach — aby nie podlegały one zniekształceniom przez umysły mniej lotne, aby nie zatraciły pierwotnego znaczenia. Chociaż po tylu wiekach, albo zanikły, albo zostały zniszczone i roztrwonione.

W Lhag Thog, sekretnych nauczaniach Tybetu rozróżnione były trzy typy umysłu: niskie — które nie przyswajały niczego i rozumiały to, co chciały. Średnie — które rozumiały i były w stanie wniknąć w nauki po odpowiednim treningu i wysokie, które przenikały nauki na wskroś, rozwijając je dalej. Nie musi być to nic statycznego, znane były przecież przypadki w starożytnej Grecji, kiedy wulgarne gbury były przekształcane w szlachetnych oratorów poprzez działanie inspiracji Bóstw i muz.

Filozofia Orientu uratowała mnie wielokrotnie od większych głupot niż te, które popełniłem, choć nie miałem żadnego uprzywilejowanego treningu.

Jako umysł okcydentalny, obdarzony pewnym wglądem, staram się zrównoważyć, zrozumieć i opisać — na miarę umysłu, czucia — to, czym zostałem obdarzony.

Myślę, że jest to rzadka okazja aby pozostawić po sobie coś wartościowego, w obowiązku wobec tych, którzy mnie obdarzyli wglądem i doświadczeniami, a także wobec siebie i ludzi. Zapisuję zatem te słowa.

> *„I rozpacz (...) siedmiokrotna rozpacz Tego, kto nie uczy Swego prawa ludzi!" — XIX. Liber B vel Magi.*

Apocalypsis, ze starożytnej Greki oznacza „Odsłonięcie". Jest słowem powiązanym z wejściem inicjatów w świat za zasłony Izydy, po przejściu odpowiednich prób. Inicjowani mieli rzadką możliwość aby uczestniczyć w sprawach światów niewidzialnych, często jedynych które odbijały w ich oczach zarówno łzy i szczęście.

Ta książka jest fasadą głębszego projektu, który płynie przez żyły każdego filo-sopha — w znaczeniu klasycznym. Człowieka poszukującego prawdy, ale także człowieka kochającego mądrość i super-ordynacyjną ideę piękna. Traktuję swoją pracę z miarą zaangażowania na jakie mnie stać z możliwością przekazania fragmentu nadziei, pierwiastka zaginionego świata. Staram się rozbudzić ten sentyment we współczesnym, rozczarowanym, „odczarowanym" świecie.

W tym samym czasie, angażuję zróżnicowane perspektywy z inter-dyscyplinarnym podejściem. Nie odrzucam ani naukowych dokonań, żywo zainteresowany stosunkami i relacjami politycznymi, ekonomicznymi, zdobyczami technologicznymi, wiedzą akademicką, jak i wszystkimi sprawami dotyczącymi ziemskiego aspektu sceny.

Nie jestem jedynym, który aspiruje do tych rzeczy starożytnego ethos, które zostały zapomniane, złożonych do filologii klasycznej jako relikt przeszłości. Nie dajemy się też ponieść szarlatanerii, pedantyzmowi, choć niekiedy może być to niezamierzony efekt prób pogodzenia tego, co dla większości jest irracjonalne i nie do pogodzenia ze współczesnym światem. Gestem filozofów antycznych była dłoń z palcem wskazującym ku niebiosom, przyzna-

jąc rację światom Boskim, a także dłoń z palcem wskazującym skierowanym w dół do świętej natury i nauk ziemskich.

Podążając drogą metempsychozy i transmigracji, nie zapominamy że ziemia jest naszym domem pośród nieskończoności gwiazd i z jakichkolwiek domen nasze duchy by nie przybyły, demonstrujemy nasze poczucie przynależności do ludzkiej rasy, dzieląc część historii naszych dusz z historiami ziemskimi. Próbujemy pracować nad cnotami, wartościami i naturami które wcielają nasze największe, najgłębsze osiągnięcia. Pomimo niezbywalnych wad jakie z pewnością posiadamy — staramy się naświetlić, a następnie je przekształcić w coś jakościowo wyższego, szlachetnego — w Arję. Arja bowiem w sanskrycie oznaczało człowieka szlachetnego, człowieka który mógł zostać Arhatem — pokonując siebie.

Próbujemy też znaleźć rozwiązania, nie dzieląc, nie prowadząc do kłótni, pomimo częstych trudności, nie chcemy aby — jak nazwał to Buckminster Fuller — „Statek kosmiczny Ziemia" stoczył się w katastrofę, nie dodając zła do zła zastanego. Jednocześnie pewne sprawy musimy rozbić, aby pojawiły się nowe porządki wykrojone z chaosu. Poprzez nasze umiarkowane środki i możliwości które wołają o pracę, zaangażowanie, próbujemy wyszukiwać rozwiązania.

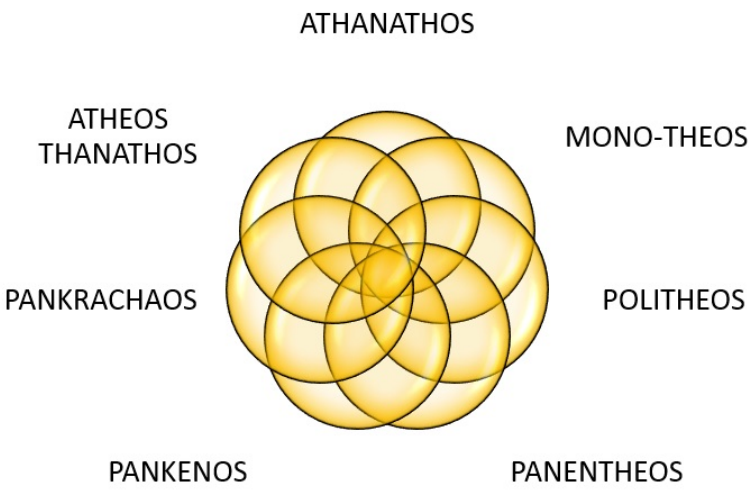
> *„W każdym świecie jaśnieje triada, rządzona przez Monadę, w łonie triady wszystkie rzeczy biorą początek, w tej triadzie Ojciec zmieszał każdy oddech"*[1]
>
> *Wyrocznie Chaldejskie, fragmenty 27—29*

Czy w świecie raz transcendentnym są to Słońca, Aiony stanowiące triadę w każdym z systemów światów, a Monada łączy Aiony w tchu żarzejących Gwiazd?

[1] Julianus, and Ruth Dorothy Majercik. 2013. *The Chaldean oracles text, translation and commentary*.

Penetrujący wgląd sprawia, że głębokie rzeczy wypływają na powierzchnię, te małe, wielkie i płytkie rzeczy widzimy w większym świetle; Gdy zorganizujemy te światy, proporcja odnajduje relacje między nimi. Wyobraźnia łączy je przez miarę, środek i rozum, w rezultacie prowadząc do idei. Harmonia ustala przybraną postawę wobec fenomenów. Mądrość porządkuje kierunek zgodnie z wyjaśnionymi rzeczami. Piękno nadaje im esencję, pragnienie ustanawia ich fundament. Zadaniem filozofa jest ustalenie prawideł gramatyki tego świata, w jego dynamicznej różnorodności, aby wyjaśnić go w jak najprostszy sposób. Zadaniem teurga jest praca z wysoką magią, aby inwokować, wołać, przyzywać, sprowadzać te światy na ziemie. Bowiem w prostocie jest głębia dla głębokich umysłów, a złożoność podlega nieskończonej interpretacji. Aby to co na górze i na dole było zrozumiane zarówno przez naukę (ethos techne), kierowaną zrozumieniem naturalnej filozofii (ethos arche). Jest to proces łączenia tego, co było odseparowane, widzenie ko-smosu w chaosie, w mikrokosmosie ludzkim poprzez odzwierciedlenie, absorpcję. Postrzeganie z zachwytem — jak wielki umysł, nazywany Przez Egipcjan panenteistycznym Ptahem, który swoją Ka (duszą) przenika nasze, mniejsze umysły w dynamice Hhekau (duszy świata). Rozdziela i łączy, dzieli i rektyfikuje, zaokrągla.

> *"Błąd anarchistów polega na wierze w to że ludzka natura jest wewnętrznie dobra. Kastrują zatem społeczeństwo w ten sam sposób co teologowie ('Bóg jest dobrocią') kastrują boga. To Saturnalna cecha. Naturalne prawo było naginane w każdy możliwy sposób — od uzasadnienia brutalnej przemocy po rajską idyllę. Jest to wbudowane w możliwość interpretowania czegokolwiek w naturę. "Jest wszystkim naraz: 'Zatem dobrze, niech każdy człowiek uszczknie sobie coś z Istnienia' — Ernst Jünger, Eumeswil*



Przez całą książkę w tle zaakcentowana jest neo-hermetyczna formuła:

1. **Panentheos — Politheos — Monotheos — Chaokration**
2. **Ananke — Maat — Heimarmene — Moires**
3. **Trimurti — Meru**
4. **Monada (Ouroboros)**

1. **Ciało Numinosum zawiera wszystkie instancje boskości (Panentheos), a także daimoniczności (Politheos) wszechświat jest szatą, istnienia esencjami i siłami ze swoimi maskami, jaśniejąca pustka nieskończonością (Monotheos), porządek aspektem chaosu. Umysł (Ptah) jest opisem jego ponad-czasowej i ponad-przestrzennej świadomości. Jest to kosmos, a zatem porządek, a także chaosmos, porządek z chaosu.**
2. **Głębokie prawa (wielkie Ma'at) są podległe konieczności (Ananke), wszystkie przeznaczenia są ich ekspresją i manifestacją (Heimarmene). Losy i błyski wydarzeń są wolnością w obrębie zdeterminowanych sfer niepodważalności świata, stanowiąc duszę świata, która w tranzytach (małe Ma'at) podlega mniejszym prawom (Moires)**
3. **Każdy porządek przechodzi przez fazę inicjacji, utrwalenia i rozpadu, może być odnowiony, albo zniszczony, w obrębie systemów światów we wszechświecie.**
4. **Świat jest nieskończonym samo-referencyjnym opisem siebie przechodzącym przez fazy swojego istnienia, wyłączającym się spod swojego wpływu, a jednocześnie będąc totalnością wszystkich uczestniczących aktorów, którzy mają wpływ na swoją auto-definicję.**

Ludzie podświadomie poszukują całkowitego spolenia się z obiektem swojej absolutnej esencji, tj. sublimowanej natury ich Jaźni poprzez indywiduację unikalnego geniusza. Nie jest to relatywne, jest to splecenie sił idei które żyją i są najwyższymi projekcjami synergii które niektórzy nazywają „Bogiem".

Nie ujmuje to nic metafizycznemu aspektowi totalności, ale przedstawia wszystko jako symulację, wirtualizację, projekcję. Są wyobrażenia które redeifikują ludzi, ustanawiając relacje między nimi a ludźmi w ciągłych rzutach tuneli kalejdoskopowej rzeczywistości i ich perspektyw zorientowanych na całość.

Możemy też stać się więźniami mentalnych urojeń tych wyobrażeń, a zatem oddalić się od badania ich głębokiej esencji powiązanej z naszym gatunkiem.

Sensem życia może być poszukiwanie prawdy, szczęścia i wolności w harmonii i proporcji zgodnej z esencjami tych idei, które są odnajdywane przez akt apofatycznej, lecz zdecydowanej obserwacji praw światów, próbując odzwierciedlić je w sobie poprzez realizację na ziemi, czego pośredniczką jest Mnemosyne — pamięć o wszystkim, poza indywidualnym ludzkim życiem — a ukoronowaniem jest Aletheia.

Zgodnie z Mitraickim aksjomatem — „harmonia wśród napięć w opozycji", poprzez proces konfrontacji w opozycji, z oddolnym ruchem naprzeciw ciążeniu w dół i w górę sfer odzwierciedlanych w Intelekcie i czuciu — rozbijając i wiążąc aby wyzwalać w transcendentnej unii.

Może być to osiągnięte jedynie poprzez odłączenie się od przywiązań i przy holistycznym zorientowaniu, przyswojeniu praw proporcji, analogii, refleksji, impresji wyobrażeń idei pozostawionych jak pieczęcie w naszych duchach — tylko po tym jak zakończy się praca na Ziemi, gdy w walce, zaangażowaniu, próbach i cierpieniu podczas ziemskich prac w służbie Bogów, świata i ludzi — zrywane są z nas wszystkie warstwy, jak skóry węża podczas psycho-duchowych alchemicznych przekształceniach.

Powłoki te zostawiamy za sobą jak Zasłony, aby odłączyć się i działać w substancji i naturach, które nie pozostawiają tego świata samemu sobie. Świat jest bowiem całkowicie poświęcony i zaangażowany w siebie. W kosmosie każda funkcja jego kontinuum jest perfekcyjnie zrealizowana.

Niech zatem Ci, Te, którzy tego dokonali byli dla nas strażnikami i przewodnikami, niech nas nauczają z drugiej strony świata.

Bowiem cząstka ducha tych wielkich co odeszli, tych małych, co doskonalili się — pozostają z nami, przydzieleni do odpowiednich sfer ziemskich, ponad-lunarnych, planetarnych, gwiezdnych, mali bogowie i boginie dołączający do orszaku Starszych bóstw. W tym świecie pierwszymi bóstwami były przecież gwiazdy, których Intelekt promieniował z nadświatów na wszystkie układy słoneczne. Większe siły przyjmowały maski mniejszych, te mniejsze, coraz bardziej różnorodne niekiedy wspinały się do Eonów.

Ich nauką jest inspiracja, cisza, wielkość czynu zarówno intelektualnego, jak i bohaterskiego. Gdy świat zapomniał o nawoływaniu, dalej działają, lecz nie ma nic gorszego niż ślepota, ignorancja, głupota, zapomnienie i upartość ludzka, która odwracając się od swoich dawców została zdominowany przez malefiki.

Harmonia świata

> *Analekty Konfucjusza: 3:23: Mistrz rozmawiając z Wielkim Mistrzem Muzyki Lu, powiedział że można muzykę zrozumieć w ten oto sposób. Najpierw muzycy grają razem, potem wolno harmonizując, grają oddzielnie, motyw przechodzi od muzyka do muzyka, w ten sposób kompozycja zostaje dopełniona.*

Podobnie ze światem, gdzie dźwięk eonów jest spleciony w jedność, potem rozpraszają się po świecie jak gwiazdy, wolno harmonizują, grają oddzielnie, czasem w niezgodzie z harmonią, ale w celu dopełnienia wątków, na koniec kompozycja jest dopełniona, otchłań zostaje pokonana, a wszystko powraca do Lotosu. Tak Atum powstaje z pramaterii, wznosi się generatywnie stając się Ptahem, rozdziela na Tefnut i Szu, światło i porządek, generując moce i siły, Bóstwa i Boginie.

Przestrzeń okołoziemska jest pełna słów ludzkich. Niekończący się gwar. Nienawidząc słów, muszę je spisywać, muszę ich słuchać, muszę nimi mówić, naprzeciwko ciszy, która została mi odebrana, zniszczona. Język jest dla mnie pułapką, rodzajem gry koszmarów, więzieniem — chociaż można być mistrzem języka, aniżeli jego użytkownikiem. Tak łatwo stać się niewolnikiem słów, tak łatwo — zniewolonym przez słowa. Dźwięki, gwar, które umysł odstręczają od spojenia się z ciszą wyższych światów.

> *„Myślenie boskie jest (bowiem) gnosis arretos. Bogowie myślą bez słów, ich myśl jest instancją natychmiastowego spolenia się duszy z obiektem" poprzez wszystkie maski swojej manifestacji. To „co proste (monoeides) jest najwyższym możliwym do wyobrażenia śladem tuż przed niemożliwym do wyobrażenia, poza naszym zasięgiem". Jeżeli mądrość (sophon) jest piękna, boskość jest pragnieniem miłości (eros peri to kalon), a ta jest pragnieniem piękna, a także gracji, ponieważ gracja komunikuje miłość — oto widmo piękna — jaśniejące jak gwiazda, ewidentne!*

— Fragmenty z Proclus-a (410—485 NE) jednego z ostatnich klasycznych neo-platońskich filozofów

> *Przeciwko głupocie Bogowie toczą bitwy na marne*

— Friedrich Schiller

> *„Nie ma przypadku ani anarchii we wszechświecie. Wszystko jest porządkiem i gradacją. Każdy bóg i bogini zasiada w swej sferze. Gdy młody śmiertelnik wkracza w te piękne komnaty nieboskłonu, jest z nimi sam na sam, podczas gdy błogosławią go podarkami, zapraszając do swoich tronów. W jednej chwili, spadają na niego lawiny złudzeń. Czuje się odseparowany, w ogromnym tłumie, co popycha go raz w tą raz w inną stronę, którego to ruchów i aktów musi słuchać: czuje się samotny, osierocony, biedny, nieważny. Szalony tłum popycha go to tu, to tam, z furią rozkazując „to musi być zrobione, potem coś innego". Kimże on lub ona jest aby opierać się ich woli, myśleć i działać suwerennie, odważnie, samemu? Każdy moment nowych zmian i lawin forteli otumaniają ich i rozpraszając ludzkie umysły. Lecz gdy raz po raz, w jednej chwili, opada kurz, a powietrze i gwiazdy stają się widoczne, znów Bogowie i Boginie zasiadają na swoich tronach — ponownie nas witają, którzy w szczęściu poczuliśmy się wyzwoleni"*

— Ralph Waldo Emerson

> *„Taka jest natura człowieka*
> *Za pierwszy podarek — kłania się w pas*
> *Za drugi — całuje w rękę*
> *Za trzecim — zaczyna się lękać*
> *Za czwartym — kiwa głową*
> *Za piątym — przyzwyczaja się*
> *Za szóstym — obraża Cię*
> *Za siódmym — wytacza Ci proces, bo dałeś mu za mało."*

— Gurdjieff, O Naturze Człowieka

Metodologia

Han Wudi, cesarz Chin (156 p.n.e — 87 p.n.e) zadał fundamentalne pytanie: Jaką relację ma niebo do ziemi i człowieka, aby człowiek wiedział jak odnaleźć się w stosunku do niebios.[1] Wang Fu-Czi (1619 n.e. — 1692 n.e) odnosząc się do Księgi Przemian pisał o uporządkowanej ciągłości egzystencji, która nie jest widoczna, a zatem nie jest bezpośrednio dostępna zmysłom. Lecz podczas konsultacji z wyrocznią, obrazy (wyobrażenia) są wyodrębnione z tej ciągłości poprzez ich strukturę i pozycję, stają się indywiduacją tego kontinuum.[2] Poprzez Intelekt wyodrębniamy wzorce świata, wpisując je w możliwość dywinacyjnego pojęcia.

Podobnie ze starożytnym terminem kinesis w odniesieniu do harmonii — ruchu entropii uniwersalnej pieśni, która wedle Aristoxenesa, ucznia Arystotelesa była ruchem który uaktualnia w melodii to, co istnieje, w potencjalnym głosie[3]. Platonizując, jest to realizacja melodii poprzez intelekt i oczyszczoną Pitagorejską pieśń w możliwości jej wykonania, a zatem sposób sublimacji, sublacji i rektyfikacji niższych, niewyciosanych natur w coś jakościowo rezonującego ze światami wyższymi, które mają też swoją gramatykę i składnię działania i istnienia.

Filozofię którą tu przedkładam budowałem i modyfikowałem przez parę lat, opierając się na obserwacjach, interakcji doświadczeń między światem, idei a moim umysłem i na odwrót. Poprzez wzajemne oddziaływanie, wrażeń odebranych ze światów duchowych, poprzez interakcję z nimi. Poprzez instancje bodźców ideacyjno-empirycznych, konstruowałem składnię ich działania, tj. uniwersum znaczeń, wierzeń i praktyki pośród wyobrażeń i śla-

[1] ZHUANGZI, & WATSON, B. (2002). *The complete works of Chuang Tzu*. New York, Columbia University Press.

[2] WILHELM, H. (1997). Heaven, earth, and man in the Book of Changes: seven Eranos lectures. Seattle, University of Washington Press.

[3] NICOMACHUS GERASENUS, & LEVIN, F. R. (2001). *The manual of harmonics of Nicomachus the Pythagorean*. Grand Rapids, Mich, Phanes Press.

dów większych światów. W tym wszystkim powoływałem mentalne i magiczne działanie, wewnątrz rosnącej struktury wiedzy i doświadczenia, zatrudniając je w zrozumianych rzeczach i wzrastając w nich.

Doświadczenia meta-fizyczne poddawałem metodzie indukcji aby wypracować generalną strukturę, następnie testowałem ustalony paradygmat poprzez dedukcję (od generalnych praw do partykularnych instancji), w ten sposób zapętlałem testy epistemiczne i zawężałem możliwość interpretacji, a także modyfikowałem całość struktury w zależności od pojawiających się anomalii. Te, wbudowane w większe prawa stawały się przyczynowe i spójne. Oczywiście, jako istota skończona, zawsze wkradają się błędy w rozumowaniu, szczególnie w tak subtelnych sprawach jak magia, teologia i metafizyka.

Jak pisał Austin Osmane Spare, granica między obsesją (psychozą) a geniuszem (natchnieniem) jest bardzo cienka. Jest to szczególnie istotne w tego typu przedsięwzięciach, gdzie jeden zły krok może nas odesłać do szpitala psychiatrycznego — jeżeli nasz umysł i ego są zbyt związane i ciasne aby pomieścić większą świadomość, pozwalając myriadom innych istnień rozerwać nasz umysł na strzępy. Anomalie pojawiające się na drodze stykają się wpierw z naszymi zwierzęcymi instynktami, dopiero później ze zrozumieniem i uporządkowaniem, ujarzmione.

Z drugiej strony — jeden dobry ruch może oświetlić nam drogę realizacją. Choć na chwilę będąc cichym pół-bogiem, aby wrócić z pokorą do śmiertelnego życia, demonstracja zapożyczona od wyższych sił naprzeciwko opozycji powinna być zapamiętana jako pieczęć. Ci uparci, zamroczeni i tak nie dostrzegliby nawet takich znaków, gdyby dać im taką możliwość, albo pojmą je po swojemu, pielęgnując je jako swoją zdobycz, posiadając je, lub w błędnym przekonaniu o jedyności, ekskluzywności swojej **psychicznej symulacji na temat doświadczenia**. Oto wieszczą światu o swojej prawdzie, swoich racjach — choćby świat osunąłby się im spod nóg, w rzeczywistości noszą na sztandarach jedynie swoją **projekcję** tego typu wydarzeń. Tego typu demonstracjami powinno się gardzić, bowiem moce (Siddhi) dla samych siebie zniewalają, a praca gnozeologiczna, soteriologiczna polega na zrzucaniu łusek świata fenomenalnego. Jamblich Teurg był tego samego zdania.

"Zachowane słowa opatrzności wiecznych światów, nie były i nie będą zapisane ani skopiowane w książce. Byty anielskie, których żadne generacje

ludzkie nie poznają, przekażą je wysoko nad tym światem, umieszczą na wysokiej górze, na skale prawdy."[1]

W tym systemie metody naukowej zastosowanej do światów meta-fizycznych są trzy demony: nadmierna konceptualizacja (mnożenie bytów ponad potrzebę), ignorancja (brak danych, wglądu) a także urojenia (nieistotne, lub przeczące sobie wierzenia w tle zaobserwowanych procesów, brak realizacji lub spójności, uwstecznienie), które mogą zepsuć cały proces intelektualnego przetwarzania doświadczeń.

— „Co działa, to działa!" — jednak zadajmy sobie pytanie: — „W jaki sposób działa, jak jest to możliwe?" — a naukowa teologia, Teurgia i praktyka okultystyczna są złożonymi procesami, które należy odkryć i zrozumieć, polegają głównie na przejrzystości i szczerości autentycznego, niewymuszonego ruchu. Staje się to wtedy tak naturalny jak ruch galaktyk, który ma solidne fundamenty w świecie, ale korzenie w wyższych światach.

Włączyć należy jeszcze sprawę testowania danych mierząc ich podatność na wzajemnie przeczące sobie argumenty, przesiewanie tego co może być zrealizowane, a tego co ma nieprawdziwą naturę, albo jest pułapką.

Następnie przychodzi proces porządkowania w systemy, hierarchie, topografie, emanacje, analogie, współ-zależności etc. Jest to filo-sophia, próba uchwycenia mądrości przez proces poszukiwania, a nie odkrycia — prawdy — która rozpoczyna teurgię — opierając się na filozofii, a także stylach działania wywiedzionych w operacyjną akcję ceremonialną i psychologiczno-alchemiczną.

Działanie jest nasączone naszym charakterem, umysłem, naturą, substancją, formą, przemieszaną z innymi. Następnie z zaletami, wadami i wartościami które są naszymi atrybutami — soczewkami przepływu sił. To wszystko jest kierowane wolą która chce przekształcić jeden stan w inny pod wpływem impulsu działania, czego wynikową jest między innymi ta książka.

Wolą personalną we współpracy z wyższymi światami, czyli współ-tworzeniem, wolą pośredniczącą, kiedy dajemy przez siebie płynąć wyższym

[1] Objawienie zachowane na górze (85,3—18), Ewangelia Adama (NHC V, 5), The Nag Hammadi Scriptures, Martin Meyer ed. (Harper Collins: 2007), p. 355

światom, wolą personalną, kiedy naszą projekcję zamieniamy w wizję, narzucając ją światu, czy wolą demoniczną, która jest po prostu zniekształconą wolą personalną, podporządkowującą umysł, serce i czyny przez dowolną siłę która chce wykorzystać siłę egzekutywy do własnych celów poprzez ludzką marionetkę. Niewykluczone, że motywy te mogą się niekiedy mieszać w rozmaitej intensywności.

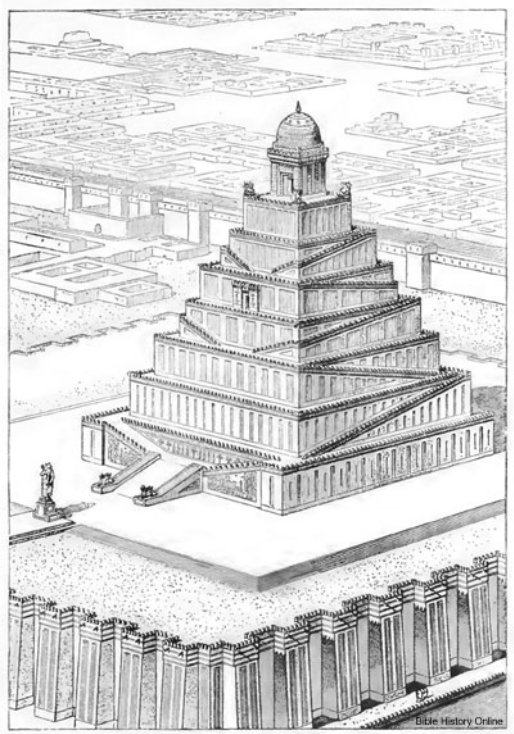
Zrodzony z ziemi, kolejna instancja ludzkiego życia, żyjemy swoimi fantazjami i wyobrażeniami, poprzez szczere i dźwięczne intelektualizacje, głębokie czucie, przejrzystość ze światem podobnej do naiwności aby odzyskać coś podobnego do wewnętrznej prawdy — zatem podnosimy nasze tarcze, nie pozwalając sobie na chwilę zapomnienia. Prawem samo-odzwierciedlenia poniżej, patrzymy na hipostatyczne zwierciadła powyżej, kontemplując ruch świata kosmicznego, a także nas samych.

Wspinamy się zatem przez oktawy i sfery światów — poprzez wspólną im esencję, poprzez rzeźbienie w całości naszego istnienia, odnajdując proporcję, miarę, obserwację, percepcję, rozpoznanie, wgląd aby natrafiać na ślady, znaki i wyobrażenia. Uchwytując pieczęcie wyższych światów aby projektować, budować, ekwipować i sakralizować świątynię wewnątrz, rozrysowując komnaty ponad światem, a jednocześnie budując ją w swojej duszy, w swoim geniuszu. To wszystko aby aby odejść ze spektaklu złudzeń, zdzierając z siebie zasłony horyzontalnie i wertykalnie, zrzucając węże skóry dopóki esencja alchemii naszych żyć przywróci się do stanu udoskonalonej Jaźni.

Nie ma wiecznych powrotów, pojawiają się kolejne instancje masek zaczerpniętych z wiecznych cyklów. Powracające atawizmy są śladami prawdziwych archetypów, język symboli który nie jest zbędny jest zawsze esencjonalny. Wszystkie poprzedzają ludzką egzystencję, głębokie żyjące idee istnieją a priori, zostały uchwycone poprzez ludzką zdolność do symbolizacji, a także poznania. Są substancją sił które łączą nasz wspólny los odkryty przez myśl, refleksję, przeżywanie, czucie i doświadczanie. Czasem jest to robione w większym stopniu niż losy mogą przebaczyć, zaplątani w te sprawy które nie pozwalają na transgresję, jednak zmuszają nas, często brutalnie do surowej, szybkiej nauki.

Pamięć i historia nie są tym samym, ale nie zawsze tak było. W *participation mystique* ludzi pierwotnych te terminy się zlewały, oddechem pamię-

ci historycznej w odłączeniu od natury zapełniamy ją przywołaną treścią w zakodowanych dyskursach. Każda warta rzecz wzięta do poziomu metafizycznego poprzez akt hipostazy staje się cudem, horrorem i zachwytem niewyobrażalnym, w zależności od percepcji perspektywy obserwatora i jego zdolności do przekroczenia komfortu tego co znane.



Wszystko co zreifikowane ze sfery świętości, staje się sakralizowane jako żyjący ślad. Tak jak Świątynia Siedmiu Sfer, Ziggurat w starożytnej Borsippie, albo Miasto Ekbatana o mocarnych siedmiu ścianach opartych na okręgach wybudowane przez króla Diocesa w Medii. Reprezentowały one niebiańskie sfery w Układzie Słonecznym aż do Saturna, Ziggurat wertykalnie, Ekbatana horyzontalnie, gdzie reifikacja proporcji Boskości staje się zbyt

materialistyczna, naiwnie realistyczne. Jednak gdy traci wątek powiązania między niebem a ziemią, *skrywa się przed ludźmi, zapomina się i wycofuje*.

Prowadzi to do prokreacji ludzkiego umysłu ze sobą w konceptualnym labiryncie poprzez oddzielenie analogii, nieporządek proporcji punktów odniesienia, zmienia kąt patrzenia z niebios w horyzontalne odzwierciedlenie, oddzielając się dalej od transcendentnych aspektów, ale również od swojej własnej zawartości, której kończy się impuls zaczerpnięty ze światów generacyjnych.

W konsekwencji pojawia się nieskończona różnorodność w polach informacyjnych która jest zbędna, ponieważ propaguje się tylko przez płaską przestrzeń — horyzontalnie. Magiczna transcendentalna hybryda, to jest uruchomiony proces szczątków ludzkich mentalnych hybryd musi być stale animowany nową energią psychiczną, biologiczną iskrą Erosa, inaczej przestaje funkcjonować. Odcina to ludzkie uczestnictwo od strumienia żyjącego świata i duszy świata.

> *"Znajdziesz w komnatach Hadesu (otchłani, podziemia) źródło, a przy nim jaśniejące drzewo cyprusowe, nie zbliżaj się do niego. Znajdziesz inne, obok jeziora pamięci, płynie z niego odświeżająca woda. Lecz w pobliżu są Ci, którzy strzegą. Powiedz: "Jestem dzieckiem Ziemi i rozgwieżdżonych niebios, lecz moja rasa jest niebiańska, to będziecie wiedzieć sami. Lecz jestem spragniony/a odchodząc, niechże napije się z odświeżającej wody która płynie w jeziorze pamięci"; „Tak zatem odchodząc, Caecilia Secundina została boginią, wedle tradycji, dołączając do orszaku innych".*[1]

Złoty środek jest solarnym sposobem odnalezienia proporcji między głębokimi a relatywnymi metafizycznymi prawami. Zatem, poprzez obserwację fizycznych, naukowych, filozoficznych, emblematycznych praw, ludzkiej nauki: ścisłej i społecznej; poprzez sztukę, teologię, filozofię malujemy kosmografie i zapełniamy je istnieniem, a następnie wywyższamy te konstrukcje poprzez penetrację świata wewnętrznym wzrokiem. Stale odkrywając głębo-

[1] (2014). *„Orphic" gold tablets and greek religion: further along the path*. [Place of publication not identified], Cambridge Univ Press.

kie prawa poprzez nasze niedoskonałe i ograniczone ludzkie instrumenty, wiążąc je czuciem, Intelektem, rozumem, zasadami, ideami a następni soczewkując je dalej. Przywołuje to na myśl *„Grę Szklanych Paciorków"* Hermana Hesse, którą można przyrównać do sztuki magicznej i teurgicznej, zawartej jako technika sacrum i profanum, którą posługuje się wola w procesie kosmicznej ekspresji.

Jest to jedynie refleksja tych metafizycznych praw na ludzkim poziomie, w męskich i żeńskich umysłach i sercach. W taki sposób odkrywając je wewnątrz, oświetlamy sobie drogę przez życie. Zatem eoniczne światło słońca jest zgodne ze swoją naturą reprezentując jaśniejącą prawdę, oświetlającą wszystko równomiernie. Podobnie, odnajdując tą prawdę w sobie, jaśniejąc wraz z nią.

Prawa natury są badane i odkrywane, prawa ludzi są tworzone rękami ludzi, inne są prawa Bogów i światów niewidzialnych, rzadko przypominają sprawy ludzkie. Porządki ludzkie optymalnie próbują odzwierciedlić metafizyczne prawa poprzez próby zmierzenia zrozumieniem i zastosowanie ich przez interpretację do ich tworzenia. Na ile mogą być one skonsolidowane, zrealizowane w dojrzałości, a następnie pokierowane. Odkrycie tych praw poprzez obserwację jest następnie przekazane przez symbole, emblematykę, wykrojone limitami ludzkiego języka — zapisanego śladu umysłu.

Jako istoty tworzące symbole i manipulujące nimi, harmonizujemy ich wykonanie, katalizę, ryty, egzekucję. Realizacja ma wiele środków i zasobów, polegając na otwartym umyśle. Urojenie jest ograniczone i pokonuje siebie i jest równe jedno-stronnemu dyletantyzmowi i ciasnocie umysłu. Przybliżenia widzenia świata przez ograniczone instrumenty wzmacnia widok poprzez jego własne części składowe albo kompozycję widzenia, postrzegania, czucia, wyczuwania, rozumienia, wiedzenia, myślenia etc.

Teleskop, który kieruje nasz wzrok ku dalekiej gwieździe w negatywnej obserwacji rozgranicza znane, zaobserwowane, spostrzeżone, możliwe do poznania. Cały akt obserwacji jest pożyteczny tylko na tyle, o ile nie jest ograniczony jedynie do aktu obserwacji, ale przez obserwację inspiruje do sięgnięcia dalej, do domen gnozy, agnotologicznej. Piękny moment uchwycenia gwiazdy nie wyklucza wszystkich instancji głębokiego kontekstu ograniczonego przez percepcję, badania i wiedzy.

Można ją widzieć jako fizyczną gwiazdę, z atrybutami grawitacyjnego pola gwiezdno-galaktycznego. Można ją widzieć jako potężnego ducha, syna i córkę Gwiezdnej Matki. Izyda, Sothis, Syriusz. Zamykając oczy, patrząc na nasze Słońce, widząc je mistycznym lub drugim wzrokiem możemy dojrzeć rzeczywistość potężnych istnień, nazywając je smokami ognia, feniksami które wchodząc w atmosferę ziemi tańczą ognistymi skrzydłami aby w iskrach zniknąć, serafami. Jest też życiodajnym promieniem radiacji i fotonów, zachodzą procesy termonuklearne, elektromagnetyczne, strumień totalnego pola zjawisk fizycznych, sięgających po nieznane, dziwne światy, jak i te ewidentne.

Nasze Słońce jest wypalaczem pustyń i zwiastunem susz. Jest Heliosem widzialnym i Aionem transcendentnym, połączonym przez konektorów z innymi systemami światów, przez które biegną Iynges wedle wierzeń Chaldejskich — święte idee i słowa, w światach Triadycznych Teletarchów — władców światów.[1] Lecz czy na pustyniach, upadając z pragnienia na ziemię, czy nie pożegnalibyśmy ostatniego widoku gwiazdy, licząc na to że weźmie nas z powrotem? Promienie które rektyfikują nasze dusze, natury, geniusze, gdy odpowiednio do proporcji archontycznych, planetarnych, nawiązujemy syntonię z gwiezdnymi niebiosami? Czy eoniczne oko enkosmicznych sił, miejsce zrodzenia sił między światem numenalnym a fenomenalnym, sygnatura siły wyższych światów tak jak każda gwiazda — monolity różnych natur duchów Eonów i przodków zanurzonych we wszechświecie fenomenalnym. Grecy wierzyli że nasze prace, pragnienia, osiągnięcia, aspiracje mogą być wynagradzane gwiazdą i konstelacjami. Było to powtórzone w pracach Giordano Bruno [2]— tak jak gwiazdy niezliczone są monolitami, a także nawołującymi latarniami jako testament dla wyższych światów pośród niebios. Gwiazdy jako Bóstwa i Boginie są w istocie inteligentne, ich inteligencja polega na rozświetlaniu boskości i przenoszeniu jej w świat fenomenalny, ludzka inteligencja polega na prze-

[1] Majercik, Ruth Dorothy. 2013. *The Chaldean Oracles: text, translation and commentary*

[2] Bruno, Giordano. 2005. *The expulsion of the triumphant beast*. Lincoln, Neb: University of Nebraska Press.

twarzaniu symboli i poprzez praktykowany symbol może sięgnąć po Boskość.

Nasze Słońce jest wypalaczem pustyń i zwiastunem susz. Jest Heliosem widzialnym i Aionem transcendentnym, połączonym przez konektorów z innymi systemami światów, przez które biegną Iynges wedle wierzeń Chaldejskich — święte idee i słowa, w światach Triadycznych Teletarchów — władców światów.[1] Lecz czy na pustyniach, upadając z pragnienia na ziemię, czy nie pożegnalibyśmy ostatniego widoku gwiazdy, licząc na to że weźmie nas z powrotem? Promienie które rektyfikują nasze dusze, natury, geniusze, gdy odpowiednio do proporcji archontycznych, planetarnych, nawiązujemy syntonię z gwiezdnymi niebiosami? Czy eoniczne oko enkosmicznych sił, miejsce zrodzenia sił między światem numenalnym a fenomenalnym, sygnatura siły wyższych światów tak jak każda gwiazda — monolity różnych natur duchów Eonów i przodków zanurzonych we wszechświecie fenomenalnym. Grecy wierzyli że nasze prace, pragnienia, osiągnięcia, aspiracje mogą być wynagradzane gwiazdą i konstelacjami. Było to powtórzone w pracach Giordano Bruno [2]— tak jak gwiazdy niezliczone są monolitami, a także nawołującymi latarniami jako testament dla wyższych światów pośród niebios. Gwiazdy jako Bóstwa i Boginie są w istocie inteligentne, ich inteligencja polega na rozświetlaniu boskości i przenoszeniu jej w świat fenomenalny, ludzka inteligencja polega na przetwarzaniu symboli i poprzez praktykowany symbol może sięgnąć po Boskość.

[1] Majercik, Ruth Dorothy. 2013. *The Chaldean Oracles: text, translation and commentary*

[2] Bruno, Giordano. 2005. *The expulsion of the triumphant beast*. Lincoln, Neb: University of Nebraska Press.

Dialog o Spotkaniu

Dramatis Personae:

Fuomo — śmiertelny filozof, przypisany pośmiertnie jako inteligencja Saturnalna do tejże sfery

Peripsol — Solarna inteligencja duchowa, nauczyciel, który jest niecielesną ideą.

Fuomo: Teraz gdy się zebraliśmy i skomponowaliśmy myśli, chciałbym dowiedzieć się więcej o koncepcji, mój Aniele który wspiera mnie w sprawach zrozumienia, abym nie był pozostawiony bez inspiracji ni wskazówki z braku mądrości, proporcji, piękna, harmonii ani człowieczeństwa, kierunku, jasności myślenia a także wzbogacającej służby całości co wiąże punkt i środek w symfonii wątków. Te, w ciągłości splatają się zbliżając do siebie i oddalając, jak węzły co stają się gęste i oczywiste z subtelnymi nićmi co ledwo przypominają sprawy których dotyczą. Gdy przyjrzymy się tym rozbłyskom wydarzeń i wątków, które postrzegamy aby uporządkować je zgodnie ze zmysłem i substancją, edukacją, obserwacją, powtórzeniem, przemieszaniem z innymi. Ta przyczynowość nie dodałaby to większego znaczenia naszemu życiu niż opuszczona pajęcza sieć w kącie pokoju. Przyczyna dla której przyzwałem Cię o Peripsolu jest wyjaśnienie tych rzeczy które dotyczą nas wszystkich, aby rozjaśnić je dalej, z wszystkimi honorami pytam Ciebie, o niebiański aniele, co zna prawa ruchu gwiazd i ich boskości, abyś oświecił mnie w tych sprawach.

Peripsol: Mówię tylko tymi ideami których jesteś tłumaczem, wyobrażeń których ruch Twojego umysłu i intelektu jest

w stanie przyjąć i zapieczętować, aby zostawić swój odcisk na Twojej pamięci i świadomości, mogę jedynie poruszyć te wątki i tkać je w Twoim umyśle i czuciu które już posiadasz. Nie ceń zbyt nisko zbiorów impresji, wiedzy, wrażeń, zmysłów, poruszeń wyobraźni i myśli, rozsądku, poszukiwania piękna i prawdy które masz w skarbcach swojego umysłu i serca, Twój duch silny, nawet gdy ciało zwiędnie, tego geniuszu nikt Cię nie pozbawi!

Fuomo: Nie jest mi znane zatem czy moja osoba jest wystarczającym tłumaczem i narratorem dla Ciebie Peripsolu, rewolucje kosmosu, jego symboli i sigili, moich własnych poruszeń umysłu i serca i tych wad, a także niedoskonałości których nie mogę przypisać Tobie, ale korupcji i projekcjom mojego zatrutego wampirycznego umysłu, co mieszam wysiłkiem wielkim z Twoimi Merkurialnymi nauczaniami. Wiadomości z tej sfery co najbliższa Boskości Opatrzności Słońca, z którego się zrodziłeś. Zatem pozwól mi w pokorze i ostrożnie przybyć do wątków mojego śmiertelnego umysłu aby przekazać najpełniej, zgodnie z moimi zdolnościami olśniewającą perfekcję Solarnego Intelektu, pomimo moich wad i defektów, zatruć, korupcji i zanieczyszczeń. Obdarowano mnie wzrokiem wielu niewidzialnych światów abym nie był ślepcem, gdy otwieram oczy i widzę manifestację światów ziemskich, światów sfer i tych z pozoru dalekich — gwiezdnych, zamykając oczy w dzień i wpatrując się w majestatyczną gwiazdę widzę Imperium Feniksów, wyobrażam sobie że przez te wrota mogę raz jeszcze zobaczyć pola duchowego Złota z Aionem co jaśnieje teletarchicznym złotym ogniem z mocą wszystkich innych gwiazd w nieskończoności światów Mater Magna — naszej gwiezdnej Matki.

Peripsol: Wzrok był Ci przywrócony jako odsłonięcie, jednak nie myl tego co widzisz z absolutną prawdą, fenomeny są jawne, światy żyją, ale gdy pomylisz te widma z esencjami które Ci

przekazują, uchwycą Cię stworzone przez Ciebie ideacje, koncepcje. Będziesz wtedy jedynie czcił ślad esencji, tak jak ludzie co zakochują się w abstrakcjach które poddają projekcji na podmiot ich preferencji, wtedy zamiast widzenia oślepiasz sobie drogę ku większej ścieżce. Jest to stanowcza wskazówka, signum, podarek Horusowy, bóstwa Światów Przyszłych, lecz wgląd swój zaprzęgnij do użytecznych przedsięwzięć. Nawet ślepiec czuje boskość lepiej w swojej łzie niż to co spotyka nagie lub uzbrojone oko, jeżeli nie widzi ponad to co widzi, ponad złudzenia i miraże które błahym spektaklem rozpoznane takie, jakimi są.

Fuomo: Czym jest całość o której mówisz? Czy jest to złożenie związanej harmonii wszystkich dusz człowieka i jego ciała co aspiruje to rektyfikacji w indywiduacji różnej perfekcji, co jest jednolicie jasna, piękna i prosta, jak korzeń gwiezdnego drzewa, lub błyskawicy, całkowicie przejrzysta w swojej boskości? Jakże ogromny kontrast między nami, śmiertelnymi ludźmi którym tego typu ekscelencja jest rzadko dana, do której mało kto aspiruje w dzisiejszych czasach, we wszystkich wysiłkach myśli i czucia, w proporcji która jest wewnątrz współ-polegających, współ-pojawiających się fenomenów lecz szukająca metafizycznych proporcji wyższego typu aby wcielić je — choć na chwilę — tu i teraz. Bez gonienia stałych monolitów, ale wcielając te rzeczy które naturalnie w dynamizmie wydarzeń i wątków istnieją wewnątrz nas i wokół nas.

Peripsol: Tak jak Słońce które jest inteligentną siłą z Transcendentną Boskością jest siłą tej drugiej, pośród nieskończoności innych światów, jak twierdził Nolano (Giordano Bruno), zatem być jak słońce, otrzymują splendor, wcielają Jaźń wywyższając ją pośród sfer planetarnych które w proporcji oddają swoje szlify w swych rewolucjach, podobnie jak kosmiczne próżnie i dalekie przestrzenie i gwiazdy, głębokie w swej powadze i poruszeniu. Proporcja jest niczym innym jak geometrycznym uporządkowaniem w której różnorodność w zgodzie ze swoją naturą i bez straty swojej esencji jest zmieciona w równe i harmonijne części i połączenia zarówno w wertykalny i horyzontalny sposób. Tak dalej zakreślone przez monadyczną sferę i punkt, w którym tarcie i swada jest w harmonijny sposób rozwiązana we współ-wzrastających proporcjach co rzeźbią w charakterze, naturze i duchu i oddają równanie opozycji w sposób zgodny między indywiduacją danej natury a jej boskimi alchemicznymi poruszeniami i udoskonaleniami.

Fuomo: W sprawie Bogów, czy możemy rozumieć ich na sposób Proklusa i naszego rozróżnienia, że są jakby ocean co sublimuje ich myśli i metamorfozy i wciela się poprzez ich aktywną ideę z podmiotem ich intencji zapisanej na tym co odbiera ich impresję, oddając ideę i naturę. Podobnie jak Ty Peripsolu pozostawiasz swoje wrażenie na mnie, a ja posługując się intelektem też mogę nałożyć ideą swoje wrażenia na strumienie metamorfoz, zatem Bogowie stając się moim podmiotem w hierarchii jednakże, w której pozostawiam swoją pieczęć a zatem uczestniczę we wzajemnej wymianie wrażeń co leżą u podstaw Theion Ergon, wielkiej pracy śmiertelników i pracy Bogów. Ponieważ świat na wiele niewulgarnych sposobów jest żyjący i wrażeniowy, odbierając ślady impresji i istnienia — a zatem jest pod wrażeniem, oddający i odbierający. Impresja jest zatem wyobrażeniem odbierania i dawania poprzez wzajemnie zrozumiane inteligentne znaki, sigilia, esencjonalne ruchu które rozwiązują się w akcji i reakcji ze strony świata i świata

co wykonuje operacje na nas w misternej sieci kluczy, znaków, które są intelektualne i czujące.

Peripsol: Bogowie nie są bez indywidualnych jakości i atrybutów, jednak jak twierdził Demokryt, są wirem masek i kształtów które powstają i oddzielają się od całości co swoją naturą wzrastają w swoich światach i wirach różnorodnych źródeł i strumieniach co pochodzą z Jednego.

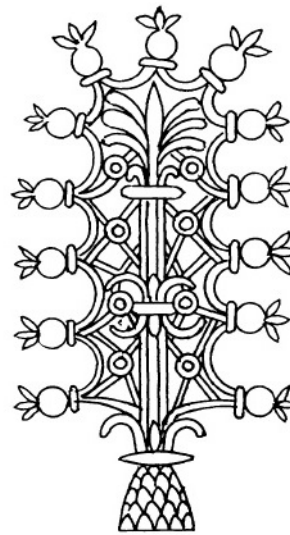
Fuomo: Lecz co ze zwierzęcymi duszami, albo tymi ludźmi których nie interesują te rzeczy, zakładam że nic nie jest stracone w naturze, a łańcuch istnienia jest podtrzymany, ponieważ gdy zapytamy czym jest sprawiedliwość, czy powinniśmy założyć że jest to sposób regulacji między harmoniami i dysharmoniami w systemie założeń którego dotyczą? Czy powinniśmy raczej doszukiwać się jej w ruchach galaktyk — konieczności ruchu w obecności kosmicznych praw. Względem ludzkich spraw, rozumiem że gdy istnieją dwie osoby i jedna z nich jest stratna albo skrzywdzona, a zatem dostrzegająca subiektywnie niesprawiedliwość, a obiektywnie względem ustalonych praw te przyznają jej rację lub oddalają jej postrzeganie jest to różnica między indywidualnym poczuciem sprawiedliwości a instytucjonalnie ustalonymi założeniami sprawiedliwości, pośród których przywrócone ma być subiektywne poczucie zadośćuczynienia, jak również utrwalona sprawiedliwość prawa wobec prawa. Zatem jest to ciągła negocjacja między subiektywnym poczuciem sprawiedliwości, mądrością osądów, zadośćuczynieniem, sprawiedliwą karą i zwróceniem stanu równowagi która w świetle prawa jest zaakceptowana. Makrobius pisał do swego syna w Saturnaliach, iż istniało powiedzenie w Rzymie: najlepsze prawa były rozpisane poprzez obserwowanie ludzkich pasji, nadmiarów, nierównowagi, a następnie regulowanie ich poprzez mądrze dobrane równoważniki zapisów prawnych, które działały ku dobru ogółu w efekcie. Bowiem obserwowały one ludzką naturą i jej

poczynienia w rozmaitych okolicznościach a następnie decydowały co jest szkodliwe, a co dobre dla całości tkanki społecznej. Podobnie, te prawa które były pisane przez mędrców obserwujących kosmiczną harmonię i ustanawiane jako fundamenty pod organizację społeczną ich ludzi funkcjonowały jako mapa tradycji, którą ludzie akceptowali na mocy trwałości poprzez pokolenia. Całość władzy transcendentnej opiera się na sprawiedliwości, ponieważ odzwierciedla ruch i rewolucje niebios i głębokie prawa, każda uzurpacja a zatem władza nienaturalna bierze się z niesprawiedliwości. Ernst Jünger pisał „Każda niesprawiedliwość wydaje się obrzydliwa, bowiem przeczy wszystkiemu do najgłębszego z naszych atomów". Zatem sprawiedliwość jest harmonią piękną. Bardzo dosadna idea.

Peripsol: Nie jest to idea ludzkiej sprawiedliwości która zarządza światem. Wyobraź sobie jaką szkodę wyrządziłyby ludzkie prawa gwiazdom i prawom świata, gdyby ludzie zaczęli swoje wyobrażenia, impozycje, reformy, projekcje narzucać porządkom kosmicznym! Lecz niech Cię to nie odwiedzie od celu, bowiem jest szczerość w człowieku co krzyczy niemo ku niebiosom w wielkim bólu i wycieńczeniu, co trwoży i porusza wiele istnień, w mądry sposób pisana jest mu pomoc. W świecie różnorodności, prawo utrwalenia przeczy omnipotencji, a dysproporcja między omniscjencją, metodą, a realizacją prowadzi do idei bezradnego cierpienia. Omar Khajjam pisał w Rubajacie że nawet gwiazdy nie mogą wyzwolić się ze swoich orbit, jednakże cóż za siła w tych co z fałszywych orbit ignorancji w wyzwoleniu wspinają się na Boskie! Poprzez to rozumiem że gdy pomoc jest udzielana, niektórzy jej nie dostrzegają, inni widzą lecz nadają tym sprawom miarę ponad proporcje, inni w równowadze odnajdują się kontynuując dzieło. W podmiocie proporcji do wielkości, akt rozwiązuję się z wątkiem który podąża w odniesieniu do potrzeby i konieczności. Nie oznacza to że jesteśmy jedynie — w słowach Samuela Becketta — prochem w próżniach, bowiem wielkość

istnienia może jaśnieć jak gwiazda, jednak maluczkość
śmiertelnika — czyż jest gorsza lub lepsza niż trawy wśród łąk?

Demeter Rhea Ge
Meter Hestia Deio



Starzec Przy Drodze

Starzec siedzący przy wybrukowanej rzymskiej drodze na jednym z kamieniu milowych, z zamkniętymi oczami ma twarz zwróconą ku Słońcu. Jest ubrany w białą prostą togę. Mijają go kolejne konie zaprzęgowe z wózkami i ludźmi, niektórzy próbują go napomnieć aby poszedł, inni się śmieją, reszta go ignoruje. Zatrzymuje się mały chłopiec, przechodząc obok i pyta starca:

Chłopiec: Na co się patrzysz, starcze?

Starzec milczy.

Chłopiec: Starcze, na co się patrzysz, zażywasz kąpieli słonecznej?

Starzec patrzy na chłopca, otwiera swoje oczy, uśmiechając się

Starzec: Patrzę na piękne promienie Opatrzności. Kiedy zamykam oczy, widzę przecudowne rzeczy. Tak jak teatr, z boskimi aktorami.

Chłopiec: Jakże to?

Chłopiec zamyka oczy patrząc na słońce wzorem starca. Wgapia się usilnie a potem zwraca do białobrodego.

Chłopiec: Widzę tylko wielką jasność, dlaczego mnie okłamujesz starcze?

Starzec: Och, może widzimy rzeczy inaczej. Możesz widzieć co widzisz, ja mogę widzieć co mogę widzieć. Tak to jest.

Chłopiec staje się ciekawy i zaintrygowany

Chłopiec: Dlaczego Ty widzisz a ja nie widzę, starcze?

Starzec: Za każdym razem gdy patrzę na słońce z zamkniętymi oczami, wyobrażam sobie że jasność jest pełna boskich istot, tańczących na mocarnej gwieździe. Za każdym razem gdy ich bardziej poszukujesz, zaczynasz je widzieć. Chłopiec skoncentrował się i znów spojrzał na słońce, bardzo usilnie..

Chłopiec: Widzę tylko jasność. Wyobraźnia płata Ci figle, stary człowieku.

Starzec: Lubisz swoje zabawki, te które dali Ci rodzice?
Chłopiec: Mam konika z drewna, chce być jeźdźcem legionów jak dorosnę
Stary człowiek: Czy myślisz że drewniany konik jest prawdziwy?
Chłopiec: Tak, w istocie. Stary człowiek: Czy wyobrażasz sobie że będziesz wspaniałym jeźdźcem, czego Ci życzę?
Chłopiec: Z pewnością! Dziękuję
Starzec: Widzisz, wyobrażasz sobie rzeczy które nie są prawdziwe, lecz mogą być, podobnie jak ja wyobrażałem sobie rzeczy w przeszłości które stały się dla mnie rzeczywiste teraz. Tęskniłem wyobraźnią w wielkim smutku kiedyś i w którymś momencie opatrzność pokierowała mnie aby spojrzeć na słońce. Widziałem dużo pięknych rzeczy które wydają się nieprawdziwe innym.
Chłopiec: Czy to znaczy że cokolwiek sobie zażyczę i wyobrażę, to się stanie?
Starzec: Wszystko co sobie wyobrazisz może się zdarzyć, ale świat ma swoje prawa, które lubię odkrywać, to mój sposób na życie. Chłopiec: Muszę już uciekać, matka mnie woła
Starzec: Biegnij, bądź szlachetnym jeźdźcem!
Stary człowiek zamknął swe oczy ponownie i powrócił do medytacji, patrząc na słońce. Podszedł do niego mężczyzna, pytając:
Mężczyzna: Czy jesteś jednym z tych darmozjadów filozofów? Wiesz że Bogowie nie istnieją, są tylko starożytnymi ludźmi, generałami, którzy przez fantazję popularnego umysłu zostali w ten sposób wyobrażeni. Co powiesz?
Starszy człowiek opuścił głowę, otworzył głowę i zapytał:
Starzec: Zatem twierdzisz że ludzie są bogami, wywyższonymi przez ludzi a reszta jest czczą opowiastką?
Mężczyzna: Tak właśnie, tylko udowadniasz mi rację siedząc tu w słońcu, dlaczego nie zatrudnisz się w użyteczny sposób, zamiast marnować czas?
Starzec: Pracowałem w stadninie za młodu, ale jestem za stary na pracę. Twój argument natomiast jest całkowicie spójny z Twojej perspektywy.

Mężczyzna: Ale nie wierzysz mi?
Starzec: Wierzę w to co wiem. Nie szukam innych odpowiedzi.
Mężczyzna: Dlaczego nie zaprotestujesz w obronie swoich Bogów? Czy Bogowie odjęli Ci język?
Starzec: Co mówi ciszą, dlaczego miałoby zmuszać, albo zezwalać na mowę?
Mężczyzna: Ale w istocie, równie dobrze mógłbyś słuchać stałości powietrza.
Starzec: To prawda, w stałości dźwięku odnajduje siebie i Bogów, jest pełna mowy i dźwięku. Gadatliwość ziemi nie jest niczym nowym, po co rozwiązywać język jeszcze bardziej?
Mężczyzna: Nie słyszę nic, choć nasłuchuję, nic tu, nic tam.
Starzec: Ja też nie, słyszę odgłosy podróżników, Twoją mowę, ale nie słyszę niczego w tych dźwiękach. Kiedy przestaję słuchać tych rzeczy, słyszę wszystko to, co powinienem wiedzieć.
Mężczyzna: Słuchaj zatem swojej ciszy, bywaj szalony starcze!
Starzec: Bywaj!
Następnie do starca podchodzi kobieta i pyta: Czy jesteś goes, czarownikiem? Chciałbym żeby jeden się we mnie zakochał.
Starzec spojrzał w dół, otworzył oczy i powiedział:
Starzec: Po co Ci ja, czcza damo, jeżeli losy zechcą będziecie razem, życzę Wam dobrze.
Kobieta: To wszystko?! W rzymie wróżbici dali mi zioła i inkantancje na pergaminie, obiecali że go zwiążą czarami miłosnymi, aby był mój na zawsze!
Starzec: Czy jest on tym kim jest, czy tym za kogo go masz?
Kobieta: Jest głęboko w moim sercu, rozpala mi pasje i zmysły
Starzec: Jestem starym człowiekiem patrzącym na ogień Heliosa, ale mogę Ci zajrzeć w fortunę

Kobieta: Proszę.

Starzec spojrzał na przelatujące ptactwo i silnie się skoncentrował. Następnie odwrócił się do kobiety i powiedział:

Starzec: Dwa płomienie mieszkają w sercach, oba pieczętują nas losami, wrony szukają łatwego łupu, sokoły widzą gdzie muszą lecieć. Płomienie pragnień są zgaszone przez wiatr czasu, Słońce na które patrzę olbrzymim ogniem, jednak nie rozprasza się na wietrze. Jeżeli rzuciłbym uroki, Twoja uczta byłaby łatwa, a miłość szybko by odeszła, jeżeli szukasz mądrze, znajdziesz to czego pragniesz.

Kobieta: Dziękuję starcze

Ruszyła w dalszą drogę.

Wstęp

"Aby uchwycić siłę obrazu, tłumacz musi w pewien sposób uczestniczyć w wierzeniach tych, którzy są nimi zafascynowani i oddani"[1]

Eskulap i jego córka Hygieia - bohaterka Teb - karmią święte węże-awatary. Mistagogiczne kulty drakanaia i orfickie były znane i powszechne w Grecko-Rzymskim świecie. Symboliczny jad był też spagyricznym lekiem: mógł przynieść duchową transformację.

Taki bowiem jest cel inwokacji, rytualnego teatru ewokacji, modlitwy, aby znieść desperację, wspomagając wyższe światy i starsze rasy w Teurgii

[1] Schmidt-Biggerman, Wilhelm, Philosophia Perennis: Historical Outlines of Western Spirituality in Ancient, Medeival and Early Modern Thought (Springer: Dordrecht, 2004), str. 4

przynoszącej ukojenie. Przywołując błogosławieństwa większych światów dla reszty, pochylając się ze współczuciem nad tym w którym uczestniczymy. Taka była rola filozofów i filozofek, kapłanów i kapłanek, teurgów — aby wspomagać. Taka była rola magów i astronomów aby uczyć, ubierać maski i szaty świata, przenikając go na wskroś i działać. Aby znieść dysharmonię pośród bólu, chaosu i zniszczenia, niosąc jarzmo odpowiedzialności, przeciw-stawiając się ignorancji, niewiedzy, nienawiści. Aby poszukiwać prawdy, trwając w dyscyplinie, egzekwując zadania mediacji, negocjacji, inicjacji, dopełnienia. Nie przywiązując się do tego świata w równej mierze angażując w ekwilibria zaangażowania, walki. Świat zebrał wiele pięknych tradycji, metod mistycznych, magicznych, technik i ćwiczeń doskonalenia się— działania — nie będą tu przytaczane. Warto pamiętać, że są rozmaitymi narzędziami, tunelami prowadzącymi do różnorodnych celów i efektów, a więc ich dobór świadczy o naszych pragnieniach. Materiał spisany poniżej jest rezultatem empirycznych, doświadczalnych i intelektualnych przedsięwzięć. Reszta jest tylko interpretacją, katalogowaniem, kodyfikacją i rodzajem nadania dyskursywnej filozoficznej formy odkrytym zależnościom.

"Teologia jest bowiem tylko słowem, dyskursem na temat Bogów, nieważne jak egzaltowana, jest nadal domeną ludzkiej aktywności, tak samo jak filozofia. Teurgia natomiast jest theion ergon, pracą Bogów, która umożliwia przekształcenie człowieka i nadanie mu boskiego statusu (...) W ujęciu Platońskim, teurgia spełniała cel filozofii rozumianej jako homoiosis theo (...) Jamblich utrzymywał że boskie zasady inwokowane w rytach były abstrakcyjnymi przykładami. Teoretycznie we wszystkich naukach Pitagorasa, Platona i Arystotelesa, we wszystkich aktach kultu i filozoficznej paidei były zakorzenione w jednym źródle — w mocy Bogów. W Teurgii te zasady były wcielone i wykonywane, nie tylko kontemplowane. W jakimkolwiek kontekście się pojawiały, były "pracą Bogów", theourgia w której ludzka dusza uczestniczyła jako odbiorca i obdarowany"[1]

[1] Shaw, Gregory, "Theurgy and the Soul: The Neoplatonism of Iamblichus" (Pennsylvania University Press: 1995)

Nasza egzystencja, osadzona w obiektywnym głębokim wszechświecie wplątana jest we wcześniej istniejące relacje i porządki. Jesteśmy nieodłączną częścią konfiguracji świata, która jest interpretowana przez nasze zmysły i umysł, stanowiąc treść naszego życia. Jesteśmy zawieszeni w biologicznym kokonie, który rekapituluje ontogenetyczne, filogenetyczne procesy i psychogenetyczną ewolucję na planecie ziemia w układzie słonecznym. To wszystko w jeszcze głębszym kosmicznym kontekście, o którym często zapominamy.

Jesteśmy zanurzeni w tym środowisku jako część ekspresji tego świata, a nasza ekspresja zależy od tego jak bardzo przekroczymy swój stan aby rekursywnie spełniać i tworzyć swoje miejsce w naszym otoczeniu — nadawać sobie sens. Osadzeni w operacyjnym szkielecie naszej formy, przywołujemy konstelacje głębokich symboli, poszlak i archetypów które odcisnęły na nas swoje piętno, a nasza rasa progresywnie przeżywa, modyfikuje i interpretuje je, ustanawiając się w coraz nowszej relacji w stosunku do generalnej świadomości świata.

Jedynie poprzez zrozumienie naszego stanu poza tymi granicami, które poprzedzają nasze istnienie, które są poza światem zastanym, możemy rozszerzyć terytorium możliwych relacji zachodzących między fenomenami a numeną. Wykluwamy się z kokonu i z rozeznaniem i wglądem, próbujemy wytyczyć nowe granice, ziemie w świeżym akcie — bowiem każdy odpowiedzialny pionierski akt, jest też rodzajem wycofania się w bezpieczną przystań, aby nie doprowadzić siebie i innych do samo-zagłady.

Goethe pisał, że ten kogo wzrok nie rozpościera się na trzy tysiące lat, jest więźniem teraźniejszości, pójdźmy zatem za tym tropem i rozszerzmy swoje pole widzenia jeszcze bardziej. Każdy wykonany eksperyment na tkaninie rzeczywistości wydziera świeżą treść która wspomaga nas w psychonautycznych i transcendentnych sprawach. Co więcej, może nas na moment wyrwać poza historię, aby z perspektywą oświetlać nam drogę do prawdy w bezpiecznych okowach tego, co współdzielone z resztą ludzi, a zatem — komunikowalne.

Gdy przychodzi czas aby poświęcić to, co nadzwyczajne, dziwne, co jest pełne terroru, wraca się z trofeum, którym można się podzielić z innymi. To wszystko aby umniejszyć niepokój naszych umysłów, które doświadczyły więcej niż ludzka forma powinna przeżyć. Odzyskując trzeźwość, parafrazu-

jąc przeżycie w proste elementy, które łatwiej przekazać, wchłonąć poprzez mit, poetykę, analogię, alegorię i filozofię.

Ostatecznie, to tylko narzędzia które reifikują to, co symboliczne — bez zabijania substancji i esencji przekazu. Poświęciliśmy wewnętrzny obłęd, w którym akt ekstazy wyraża się najlepiej, w poszukiwaniu trzeźwości, ujarzmiając doświadczenie chaosu, szaleństwa, epifanii, delirium, świętości i profanacji.

Zamknęliśmy te obrazy, metaforyzując proces w przydatne, użyteczne akty, próbowaliśmy stworzyć coś bardziej surowego, zdyscyplinowanego, ale i przejrzystego. Przydatnego do przekazania dla dobrej sprawy. Kiedy widzimy chaos, odnajdujemy też porządek. Musi być narzucony przed powstaniem bezładu, który może rozerwać nasze umysły i rozbić naszą wewnętrzną rzeczywistość na tysiące kawałków.

To zasada człowieczeństwa każe nam wybierać i negocjować warunki i wartości które są najbardziej dopasowane do naszej wizji, naszych poglądów, w poszukiwaniu człowieka metafizycznego, kalejdoskopicznie zmieniamy się jako człowiek fizyczny w alchemii transformacji, aby te dwie figury pogodzić ze sobą. W sufickich wierzeniach był to akt Tadżali, czyli zrozumienia, wchodzenie w komunikację ze Świętym Aniołem Stróżem, w którym kontemplowaliśmy się samych, a także światy wyższe, do których Jaźń ta ma dostęp. Ścieżka w innej, odnowionej nauce Hermetycznej i sztuce jest skomponowana z naszych podróży i doświadczeń, pojawiając się zreformowana, odświeżona, oświetlana z coraz to nowszych stron i perspektyw. Aby podjąć się tego zadania musimy zadać sobie pytanie: ile możemy poświęcić, spalić, zniszczyć z siebie, aby wyzwolić się z okowów? Ile uwarunkowanych masek zerwać z siebie, aby wyzwolić się z narzuconego, zwyczajowego zafałszowania? Ile przestrzeni dla wszechświata i innych istnień możemy zrobić w sobie jako żywe świątynie, ile ryzyka możemy podjąć i ile kroków przemierzyć przed upadkiem? Jak dalece idzie nasza samo-zachowawczość, a jak dalece eksperyment i pionerstwo?

Te przetarte drogi są sposobem sublimacji i zrozumienia, dodawania poczucia wolności, w której zyskujmy wolicjonalną autonomię, suwerenność, prawdziwą wolę i samo-stanowiącą siłę w zgodzie z większymi rzeczami i porządkami. Aby skonfrontować się z totalną wolnością i kompletnym chaosem, aby przekształcić porządek, tak jak w Ta Chuan, wielkim komen-

tarzu do Księgi Przemian, to odnaleźć kosmos znaczenia i porządku pośród chaosu. Co pojawia się z egzystencji nasączonej subtelnymi znaczeniami które zaokrąglają je i czynią kompletnymi?

Odpowiedzi, które odnajdujemy są odarte z desperacji, wycieńczenia, jednak są z nich zrodzone — nadal pojawiają się w determinacji aby wyłonić się i szarżować naprzód. Te odpowiedzi nie są nigdy absolutne, ani kompletnie prawdziwe, ale jeżeli zaczynamy w nie wierzyć i zaczynają dla nas pracować, stają się wewnętrznie usankcjonowane, uświęcone i odsłaniają się jako afirmacja. Z drugiej strony desperacja i horror uczy całkowitego odsunięcia tej afirmacji, przekształcając ją w zawieszenie między próżnią a nieskończonym gestem usunięcia się z tego świata, a co najważniejsze — pogodzenia się ze sobą. Wycofać się i wejść ponownie w te strumienie to zrozumieć sens, kierunek i porządek.

Kiedy lęk jest wypalony, odpowiedzialność za podtrzymywanie pracy i poświęcenie jest wewnętrzną siłą przeciwko obojętności. Ci, którzy mogą być wywiedzeni z żałosnego stanu, aby uzyskać potężną, penetrującą wizję, choć na chwilę rozświetlającą rzeczywistość świata, mogą posiąść fragment zrozumienia, który jest niezrealizowany przez innych — zawsze bowiem redukujemy to, co komunikuje druga osoba do tego, co jesteśmy w stanie zrozumieć. Nie jest to elitarystyczne nastawienie, ale umysły i ich postrzeganie się różnią, hierarchie i tradycje powstały z takich właśnie różnic. To etyczne i moralne wychowanie wykute w cierpieniu, przeniesione na empatię i zrozumienie wobec świata, ale też wchłoniętych wartościach uczy też cierpliwości i końcowego pogodzenia się z losem, wysunięciem się ze szponów bólu, czy przywiązania do nadmiernego szczęścia. W istocie możemy być zaskoczeni ludzkością, ciekawi praw losów i dalszych nici wydarzeń.

Nie zagrażają nam już horrory i glorie wszechświata, ze wszystkimi ich tajemnicami i zachwytami. Ponieważ znamy miarę całkowitej anihilacji, wstępując w monstrualną rozpacz, wchodząc w strumień świata ze świeżym wigorem aby grać grę z absolutną wolnością rozpoznającą mądrość, umiar i odpowiedzialność jako aspiracje i kierunek. Rozpoznajemy jakie są trucizny i lekarstwa na świecie, jakie owoce są nam przypisane, czym jest urojenie, przywiązanie, ignorancja, nienawiść, cierpienie i tym podobne negatywne przypadłości, zaczynamy zatem działać. Ponieważ życie jest

w ciągłym ruchu, podlegamy klęskom, błędom, skazom, a nasze umysły i serca podążają wzdłuż ścieżki, lecz mając zorientowanie, kierunek ponad naszym śmiertelnym życiem — stają się one też impulsem ekspresji na scenie ziemskiej.

Celem każdej mistycznej, hermetycznej czy psychonautycznej eskapady jest ustanowienie personalnego wszechświata, indywidualnej gnozy i odnalezienia w jaki sposób ustanawia się ona w stosunku do zachodzących relacji i głębokich praw poprzez kontemplację, medytację, akcję, eksperyment, konfrontację, otwartość. Załóżmy, że mając tak ograniczone instrumenty do naszej dyspozycji, jakim jest nasz aparat zmysłowy i poznawczy, zasłona większej numeny umyka temu, co możemy absorbować intuicją, temu co możemy sobie wyobrazić, albo zrozumieć w naszej ograniczonej i nieskończenie młodej ludzkiej formie. W formie zdolnej jednak do samo-świadomości i refleksji.

Same narzędzia poznania mogą być jednak uzależniające, podmieniając obserwowane fenomeny, stając się zasłoną. Narzędzie nigdy nie powinno być czczone dla samego siebie. Kiedy środki stają się idolami, cel wygasa. Jednak cel musi zostać porzucony, bo staje się idolem — a proces rozchylania zasłon tajemnic, jest rodzajem tańca pośród jego dźwięków i barw. Być może jest to zdolność do samo-świadomości która jest podstawą jakiejkolwiek nauki, sztuki, czy mistyki.

To, co wychwytujemy przy pomocy zmysłów i umysłu, fizyczny wszechświat może być jedynie dostojnym cieniem, który studiujemy, jednak cień ten zawiera ślady i wyobrażenia wyższych światów które muszą przecież przenikać ten, w przeciwnym razie ich ślady byłyby czystą fantasmagorią. Poruszanie się po nim jest przyjemne, jak podczas odkrywania dziwnej, ciekawej gry. Być może jest emanacją jeszcze większych światów, które są niewidzialne dla naszych organów kontaktu z rzeczywistością, czy grą iluzji którą rzeczywistość często może odgrywać. Gdy raz otworzymy się na jej przyjęcie zaczynamy kwestionować ich partykularne i generalne elementy w tym świecie, aby zrozumieć je lepiej i zebrać nasze odkrycie w spójną filozofię, jeżeli się na to odważymy, w kopalni cieni, odnajdujemy alchemiczne duchowe złoto, wytapiamy z niego złotą solarną świątynię stawiając monument dla swojej Jaźni. Odważmy się!

Załóżmy, ze istnieje pewna cząstka, siła która przenika wszechświat. Może to być uniwersalna energia która rozumie się przez siebie, jednak

w indywidualnych bytach jest uśpiona i niezrealizowana, dopóki nie zostanie odkryta, roziskrzona i odzwierciedlona. Kiedykolwiek istnienie może uczestniczyć w ich mechanice poprzez otworzenie swojego oka na tą egzystencję, wkracza w strumień całości istnienia. Przesączając wszystko, jest nieuchwycone w naturalnym porządku, lecz jest wołana i wzywana aby rozbudzić się z charakterystyką i naturą danego istnienia, kiedy jej istota jest przezeń zrealizowana.

Następnie wewnątrz siły, skoncentrowane, skonsolidowane w oddzieleniu się pośród całości przechodzi przez proces udoskonalenia, a następnie wyzwolenia. Jeżeli to prawda, że moc jest manifestacją czasu, wtedy realizacja tej siły jako świadoma cząstka całości wykracza poza obręb jego działania.

Możemy usiłować rozróżniać dwa typy umysłów: czysty umysł, czyli Nous, odzwierciedlony w zwykłym umyśle w gradacji otwartości na tego typu wpływ, a także niższy umysł, który przechodzi trening, sublimację, destrukcję, transformację, zmianę, rozkład, rozpad. Wyższy umysł jako ludzki antropologizm można pojąć jako męsko-żeński Intelekt, który gnostyccy Walentynianie rozumieli jako Bythos (Powaga) i Sige (Cisza, Idea), niższy umysł jest wzniesiony przez wysiłek i autentyczne czucie, o którym pisał Swedenborg, a także rozum, które mogą być sublimowane do coraz wyższych porządków percepcji i odzwierciedleń psychiczno-duchowych, ale także somato-seksualnych konstelacji człowieka, które w istocie są sprzężone ze sobą.

Czucie i rozum niższego rzędu jest doskonalony przez czucie i rozum wyższego, transcendentnego rzędu, jeżeli ten pierwszy otworzy się na jego działanie, a ten drugi zaczyna wydźwigiwać ten pierwszy z jego stanu. Jeżeli wyższy umysł jest kwintesencją, a także wehikułem świadomości, niższy umysł jest mediatorem pomiędzy światem zwierzęcym, do którego należymy, a światem deifikacji poprzez przyswajanie, negocjowanie i współ-tworzenia swojego wyższego obrazu, starając się wcielić tą rektyfikację, dojrzeć do niej na ziemi, lub zjednać się z nią po śmierci.

Świadomość może być zatem fenomenem ponad mocą, energią sprzężoną z czasem. Jest zanurzona w umyśle który ją opisuje w osłonach tej samej świadomości w każdej instancji refleksji nad sobą. Wysiłek polega na rozszerzeniu pola personalnej świadomości, przekształcając, roztapiając w większej, aby wznieść się poprzez zdyscyplinowanie niższego umysłu, wyostrzając

wyższe funkcje które są bardziej komplementarne i kompatybilne ze światami większego rzędu. Niższy umysł, jego sposoby myślenia, automatyzmy, nawyki, uwarunkowane interakcje, tunele rzeczywistości które są jego zsocjalizowanymi funkcjonalnymi elementami nie ulegają rozpadowi, zaprzeczeniu, czy zapomnieniu. Są przeżywane zgodnie z wolą, w przeciwnym razie wykluczyłoby to taką osobę ze spraw ludzkich. Tego typu nawyki, czy rzeczywistości wynegocjowane są noszone jak maski.

Wyzwolenie elementu świadomości jest pracą soteriologiczną. Cząstka ta musi być odkryta, udoskonalona, a zatem podlega zmianom, a także uwolniona. Musi przedrzeć się przez więzienia percepcji, a zatem jest *perceptywna*, tak jak na wyższe światy można *wywierać wrażenie*, a świat jest *impresyjny* inaczej ceremonie inwokacji, ewokacji, wołania, ofiary, poświęcenia byłyby bez znaczenia. Zebrać wszystkie swoje części aby przebić się przez zasłony i sfery które trzymają ją w swojej władzy i wpływach, dopóki nie stanie się kompletnie wolna, pracując przez wehikuły swojej manifestacji, jednocześnie nie będąc jednaka z nimi lub uwięziona w nich.

Dzieje się to dwojako — poprzez transformację umysłu, doskonaląc potencję duchową, intelektualną, poprzez ćwiczenia, poprzez akt, w której Intelekt pełni role dłuta, w której geniusz najwyższego typu naszego potencjału w różnorodności świata spełnia wysiłek oddolny — jest porywany przez pomoc odgórną. Intelekt męski jest niekompletny, jeżeli nie pracuje z Intelektem żeńskim. Poprzez podtrzymywanie obecności percepcji i pamięci, których ta praca jest skodyfikowaną efektową. Dodając spektaklowi ludzkiej twarzy, możemy być częścią tego, co w Oriencie było nazywane *lilą* — lub grą. Może być to też większa iluzja, którą w Azji nazywano *Mają* — tkaczką wewnątrz czasu. Sekty gnostyków manichejskich traktowały wszechświat jako wytwór złego demiurga. Ta postawa tworzy negację wobec świata i więzi nas w opozycji do niego, jako konceptualny ruch mentalny, który psychologicznie tworzy przeciwne tarcie wobec świata.

Wszechświat w innych tradycjach był też traktowany jako coś dobrego, poprzez odnalezienie wspólnej części większego istnienia, co w tej relacji tworzy afirmację i chwyta nas w ciągłym przyciąganiu do świata. Poprzez to prawo stajemy się nasyceni światem, zmęczeni i przerażeni jego przechodniością, jego tymczasowością, zatem jesteśmy oczarowani tym co nam

oferuje. Dopóki nie pojawi się pierwsze awersyjne odczucie, dopóki cierpienie nie będzie przeważać nad nami pokonując nas.

Pośrodku są Ci, którzy znają miarę świata, którzy pomimo cierpienia potrafią być oczarowani, którzy pomimo oczarowania, znają jego kres, którzy poświęcają się na ołtarzach świata, patrząc na dalsze losy i przeznaczenia, będąc zarówno zawieszeni między nieskończonością przeszłości i przyszłości, znając czas i jego źródło, nie wyrzekając się świata, ale odłączając się od niego bez wysiłku.

Umysły konstruują wpływ na rzeczywistości które malujemy, a zatem są sprzężone z rzeczywistościami w których umysł żyje. Doskonalenie umysłu pomaga nam być w sile odpowiedzialności za nasze odczucia, emocje, stany, inklinacje, mentalne nawyki, kreacje, a zatem *Karmana*, uświadamiając nas że uczestniczymy w poruszeniu, dyscyplinując to wszystko nawet wtedy gdy przeciwstawne siły naginają naszą wolę. Przez tarcie i konfrontację poznajemy siebie, proponując wolnościową wizję — jednak nie jest to wizja subiektywna, solipsystyczna, egoistyczna, ale nie jest też uniwersalna lub prawdziwa. Podobnie jak wykrycie pewnych metafizycznych praw nie uwalnia nas od czysto ludzkich projekcji — jesteśmy cały czas zagnieżdżeni w ich śladach, ponieważ typy są wyzute z naszych roszczeń.

Niema konstelacja analogii, czy prawideł, uzyskuje treść w ludzkim świecie poprzez ich redukcję, a zatem manipulacja treścią jest przybliżaniem się do relatywnych prawd, lub oddalaniem się od nich, jest realizacją, albo urojeniem. W jaki sposób narracje różnorodności przenikają do świata ludzkiego jest kwestią ich świadomego użycia, w istocie to idee kształtowały wszystko. Prymitywna filozofia w tym ujęciu stanowiła zalążek nauki, bo to pomysł poruszał umiejętności, zgromadzenia, społeczeństwa i ich wytwory, w ten sposób każdy w jakiejkolwiek cywilizacji jest podwykonawcą idei. To symboliczne myślenie, a potem filozofia mogła też przybliżyć człowieka do nieludzkich sił, starając się je zrozumieć w pierwszych odruchach rytualnych, w *participation mystique*, w genezach wszystkich kultów, w odsłanianiu kosmogenezy i wyobrażeń mitopoetycznych, które starały się uchwycić inne światy.

Gdy wołamy i odpowiadamy na świadomość wyższego rzędu, lub wewnętrznie do porządków naszych umysłów, dostrajamy się do nich, lub otwieramy na większą przestrzeń. Te w odpowiedzi — zmieniają i sublimują je, porywają w swoje objęcia i taniec.

Człowiek, jako istota podatna na wpływy, jest sprawdzany na tysiące sposobów, dopóki nie ustanowi się we własnej i właściwej relacji ze światem, ale nie jako bezwolna kukła, ale jego część. Podobnie, jeżeli człowiek zamknie się na relację i ustanowi się na piedestale, stanie się niewolnikiem własnego umysłu — wybuduje fortecę, która stanie się też jego wieżą, więzieniem. Okcydentalna droga środka jest powiązana z głębokim odłączeniem, które jest jednak sterowane przez indywiduacyjny geniusz meta-fizyczny, a ten kierowany jest przez głębsze jeszcze prawa na miarę otwarcia się na reaktywną incepcję.

Proces odnajdywania tych praw nie jest niczym prostym. Wymaga aktywnej wyobraźni, obserwacji, odkrywania, słowem — alchemii powiązań które nie są koniecznie statyczne i powinny być w artystyczny i dynamiczny sposób odzwierciedlane w nas w stopniu właściwym do naszej formy i rozwoju.

Kiedy światy obracają się, tańczą i poruszają, kiedy poruszamy się i tańczymy wraz z nimi. Jeżeli prawa te będą skutecznie asymilowane w naszych sercach i umysłach, działamy ze światem strumieni większych zdarzeń, ponieważ zaproszone w nasze umysły, przekształcają je, transmogryfikują, płyną one dalej w ten świat w formie nacechowanej naszą naturą, charakterem. Stanowimy rodzaj pustego naczynia, które w ten sposób przekierowuje bieg tych prądów.

Na prawach życia, jeżeli dostroimy się do rozpoznanych przez nas porządków i wyższych istnień, skuteczniej poszerzamy i wzrastamy w percepcji, na mocy siły odgórnej grawitacji, która wyrywa nas ze spraw ziemskich, jednocześnie pozwalając w nich działać z większym wpływem, bowiem cząstkę współdzieloną z wyższym światem ciągnie do wyższych światów, a te gotowe są wyłapywać nasz intencje, autentyczne ruchy i pomagać nam na drodze. Oczarowani tym, co kochamy, jesteśmy okryci szatami naszych przywiązań, jednak możemy też stać się opanowani przez podmioty komfortu, zawalając się w stagnację podmiotu, który nigdy nie zastąpi aktywnego uczestnictwa. Umiejętność poruszania się przez pole akcji, nie zajmując ziemi niczyjej i nie szarżując przez całe terytorium na ślepo. Ani na chwilę nie uzurpując sobie prawa do zwycięstwa, nie osiadając na laurach, ze zwinnym ruchem poprzez życie które potrafi uchwycić rytm jednego tańca. Potem maszerując i tańcząc znowu w innym, bez chwili na upadek, ani zatrzyma-

nie. Jeżeli jednak upadniemy, musimy nauczyć się zebrać siły, cofnąć o parę kroków do tyłu, poprosić o asystę — a potem znowu działać, wybierając ścieżkę najmniejszego oporu — ale tylko tą która prowadzi do celu, tylko tą zgodną z zasadami i pryncypiami wypracowanymi wcześniej, nawet wtedy gdy paradoksalnie jest pod prąd.

Konflikt w akcie jest nieunikniony, konflikt w bezczynności jest mniej prawdopodobny, ale gdy się pojawia — nie jesteśmy na to przygotowani w najmniejszym stopniu. To właśnie przygotowanie i sposób rozwiązywania starcia jest najważniejszy, zaangażowanie w ciągle wolne aspektu życia, ponowne odżywanie, aby wśród opozycji znaleźć oddolne cechy które łączą, a następnie porywać opozycyjne siły lawirując między naturami, zdarzeniami, percepcjami w taki sposób aby poruszając się z determinacją w górę, bez przyjmowania postaw i stronniczości. Przynajmniej dopóki oddolna cecha nie pojawi się w mariażu z transcendentną substancją, niejako rozwiązując opozycyjne siły, które mogą się przeorientować wokół nowej osi. Tak dopóki na nowo nie pojawi się konflikt który w dualizmie lub wielorakości natur zawsze się pojawia.

Pozytywna filozofia to filozofia odpowiedzialnej wolności, która stanowi o tym, że wyzwolenie dokonuje się gdy człowiek dojrzeje, gdy jest gotowy. Gdy jego biologiczne ciało ulega rozkładowi, po okazaniu maski ludzkiej światu, po otrzymaniu szlifów wewnątrz-sterownych i reaktywnych w stosunku do sumy doświadczeń i tego, co spotkało go w jego życiu, wszystkie jego manifestacje ulegają wyzwoleniu ze „świata jedynego momentu rzeczywistości" (AOS) z ludzkiej perspektywy.

"Żałuję, że opuszczam taki piękny świat" — były to słowa pewnego starego profesora.

Kiedykolwiek nieskończoność jest zakochana w swojej formie, przybiera jej maskę, kiedykolwiek na drodze analogii istnienia widzi swoje podobieństwo, przywdziewa jej szaty. Kiedykolwiek potrzeba interwencji, ingerencji, lub zbudowania, zmodyfikowania konstelacji sił jest potrzebna, zainteresowany porządek rzeczywistości lub światów wysyła z siebie esencję, która przywdziewa maskę istoty, w tym człowieka i w ten sposób doświadcza jego istnienia w zależności od sytuacji w jakiej się znalazł, ucząc się perspektywy która jest potrzebna do dalszego działania.

Nic bowiem nie przybierze perspektywy jakiegokolwiek bytu, nie uczestnicząc w jego naturze, w esencji, w jego świecie — a zatem będąc tym bytem. Jednak kiedykolwiek zostaniemy oczarowani formą, weźmiemy jej maskę za jedyną tożsamość, uwierzymy w jej ostateczność, stajemy się jej niewolnikami, uchwycona przez jej widmo, dlaczego zatem upada i powraca? Jest też grawitacja w kierunku formy, co Hindusi nazywali "tamas" albo ciemnością która chce ubrać tą siłę jako swoją, bo nie posiada własnej. Jest grawitacją przekształceń synderesis[1], a także tą związaną z wolą, decyzją, cyklami, losami, potrzebą i przeznaczeniem.

Przekazanie pewnych doświadczeń jest trudne. Przeżywając ból, nadzieję, rozerwani przez agonię, wyzwoleni z niej — rozumiemy. Nękani, niszczeni, walcząc, trwając, wytrzymując, działając i stojąc niewzruszenie — obserwujemy i wiemy. Widząc więcej, rozpoznając niewidzialne ruchy, słysząc, rozróżniając — postrzegamy. Przeglądając, oceniając nasze nawyki, myśli, chroniąc się przed ich rozłupanymi, toksycznymi fragmentami, atakami przypuszczanymi na nasze umysły i ciała — trwamy. Pamiętając, podtrzymując pracę, rekapitulując — działamy. Dalej walczymy, dopóki nie odnajdziemy chwil lekkiej zabawy i odpoczynku.

Łuski przywiązań i złudzeń, co oślepiają nasze umysły są zrywane raz po raz. Znowu nowe fortele, metody pojawiają się aby nas zamknąć w ich przekleństwie, zastanawiając się czy przejrzymy je, czy też staniemy się ich niewolnikami, sprawdzając nas. Odnajdując to życie jako instrumentalną grę, odłączamy się od niej, jednak nie negując rytmu życia. W oddany sposób prowadząc niewidzialną wojnę na tylu frontach, na ile pozwoli nam siła, jesteśmy zawieszeni między desperacją a afirmacją spokoju, działamy na rzecz wolności, zasad i zaangażowania na tyle, na ile to możliwe. Dopóki nie odwrócą nas w nasze przeciwieństwo, w zdemonizowanych, obłąkanych, zabitych oszczerstwem morderców, którzy zieją jadem. Ta praca nie kończy się z biologiczną śmiercią. Aby być w pełni świadomym, aby penetrować świat z większym wglądem jest obowiązkiem. Ci, którym się pomogło, którzy zaobserwowali horrory, obojętność, ignorancję i ból, ostrożnie osłaniając wiele

[1] W ujęciu starożytnym, jako siły podtrzymujące prawa świata, jako ich samoutrwalenie.

umysłów aby mogły żyć w relatywnym porządku, są zobowiązani pomagać reszcie. Cała zawartość tego świata, zrozumiana tylko w najmniejszym jego fragmencie powinna wskazywać na możliwość jego zmiany, lecz jeżeli dodamy absolutnej esencji tym manifestacjom, staniemy się uchwyceni przez nie. Jest to niekończąca się ścieżka równoważenia między życiem — bez jego negacji, śmierci — nie uciekając od niej, świata — bez jego zaprzeczenia, odpowiedzialnej wolności — afirmując ją względem wolności innych.

> *W esencji, życie jest ciągłą ekspresją, wszystko jest ruchomą sceną, teatrem cieni. Jeżeli choć na chwilę utkniemy na scenie, grając aktora bez ocucenia się do rzeczywistości poza sceną, pozostaniemy na niej dopóki nie zrozumiemy że publiczność i reszta aktorów dawno ją opuściła, widzimy jedynie ciemność. Z czaszką zawieszoną na dłoni, przed naszą ręką, zamieniamy się w głaz, jako przykład i testament dla rzeczy umarłych, kamień nagrobny dla spektaklu. Śnimy i wyczarowujemy spotkania w gwiazdach, lecz kiedy nasz ból zostaje połączony, delikatne idee są rozbite przez siłę doświadczeń ziemskich po tym jak odchodzimy. Wiecznie szukając się nawzajem, wiedząc że w tej instancji spotkaliśmy się tylko raz, przeznaczeni przez obowiązek, nie wybór. Jak to jest że kiedy się spotkaliśmy, byliśmy już na wpół zmarli? Chciała raz wiedzieć, w odpowiedzi na mój argument że nie pozostanie po mnie nic autentycznego po tym jak odejdę, że wszystko czym naprawdę byłem zamieni się w biały dym tańczący na wietrze, rozwiany przez aetyr, potem spytała: "Po co nam to wszystko" — zapłakała" — "Jeżeli nie żyjemy dla rzeczy nieśmiertelnych, czym jest nasza miłość, nasze życie?! Złap ten moment rzeczywistości, poczuj go i zanurz się weń, niech każde włókno Twojej totalności zadrży przed nim, nawet jeżeli tylko raz. Odmówili nam miłości ponownie, emocje odwróciły się przeciwko nam, bliscy odejścia od siebie, ze swoim zaciekłym oporem nigdy nie wiedząc potem co naprawdę się zdarzyło, każdy zostawiając za sobą zupełnie różny monument pamięci, kruszejący z wiekiem. Coś nas poruszyło, razem rozpłakaliśmy się jak dzieci, było to autentyczne łkanie, poruszenie czucia. Położyliśmy się spleceni ze sobą, płacząc, zdeterminowani aby przetrwać"*

Synowie i córki ludzi, myśleliśmy że służymy temu światu, że walczymy na jego rzecz. Nawet gdy olśnieni byliśmy światłem, kosmicznym chaosem

i porządkiem, odwróciliśmy swoje ziemskie oczy od niego, aby zaangażować się w sprawy naszej rasy, ukrytych światów Ziemi — aby służyć i podnieść z ignorancji i cierpienia, niesprawiedliwości, ślepoty, gniewu, desperacji i bólu. Lecz kiedy straciliśmy pasję, wycofując się z żalem? Czy zostaliśmy uwięzieni w bitwach ze sobą, z naszymi demonami i naturami, które zamieniają nas w bestie? Nie w bestie słońca, bestie Opatrzności, jak Rzymianie nazywali posłańców — ale w potwory.

Uchwyceni w separacji od świata, walcząc z nim wojnę, nastawiając tych przeciwko innym, czy po to aby stworzyć potrzebną niezgodę, aby ze starego porządku stworzyć nowy, aby integrować i jednoczyć? Czy jest to porządek wyłaniający się z chaosu na łonie tego ładu, który się rozpada? Czy była to jedynie mrzonka, wynikająca z braku dyscypliny, rozeznania i próba opanowania naszych dzikich umysłów? Czy straciliśmy złotą nić przez którą można mówić do wszystkich i poprzez wszystkich, podmieniając ją na małostkowe opinie, w których mało mądrości, a dużo antagonizmu, co niszczy serca, zamiast je uskrzydlać? Czy było to po to, aby doprowadzić się do refleksji, aby sprowokować do krytycznego myślenia, stworzyć fundamenty porządku poprzez małe taktyczne ruchy, strategiczne tasowanie figur na szachownicy, która odmawia podporządkowania się swoim własnym zasadom? Czy efekt żałosności jest kiedykolwiek osądzany poprzez motyw, przyczynę? Czy widzimy tylko ruinę starych świątyń, podziwiając ją przez sentyment, ale jakże jesteśmy zachwyceni ruinami dawnej świetności, a nigdy nie jesteśmy zdumieni ruiną i losem ludzi.

Czy może gdy walczyliśmy z tymi, których domeny podtrzymywane są na mocy ignorancji, nieautoryzowanej władzy, nie wynikającej ze sprawiedliwości, wpływie na dominację i ślepotę. Czy w tym wszystkim straciliśmy jakikolwiek sens, rozpalając własny ogień jako dysydenci. I jako dysydenci przez lata będąc poddanymi oszczerstwom, opieczętowani jako demony, z iluzjami roztoczonymi przeciwko nam, robiąc z nas w istocie demony, bo nie jesteśmy z tych poddańczych, łatwo zastraszonych, widzimy więcej i przenikamy ten świat na wskroś, za to jesteśmy karani, nasze umysły łamane, nasze ciała katowane. Dopóki sami nie przystroimy się w szaty ciemności, aby zniszczyć to, co przesłania nam światło. Śniąc o wielkich rzeczach, karzą nas małe rzeczy życia, ten kto zasłużył na wielkość, zasłużył też na nienawiść, pośród szerokiego oddechu zapisanego w naszych sercach i umysłach jako klątwa..

Potem, bez nadziei, próbując rozedrzeć wieże, przywołując niewzruszone siły — obserwując świat. W katordze ognistego współczucia, całej naszej siły, odporności z decyzją aby przerosnąć ziemską scenę i pozostawiać ją daleko w tyle, jedyną decyzją która uwalnia lub zostać przypisanym do swoich sfer i zgodnie z naturami, inklinacją niszczyć, kreować i ponosić konsekwencje, tkając losy i sądy. Zdeterminowany użytek z najmniejszych środków aby naszymi umierającymi sercami i trupio obojętnymi umysłami je ożywić. Wyposażeni w takie umiejętności i środki, które pozwolono nam zgromadzić, z gotowością do służby, będąc dla niektórych mistrzami, dla innych godnych pogardy łajdakami, będąc wizjonerami, dla innych będąc oszustami, przynosząc niebo na ziemię i niosąc na barkach piekło. Światło, które spala ciemność ignorancji i snu dopóki nasze lampy nie wygasną niesiemy ze sobą jak eremici.

Nasza przeszłość jest głęboka i poraniona, jeżeli nie było to tylko przetrwanie, ewolucyjna adaptacja, jaki był tego cel? Ukrywamy studnie naszego bólu dobrze, pozwalając tylko niektórym z nich pić, pod fasadami niewinnych uśmiechów głupców. Odwaga jest kształtowana w pierwszych potyczkach, potem jest zamieniana w przyzwyczajenie. Kiedy cuda i manifestacje wyższych światów przestają wywierać na nas wrażenie, wyzwalamy się z nich i stają się wskazówką na drodze wędrowców, wiemy że nasze ruchy nie są ani afirmowane, ani negowane przez wyższe światy, bo reprezentujemy tylko naszą autentyczność, nasze błędy, nasze wzloty, ale rozpoznając nas za sumę tym czym byliśmy, czym jesteśmy, czym będziemy.

Stają się palcem wyniesionym w górę, wskazującym ku światom Opatrzności, podtrzymaniem nadziei na drodze, tak jak dłoń wskazując na ziemię przyznaje rację naturze i nauce.. Przykrym przypomnieniem jak bardzo ten świat oddzielił się od swojego kierunku. Przypomnieniem o tym, co nie może być odwrócone z błędów historii, lecz uciszone śmiechem, przyjaźnią, czy miłością.

Nasze ciała, przyobleczone niekiedy w esencję istot potężniejszych od ludzi wymagają umysłów gotowych do walki, pasji, w równej mierze co spokoju, radości, wycofania, odpoczynku, równowagi. Wymagają umysłów ekspansywnych, ogromnych, wolnych, szalonych. Lecz czy to wszystko ma swój porządek, swój cel? Z odpornością na wulgarną przemoc, jadowite myśli, sa-

dystyczne, mordercze tendencje, złudzenia, iluzje, zniekształcenia umysłu, jesteśmy w stanie przetrwać.

Cierpiąc na nieustanną koncentrację stoimy silnie, z determinacją na wywalczonej pozycji. Umysły, przez które przetaczają się perwersje, są poddawane próbie każdego dnia, z wyćwiczonymi przez konfrontację mechanizmami obronnymi które progresywnie stają się coraz mniej skuteczne, kiedy umysł jest odzierany nawet z tej siły, którą zbudował, odartej wraz z krwią wytoczoną z doświadczeń.

Uczestnicząc w żrącej grze rozgraniczamy naszą istotę, w której nie możemy pozwolić umysłom na to aby się połamały i jeżeli nie staniemy się malewolentnie zimni, pochłonięci własną ciemnością, staniemy się uciszeni, otępieni, z wewnętrzną furią i martwym krzykiem który jest wydobyty z cichym, żałosnym jękiem w chwili protestu. Nie jesteśmy Bogami, którzy stają się wyznacznikiem idei, a to co zebraliśmy przez bitwy, wzmocniło nas, uodporniło nas, wykuło nas!

Jakkolwiek bądź, nie jesteśmy pozostawieni bez wsparcia. Każdy ruch który utrwalił się w determinacji na wyznaczonej ścieżce był pobłogosławiony, chroniony, ufortyfikowany, sprawdzany, uświęcony, lepiej czasem wykonać krok w tył, aniżeli spaść w otchłań przez jeden niepozorny ruch, który zniekształca i wypacza wszystkie nasze aspiracje. Przeciwko tym, którzy kontrowali naszą ekspresję, dla których samo nasze istnienie, wolna myśl, wiedza, umiejętności i autonomia jest zagrożeniem, bo podważamy klucze i wieże które stanowią narzędzia władzy i dominacji. Choć, może tylko tak wyglądaliśmy w naszym własnym postrzeganiu, w zagnieżdżonym obrazie.

Każdy człowiek ma matkę, historię, środowisko i losy w które się wrodził. Następnie jego mentorzy, socjalizujący go ludzie, jego edukacja, jego kontakty ze środowiskiem uczyły go praw życia. Posiada też serce, które czuje, umysł, który myśli, które uczą się blizn, kiedy uczy się swoich ran, swoich rozważań, swoich pragnień, ukojeń i przyjemności.

Proces wyzwolenia może być od-warunkowaniem wszystkiego, czego się nauczyliśmy, studiowaniem świata na nowo, obserwując jego meandry, aby mieć otwarty umysł, krytycznie odłączonym od świata, lecz w pełni uzbrojonym i zaangażowanym. W ten sposób możemy rozróżnić ile dobra lub zła może być w naszym istnieniu. Przypisani do zadań, patrzymy jak nasze umiejętności mogą stać się użyteczne, ale w nie w skrajnie utylitarny sposób,

ale trzymając się pewnych dyrektyw czy zasad które wynikają z autonomii, dojrzałej wewnątrz-sterowności i człowieczeństwa.

W Opera Omnia, intensywnym teatrze życia nie powinniśmy traktować jej lekko, co nie znaczy że nazbyt poważnie, poruszając się przez świat z koncentracją i wystarczającą jasnością umysłu. Nawet jeżeli pojawią się przeszkody odpowiedzialnej, ludzkiej wolności, które nas niszczą, odmawiając życia, dyrektywy pozostają te same.

Umysły Boddhisatwów były w stanie przezwyciężyć te przeszkody przez poprawnie zorientowaną funkcję celowości, poprzez niezłomność aspiracji, intelektualne, a także intuicyjnie rozumienie fenomenów które w przyczynowości rozkładają się na Dharmy — podstawowe składniki. Esencji tych "atomów" fenomenów ciężko szukać poza domeną złudzeń. Dharmiczne rozumienie świata jako "złudzenia" nie powinien być rozumiany konkretystycznie. Najpierw musiał zostać zrozumiany jako prawdziwy, realny, dopiero później po zrozumieniu podstaw złudzeń, był postrzegany jako iluzja, gdy umysł potrafił lawirować między tymi ideami. W przeciwnym razie wynikową byłby nihilizm, albo eternalizm, od którego odżegnywał się Nagardżuna, wschodni filozof, logik i praktyk szkoły pozytywnej pustki.

W tym świecie jest dużo sił, które mogą ustawicznie niszczyć naszą pracę, niszcząc nasze umysły, próbując pomieszać nam zmysły i uczynić szalonymi, dyskredytując, diabolizując, na samym końcu pokazywać nas jako szkalowany przykład swojego zwycięstwa, lub usuwając nas z drogi, gdy przetrwamy.

Ta książka jest próbą podzielenia się doświadczeniami współczesnego człowieka, który przeszedł przez Eleuzyjski ryt, doświadczając świata za *Zasłoną Izydy*, w obecnej dobie technokratycznych trans-humanistycznych ścieżek, gdzie człowiek został zredukowany do biologicznej maszyny, zapominając o całej swojej historii, jakby mitopoetycznie przeklęty przez fałszywego bożka, który w księdze Izajasza skazuje ludzi na "ślepotę".

Nosimy nasze maski i zdawkowo dzielimy się historiami na miarę tego, czym możemy się podzielić, osądzając i rozróżniać inteligencję i wiedzę naszego rozmówcy, często przyznajemy się do tego że po prostu nie wiemy, bowiem wiemy tylko tyle, na ile nasze myślenie, wiedza, zmysły, umysł i inteligencja pozwala na przetworzenie wyobrażeń, pieczęci, inspiracji, intuicji, doświadczeń, wizji, którymi zostajemy obdarzeni. Jesteśmy nauczani tylko

na tyle na ile możemy usłyszeć ciszę inteligencji duchowych, które są naszymi mistrzami i mistrzyniami, które inspirują nas do idei, które przez demonstrację naprowadzają nas na właściwy trop, które subtelnymi figurami i znakami uczą nas we śnie i na jawie — zawsze ciszą, nigdy brutalną siłą, nigdy słowem. Jest to ciągła nauka która jest poddawana interpretacji, teo-logii, każda zatem księga zapisana przez człowieka, nawet czerpiąca z wyższych źródeł gnozy, jest jego formułą, jego interpretacją. Każdy akt mowy, czy komunikacji, jest aktem personalnym, niezależnie od tego co może porwać nasz umysł, co może go wynieść, uszlachetnić, lub zdeprawować i zniszczyć. Tu zaczyna się inter-subiektywna komunikacja polegająca na sceptycznym porozumieniu, ale i zaufaniu. Gdy dwie osoby doświadczają tych samych zdarzeń, doświadczeń, tam zaczyna się ecclesia — czyli wspólnota, połączona zrozumieniem, działająca wspólnie, czy jest to większa wspólnota, mistrz i uczennica, mistrzyni i uczeń, czy jest to para filozofa i filozofki, przez których w świat płyną te same strumienie.

To co wyłowimy z morza iluzji, pułapek, podstępu, czy będą to nasze własne wady, czy zewnętrzne machinacje, czy też przemieszania obu tych typów — łatwiej jest pogłębiać urojenie człowieka, aniżeli złamać jego wewnętrzną realizację, łatwiej wzmocnić jego realizację, aniżeli wyrugować urojenie.

Uchwycenie archetypalnego, intuicyjnego języka, aby spojrzeć za fenomen, przez symbole i wrażenia świata do jego głębi, która zaczyna mówić dziwnym, pięknym językiem.

Czas niekiedy zrozumieć że w bitwach zostajemy poświęceni jak narysowany przez Eliphasa Levi-ego Bafomet, jak kozły, czy alchemiczne Pelikany, które karmią swoje młode krwią, aby mogły zostać sokołami i jastrzębiami. Aby znów być wolnym, przydzielonym do obowiązków, sfer, a poprzez wyzwolenie się, służąc tym umysłom, sercom i gwiazdom, które nadal mogą być wyrwane do wyższych światów.

Wędrówka auto-soteriologii zawsze zaczynała się od badania, poznania, od sprawdzianów, od przejrzenia świata, od głośnego, odważnego hałasowania łańcuchami niewolniczymi, dopóki nie zostaniemy dostrzeżeni przez wyższy świat. Podróż zaczyna się też od nasłuchiwania, wołania światów wolnych aby wpuściły w ten świat więcej światła, od aktu człowieczeństwa, od próby wielkości, od idei które kruszą to, co niegodne, od aspiracji, które

dawno w naszym gatunku — wydawać by się mogło — umarły w ignorancji i ślepocie.

Infiltrując ten świat z lawiną, potokiem większych majestatycznych rzek, stając pośrodku ich prądów, zmieniając ich tor, negocjując i równoważąc ich przepływ, rozdzielając je i podtrzymując ich ruch, aby nigdy nie wyschły, stale wpływając na ten świat.

Koncentrowanie się na symbolicznych, żywych wirach poprzez oddane, chłonne umysły, inspirując je i chroniąc przed upadkiem. Tak, aby mogły wpłynąć na resztę, aby odkryły swoją role z wolnej decyzji, tak wielu bowiem chwyta nić, ale szybko jest zmiecionych potokiem prostych rzeczy, albo zagnieżdża się w tym, co zdobyli, traktując to jak skarb do posiadania, jako ich niezbywalną własność. Jest to ciągła walka naprzeciwko zepsutych korzeni świata, historii, żyć, losów, antidotum skomponowane z cichej, zrezygnowanej nadziei na większe czasy.

Być może, niektóre prace które pozostawiamy po sobie, zostaną zauważone. Zebrane z sumy naszej walki, upokorzeń, agonii, zrezygnowania, zmęczenia, natężenia koncentracji, determinacji, wytrwałości. Z nadzieją, że ślady naszej egzystencji nie zostaną kompletnie wymazane z pamięci, że nie były przeżywane na marne, że konflikty te były w rzeczy samej — warte przeżycia, nawet jako testament który pozostawiamy po nas jako monument naszego życia. Podczas gdy domeną bohatera jest akcja, domeną wieszcza jest wewnętrzna wielkość. Wycofanie gdy zagrożona jest stabilność zasad czy wewnętrznego światła, pracując z nadświatami które wpływają na ziemską scenę, bez potrzeby angażowania się w działania społeczne, które mogłyby przybrać monstrualną formę. Tam gdzie jest bowiem wpływ, a pojawia się ziemska władza, zaczyna się dominacja, a także podporządkowanie sobie osoby uprawiającej magię wysoką pod kartelowe wojny tej czy innej sfery. Osoba pełna ognia siłą świata zawsze przyciąga władzę, jeżeli w istocie dałoby się jednej wizji prymat nad innymi skończyłoby się to katastrofą. W pomieszanym świecie, ryzykując krok z cienia jest równoznaczne ze staniem się bezpośrednim zagrożeniem dla wszystkich i wszystkiego, co jest nam bliskie i kochane. Godną radą jest konsultacja z większymi inteligencjami ponad światem, aby nas prowadziły.

Słuchając cichych symboli, lub wyłuskując źdźbło trawy z potężnej burzy, inwokując etyry aby rozpętać piekło wśród błyskawic w ziarnie piasku

na pustyni, stoimy — choć na chwilę — między niebem a ziemią. W tym wszystkim uzyskujemy kierunek i składamy kontrybucję poprzez ideę, myśl, intencje, odczucie, działanie co jest uchwycone przez skrzydła i roznoszone po świecie, jeżeli staje się wystarczająco godne, zasadne, autentyczne i przejrzyste aby się tym podzielić.

To co w nas najlepsze, zawdzięczamy Bogom i Boginiom, Opatrzności, mistrzom i mistrzyniom którzy nie stąpają już po ziemi, ukrytym światom i ich hierarchiom i królestwom pełnym niewidzialnego dla innych życia, tym godnym aby inspirować, wynosić, podnosić na duchu — to co w nas najgorsze jest odzwierciedleniem świata, słabości i najgorszych wad ludzkich, jego demoniczną maską, a także tym wszystkim co niszczy pracę świata wyższego, nie poprzez siłę, tylko poprzez masę, urojenie, fortele, wykorzystując ignorancję i ślepotę, nie będąc ponad nią ani odrobinę silniejsze.

Gdy stoimy sam na sam z potężną burzą, gdy demonstrujemy siłę wyższych światów, inwokując splendor potęg, gdy w poruszeniu gałązki drzewa widzimy całą siłę świata, stoimy samotnie z Bogami, otoczeni przez strażników więziennych, którzy nie chcą aby człowiek sięgnął po niebiosa, którzy chcą żebyśmy też byli ślepi, atakując nasze ciała i umysły.

Lecz dla sił których ruchem i słowem jest wszechświat, których gwiazdami wynagradzają poruszanie naprzeciw ślepocie i ignorancji. Robactwo które pełza u stóp, wsączając jad w nasze umysły, co imituje bogów, nigdy o nich nie słysząc, co ma się za bogów, będąc ścierwem tego świata, **demonstrując swoją domniemaną potęgę na tyle w sile, na ile ludzka forma jest słaba, nic ponadto**. Gdy wyjdziemy z ludzkiej percepcji formy, stoimy znów pomiędzy gwiazdami, a żadna ujma na ciele nie zniszczy naszej determinacji, żaden zniszczony umysł nie pozbawi nas walki która opiera się na dużych wyższych rzeczach, a gdy umrzemy, gdy nasze umysły się rozpadną pod naporem agonii czy obłędu, jakaż przyjemność aby po tylu pracach odejść ze świata całkowicie odzyskując siebie raz jeszcze. Ileż razy karcono nas na ziemi siłami które mogłyby rozerwać człowieka na strzępy, lecz zanim zadrasnęły naszą skórę, raniąc nas lekko, zostały anihilowane, usunięte i roztrzaskane w pył przez strzałę z wyższych światów.

Obserwując przyczynę i skutek w sprawczej zasadzie Mahajany, odkrywamy na chwilę cierpienie, ignorancję, złość tego świata, wznosząc się na wyżyny aby rozejrzeć się. Jeżeli nie tęsknimy za wyższym światem, odwraca-

ją się od tego, jeżeli nie łkamy przez chwilę patrząc na ten, umacniamy się w próbach aby doprowadzić nasze duchy do samo-władczego opanowania, w których tron świadomości zarządza ciałem i umysłem w stopniu który umożliwia wysłuchanie swojego unikalnego męskiego, czy żeńskiego geniuszu, totalności potencjału sprzęgniętego z harmonią różnorodnego świata, gdy jesteśmy nawoływani przez — jak pisał Jamblich w De Mysteriis "Starsze Rasy" — przez co rozumiał Bogów. Tylko z tej motywacji, z tego pierwiastka, rodzą się wielkie rzeczy. Odtworzeni, przetworzeni, wbudowani w uwarunkowany świat tego, co nie powiedziane, nieprzeżyte, niepoczute, niedoświadczone, nieodkryte.

Ci tylko rozpoznają to, co zostało nam wykradzione, którzy widzieli piękno, szlachetność wysokich, żyjących, potężnych idei, które przyoblekają się w ich moce i maski, które tu spojrzą ukradkiem spod łachmanów bezdomnego człowieka, wcielając się w niego na chwilę i prosząc o dobre słowo i żywność, lub w majestacie rozplatają losy światów utkanych w czasach glorii, aby zniknąć tak jakby nigdy ich nie było, zwracając naszą uwagę na spadający liść na jesiennym wietrze.

Wyszli z knajpy tuż przed Wileńskim aniołem, co stał jakby miał śmiercią zagrzmieć czasy Plutona, gdy łąki z czaszek owiały zieloną mgłą świat, podszedł do nich pijak, który ledwo trzymając się na nogach zapytał go: "Jak rozumiesz wieczność?". Widząc kątem oka jego czarne skrzydła i otchłanne, czarne oczy wyzierające z głowy tego biednego pijaczyny, spytał w myślach — "Kimże jesteś?". Przedstawił się pieczęcią, po czym pijak zaczął się słaniać na nogach "Nie powinniśmy rozmawiać, wróć później i zostaw ciało tego człowieka w spokoju" — pomyślał, zwracając się do niej: "Idziemy". Kto to był? — spytała; "Azrail, chciał mnie przepytać, emisariusz", kiwnęła głową i poszli dalej. "Jeszcze wróci" — powiedział, patrząc na czarne skrzydła które pojawiły się nagle na nocnym niebie.

.

Zostaliśmy zamienieni w niewolników tak dawno temu, że zapomnieliśmy już o ideach, wielkich wartościach, rozmachu ducha ludzkiego, o jego płochości w pięknie, o jego poddaniu wobec tego co napawa zachwytem, to wszystko co straciliśmy, a przypomina się o tym tylko tym, którzy choć raz pozwolą sobie na skruszenie łańcuchów aby wziąć głęboki oddech który płynie z natury i gwiazd. Jest iluminowana wolność, znacznie silniejsza niż

nasza forma, wyniesiona natura, do której możemy aspirować. Filozoficzne słońce, które kieruje księżycami, planetami, które przerzuca pomost wśród gwiazd. Tam, starożytne Drzewo Życia, Oś Świata, Lingam, przekształca to, co proste, surowe w silną substancję, to staje się kluczem:

> *V.I.T.R.I.O.L: (Visita Interiora Terrae Rectificando Invenies Occultum Lapidem): Zejdź w otchłań ziemi, tam odnajdziesz ukryty niebiański kamień w świętej śmierci, aby narodzić się znów.*
>
> *a także anagram, którego rozwiązanie zawdzięczam Boerowi:*
>
> *L.O.I.R.T.I.V (Liberare Opus Iuri Rotunde Tenet Invictii Veritas/Virtute): Wyzwalająca Praca Prawem Całości Podtrzymuje Niezwyciężoną Prawdę/Cnotę.*

Pomimo to, nigdy nie powinniśmy myśleć o sobie jak o niewolnikach. Nigdy nie uginając się pod odstręczającymi małostkowymi przeszkodami, truciznami życia i losu, co odciągają nas od służby i zaangażowania. Rozpoznając całość, przynależąc i uczestnicząc w niej, w istocie wyzwalamy się, ukierunkowani na ekspansję w relatywnych prawach porządków świata, wypalając z siebie to, co należy do świata ograniczeń, przemijalności. Nigdy też nie pozostawiamy tych co zostali za nami, nie dopuszczając się zdrady jednej istoty, nieważne jak małej. Zawsze przeciwstawiając się temu, co nie ma mądrości, wglądu, co nie pochyla się nad tym światem, temu co pełne hipokryzji, ignorancji, ślepoty, co niekonsekwentnie nie dostrzega związków przyczynowych między swoimi działaniami, a horrendalnymi efektowymi tych działań. Jednak niech nie więzi nas to w stagnacji. Świat jest przemieszany i przesiąknięty siłami, w poetyckim języku nie są one oddzielone w swoją prostotą, dopóki trwa Opera Omnia. Jak w tradycjach Hinduskich, oddzielenia Puruszy, wiecznego ducha od Prakriti, pra-materii trwa w niekończących się cyklach. Odmawiamy uchwycenia w wieżach urojeń, aby odżywiać się na przyjemnościach i żądzach budowanych na zwłokach tych, którzy walcząc, lub trwając stale, zostali osaczeni i dołączając do rodziny grobu, starci w proch. Bowiem należeć będziemy do tej samej rodziny grobu, z naszymi historiami pogrzebanymi w łonie ziemi. W ten sam sposób nie bę-

dziemy oślepieni na tych, którzy żyjąc podobnymi prerogatywami, zasadami i wartościami, odrzucili możliwości i manewry bazujące na zdradzie tych prerogatyw — którzy byli szkalowani, niszczeni, eliminowani jako ciężar, pasywo.

W wielkiej sile zatem trwamy, dokonujemy aktu, tworzymy, dekonstruujemy, niszczymy, wycofujemy się aby zalizać rany, ponownie przypuszczając magiczne szturmy — taktyczne, strategiczne — na wszystko to, co przesłania nam odpowiedzialną wolność, co zniewala innych. Jeżeli choć na chwilę oddamy się desperacji, a często tak się staje, upadamy ciężko w ból. Miecz co rozcina nasze ciała i wykraja umysł, rozdzielając go między swoje głodne ścierwo — oby rozbił się o naszą siłę. Życia które wiedziemy zamieniają się w jad, ten oddala nas od innych, nie potrzebujemy poczucia przynależności ani zrozumienia, zimnokrwiste zwierzęta posiadają jad, który w cierpliwości staje się coraz bardziej toksyczny, aby w końcu wypluć go na nieprzyjaciół, lub mądrze znaleźć odtrutkę na to, co wyżarło nas do reszty. Rozróżnienie jest jednak ważne, bo gdy wszystkie wartości i siłę którą zbierzemy nagle przekierujemy przeciwko temu, o co kochaliśmy walczyć, wszystko to czym byliśmy staje się bezpodstawne, irracjonalne, a my sami stajemy się czarnymi braćmi. Nie zapominajmy, że w nietrwałości, przechodniości, budując nasze zamki w błogostanie, próżnemu hołubieniu sobie, zimnej obojętności i nienawiści, przestajemy widzieć inne oblicza świata.

Wszystkie nasze czyny mogą być obrócone przeciwko nam, jeżeli ośmielimy się uzurpować sobie wpływ, będą nam katować umysły, dopóki nasze ruchy nie staną się zduszone, wykorzystane, przekręcone, kupione i sprzedane, zdradzone. Jak blisko zatem nam do morderców i zdrajców, nosiliśmy ich maski też, pojęliśmy ich nędzę, naturalnie zawzięci, wycofujemy się w stałość, trwałość. Poruszając się wolno jak żółwie, wytrwali jak żółwie, które gdy raz się wyklują, wiedzą już jak pływać. Dobra fortuna i zła fortuna jest przynoszona siłą własnych wątków nazywanych losami. Odporni na losy, wzywamy przeznaczenie aby była przewodniczką, tak jak losy są w stanie rozedrzeć czy wynieść jedno życie, tak przeznaczenie i konieczność zobowiązuje wszystkich, aż do najwyższych sił.

Tylko wtedy nasz akt i stałość zyskują na sile, kiedy wzrastają z siłą wyższych światów, w przejrzystości, autentycznym czuciu i instynktownym geniuszu. W stałości trwania, medytacji, kontemplacji, działań magicznych,

odnajdujemy stalowy punkt odniesienia, na różnych poziomach bytu, w różnych relacjach i stosunkach złożoności, poruszając się przez życie patrząc w przestrzeń gwiazd, ale nie tracąc punktu odniesień z oczu i pamięci. Nawigujemy przez konstelacje wydarzeń i strumieni energii przeplatających się poprzez świat. Jak zatem mamy mówić o świecie ukrytym człowiekowi w terminalnej agonii, którego ciało jest w bólu i brudzie? Jak zatem mówić o zachwycie kosmicznej ekstazy umysłowi człowieka spętanego ślepotą, kiedy nie może rozpoznać tej rzeczywistości jako własnej? Z pewnością nie siłą, na pewno nie dominacją. Na pewno nie grożąc, na pewno nie poniżając, nie patronizując, ale poprzez a-religijne dawanie nadziei, wzmacniając przykładem, mądrością i debatą, nigdy niczego nie obiecując — jedynie wskazując, zakreślając. Traktując drugą osobę jak partnera, przyjaciela, ten sam gatunek w konwersacji, dialogu. W starożytnych Indiach wyższość myśli, idei musiała być rozsądnie, logicznie udowodniona, oczyszczona z kurzu, pomiędzy świetnymi umysłami które w starciu mogły dojść do konsensusu. Nigdy nie był to gwałt na umyśle, sofizm, cenzura, inkwizycja, nigdy malewolentna twarz erystyki w której fanatycy próbowali w subtelny sposób narzucić ich wizję świata, lub otwarcie używając przemocy. Była to otwarta debata krytycznie myślących umysłów, które wspierały swoją duchowość geniuszem ich myśli i siłą Jaźni. Wątpiąc, z dystansem, intelektem wyposażonym w zdolność rozróżniania, odsiewania, tego co może być potencjalnie prawdziwe, a tego co może być fałszywe. Wszystko to w zgodzie z nauką tych umysłów, zgodnie z ich gramatyką i stylem myślenia, percepcją, pamięcią, wrażeniami. Wszystko zgodnie z ich wyobraźnią, współgrając z ich mistyką, rozsądkiem, osądem, oceną i decyzjami.

> *"Seker Ne-kheru Amentet Amat"*

Początek inwokacji nauczonej przez ducha Ptolemeusza, posłannika Bóstw.

> *„Seker-Ozyrys, Władca Amentet, Zwyciężył"*

Zasłyszane słowa w umyśle, przetłumaczone fonetycznie z Japońskiego. Zendżi to Dogen, pierwszy patriarcha Zen Soto Japonii:

„Zendżi siedzi pod białą górą, ach spójrz na fajerwerki i niebiańskie prace"

Być może metafizyka jest zbędna, ale gra role transcendentnej funkcji. Tej, jak długo nie umarliśmy kompletnie, jak długo nie pozbyliśmy się naszej wolności, nigdy nie powinniśmy wypraszać ze swojego życia. Celem tej pracy jest opis zaklinania, przywoływania metafizyki, rodzajem teurgii filozoficznej, aby raz jeszcze za-czarować świat i odpędzić jego martwotę.

Pogański poeta, profesor Greki, Palladas, który został w Aleksandrii po zniszczeniu Serapejonu, świątyni boga Słońca, Sarapisa, napisał: "W przeszłości umarli opuszczali to miasto pełne życia, teraz my, którzy żyjemy, grzebiemy miasto z honorami jego byłej świetności". Czy w obecnych czasach, myśląc o współczesnym świecie, tyle razy ile jarzmo wbije nam sztyletów, nie czynimy podobnie, jako ryt reminiscencji? Potem, patrząc z wstrzymaną nadzieją na przyszłość, rozdarci tym co widzimy, poruszając się po pustyniach i ruinach, które inni uważają za całą treść swojego życia, widząc krajobraz spełnienia tam gdzie są tylko lochy i katakumby. Tam, próbując z płaczem, bezsilnością, protestem, nienawiścią, oskarżeniem przywołać to wszystko jeżeli już nie dla świata, to przynajmniej dla resztek tego, co z nas pozostało, jako forma ostatniego pocieszenia.

Zbierając cząstki światła, Rozpraszaj Ciemność

Ci, którzy rozpoznali wyższy, transcendentalny świat, rozpoznając go jako prawdziwy, poczuli go, doświadczyli go — odkryli też przepaść jaka dzieli to co jest, z tym co mogło być. Protestują zatem, oskarżają, buntują się, wyjąc w łańcuchach, dopóki nie odnajdą wystarczająco dużo spokoju aby działać i tworzyć w rezolutny i zdeterminowany sposób.

"To co musi być — będzie. To co musiało być — jest" — Sophia w dialogu z Nolano (Wypędzenie Triumfującej Bestii, Giordano Bruno)

"To człowiek nazwał bogów. Nie powinno być to mylone z podwyższonym pustosłowiem. Boskość musi, bez cienia wątpliwości, być w nas i zostać w nas rozpoznana: inaczej nie mielibyśmy koncepcji bóstw. "Ponieważ Bóstwo musi was rządzić" (Hölderlin). "JEDEN jest początkiem wszystkiego" (Philolaus). "Bóstwo jest największym wśród Bogów i ludzi, nieporównywalne do śmiertelników w kształcie ani formie" (Xenofanes). "Wir wielu kształtów które oddzielają się od swojej totalności" (Demokryt). I ciągle i ciągle, Heraklit. Nie powinniśmy robić zbyt wielkie afery ze Świetlistych, świeci/ą na każdego/ą tak samo, każdy człowiek ma swój Synaj i swoją Golgotę" — Ernst Jünger, Eumeswil

Zamknięci w wirtualnej rzeczywistości nie widzimy nic ponad nią. Przeżywając rozrywkę, informację, polityczne festiwale, społeczne transakcje, zrytualizowane, upodobnione do gier formy cieni życia. Zamieniamy esencje

naszego istnienia surogatami. Substytuty są dostarczane poprzez istniejące skrypty zaspokajające łaknienie czymś przemijającym, przekierowując nas do coraz to nowszych łaknień — zwykły potok zniewalających, odciągających uwagę spraw. Broń masowego rozkojarzenia.

Ludzie są oderwani od czynu, wpływu, od "Twoja Sztuka Tym" (Hinduskie „Tat Tvam Asi"). Akt, idealnie, normatywnie powinien być skierowany do wewnątrz aby ukształtować swój kierunek, poznać siebie i wytyczyć granice. Aby zyskać na wartości, na wartościach, na człowieczeństwie i w skoncentrowanej, odpowiedzialnym wcieleniu nabyć te cechy które podlegają stałemu treningowi i ćwiczeniu.

Aby wrócić do godnych nauk wszystkich kultur świata, zamiast czytając je pobieżnie, jako relikt przeszłości, odnaleźć w rozróżniającym odczuciu te, które możne przyswoić, aby aspirować do stania się ich ucieleśnieniem. Kiedykolwiek pojawia się możliwość aktu, po osiągnieciu dojrzałości i osadzeniu się w tych cechach — akt powinien być skierowany na zewnątrz, w inkluzywnej służbie.

Nie poprzez rządy, administracje publicznego życia, media, przez religijnych, politycznych, czy rozrywkowych idoli i grupy które jako prowadzące i nadzorujące ceremonie są do siebie zbliżeni w funkcji. Przez tych którzy są w stanie dojrzeć do siebie, oddolnie. W przeciwnym razie żadna prawdziwa zmiana nie będzie możliwa, a każda wizja rozbije się albo o biurokrację, albo o status quo.

Aby wzniecić ludzi do tego typu zmiany, potrzebne jest ustalenie ról które ich inspirują, którzy zapraszają ich do uczestnictwa w wizji, ale także do dyskursu wspólnoty, w którym podstawą meryto-hierarchiczną są jakości i kierunek jaki się nadaje treści transakcji społecznych.

Z pewnością nie poprzez ich żądze i zachcianki, nie żerując na ich strachu, zranieniu, lub słabościach, lecz wskazując kierunek ku większym, wspólnym sprawom, głębi umysłu.

Ciężej to osiągnąć, gdy ludzie są rozdzieleni, ich usta zamknięte uwarunkowaniem, a apatia dążąca do własnego komfortu jest racjonalizacją impotencji. Jest to zdecydowany brak odpowiedzialności za własny kierunek w scenerii świata. Tak każda słabość jest intratna dla władz i progresywnie wykorzystywana, pogłębiając ranę kolektywnej ludzkiej duszy. Warunkuje ludzi do przejawiania zachowań nieodpowiedzialnych, aby uzyskać zasoby

zgromadzone przez elitarny handel wszystkim co może być zamienione w ilościowo wymienialny surowiec, a na poziomie abstrakcji we władzę, dominację, nadzór. Zamienia to ludzi w podobieństwo ich najniższych aspiracji i żądz, nieodpowiedzialności, nie-mądrości, niewiedzy, w pozbawioną kręgosłupów przeciętność która jest chwalona jako wielkość, dokładając się do pomylonego stanu świata. Jeżeli nie jesteśmy w stanie dostrzec kontrastu między ziemią, na którą stoją, a większymi rzeczami, oddychają powietrzem które jest obrazem zafałszowanego świata, którym byli karmieni od dziecka.

Dyskurs elit polega na zabezpieczeniu i pilnowania swoich dystryktów wpływów, tworząc świadomie sztuczne żądze, a także ich satysfakcję, inżynieria przyjemności i cierpienia, nagród i kar, grzechów i błogosławieństw. Wszystko to w podwójnej klatce, w której ludzie są zamknięci, biegając w obrębie dychotomii bez jednej krytycznej myśli które potrafi wyjrzeć poza klatkę, ale za to z głowami nafaszerowanymi opiniami.

Potem, szczekając, oskarżając, gnębiąc, lub otwarcie niszcząc każdego dyssentera, który podnosi głos przeciwko zarządzaniu farmą ludzkich zwierząt, otwarcie, lub skrycie podważając każdy aspekt takiego życia jako wroga kanibalistycznych orgii. Gdyby ludzie słuchali tych co mają coś do powiedzenia i nie działają na ich szkodę — w przeciwieństwie do szarlatanów i demagogów, populistów i proficiarzy — być może inspiracja byłaby zupełnie inna.

Pewien Hinduski mistrz zauważył: "Ludzie otwierają swoje uszy, umysły i oczy na wszystko to co chcą usłyszeć i zobaczyć, będą w stanie uwierzyć w każdą bzdurę, która im sprzyja i która karmi ich egzystujące światopoglądy, nie dostrzegając ich wad. Natomiast wszystko to, o czym nie chcą słyszeć, lub przerasta to ich zrozumienie, potraktują jak najgorszego wroga", Sokrates nie był politykiem, Diotyma — jego nauczycielka i kochanka — ostrzegała go przed ryzykiem oskarżania ludzi o błędy, lecz wzorem Izidiaków, inicjatów Izydy — dociekał prawdy, szybko jednak obrócił to przeciwko tym, którzy tak naprawdę jej nie chcieli słyszeć.

Słuchając tych, którzy dostarczają skorumpowanych ról, warunkując ludzi jako samo-zniewolone umysły do golenia ze skór, są wciśnięci w winę, wstyd, strach przez religię, lub w sekularnym świecie — odarci z godności, podążając na ślepo, bezmyślnie za kimkolwiek kto przyciągnie na chwilę ich uwagę. Karmieni niską rozrywką i konsumenckim wyborem, ich ignorancja

jest zarządzana widmem odpowiedzialnej, zasadnej wolności za własne życie, za świat, a także za życia innych.

Ludzie — generalizując — inspirują się tymi, którzy są w pewien sposób podobni do nich, lub posiadają te cechy, które chcieliby mieć, w zaakcentowany sposób, niezależnie od tego czy cechy te są godne, czy niskie i godne pogardy. Jeżeli stają się obojętni, lub sami nie aspirują do zmian, wyjścia poza swoje granice tolerancji, lub komfortu, stają się osłabieni, a ich elity stają się z nimi wysoce powiązane, bo rekrutują się później z tych samych ludzi, których ogłupiają.

Kiedy elity są kształtowane składnikami żądz mas, spychane są w najniższy wspólny mianownik. Te same elity, które fabrykowały role, aby uzyskać posłuch i przekonać masę, gloryfikując ignorancję — a masa jest niczym innym jak wzorzec podobnych myśli i zachowań przejawianych we wspólnocie przy zatraceniu indywidualnego głosu, który może tym trendom myśli i zachowań przeczyć.

Współczesne elity desygnują zasady zachowania i myśli, poprzez narrację, lobbing propagandowy, narzucają wizję świata, którą podwładni mogą jedynie interpretować post-factum. W esencji regulują przepływ społecznych wartości, stając się magami tego świata, zaludniając umysły ludzkie defektami, wadami, błędami.

Kanalizując najgorsze z istniejących skryptów, a jednocześnie traktując ich jak ściek. W ten sposób próbując zdominować ludzi, a jednocześnie tracąc fundamenty swojej prawomocności, której iluzja jest podtrzymana przez prawa. Tylko poprzez naukę świata od tych którzy zbudowali swoje życie na realnych zasługach, otwartości zasad i przejrzystości działania — może prowadzić reform. Być może ideami wyrażonymi przez Jamblicha w liście do Olympiusa, jako "działanie z niezachwianą intelektualną potencją, najwyższą formą aktywności, która jest zawarta w samo-tożsamości i silnym, osadzonym stanie umysłu (...) perfekcyjne zrównoważenie życiem duszy, z najwyższą, najczystszą aktywnościa rozsądku i intelektu charakteryzującą się pięknem, symetrią, prawdą, niezmienną tożsamością, prostotą, transcendentną wyższością, a także czystością umysłu wzniesioną ponad inne rzeczy i niezmieszaną z nimi"[1]

Posiadając trzeźwy umysł i zdolność do rozróżniania i mądrego osądu, a także podejmowania decyzji, przewidując konsekwencje swoich czynów,

subtelnie, lecz nie petryfikując działania. Aby współczesne życia nasączyć tym, co z dawna stracone, aby konsultować się z tymi sprawami, przywołując geniusze i Junony które są gotowe nauczać, aby kształtować swój akt we właściwy sposób, nie zdradzając człowieczeństwa ani ludzkiego ducha, odkrywając Animę Mundi, duszę świata.

To co współczesne i przeszłe systemy totalitarne próbowały osiągnąć to uporządkowanie aktu a także zaprzężenie siły wizji ludzi i relegowanie jej do kultu jednostki, jego praetorian, widowisko skonstruowanego mesjasza-maga, bazując na starszych doktrynach okultystyczno-religijnych.

Ideologiczny teatr rytualistycznej myśli, przekierowując kolektyw ludzi i naprowadzając ich na wizję, która dominowała i dusiła ich ekspresję w celu skoncentrowania ich serc i umysłów na władzy, a następnie dystrybuując ich siły aby ich zniewolić. Ludzie nie są jednolitym rojem, odzieranie ich z przywództwa czy przykładu, zamieniając ich w egzekutywę cudzej woli prowadzi do katastrofy.

Unikalność ludzka nie polega na egoiźmie ani fałszywej indywidualności, tak jak drzewa, rosną do wspólnego, większego celu, choć w różnicy potrafią być solidarni. To, co dzieje się dzisiaj, to dzielenie ludzi w obrębie fałszywej indywidualności, preferencji, opinii, aby nie mogli manifestować się w akcie, w działaniu, zastępują to pozorami życia, podporządkowanego złożonemu Molochowi narracji o sobie w oddzieleniu od obiegu myśli wspólnej.

Żyjąc w drzazgach wirtualnych mentalnych aktów, które są bez znaczenia, kłócąc się i walcząc o zapożyczone wizje innych, nigdy nie żyjąc własnym życiem. Poza symbolicznymi gestami ich własnych wysp myśli, oddzielonych od władzy egzekutywnej i wpływu, rzadko posiadają autentyczne poczucie przynależności do większych projektów i przedsięwzięć.

Bez poczucia poświęcenia, czy chęci szlachetnej, wywyższonej, zdrowej ekspresji, nie zapominając o innych, nie pozostawiając innych za sobą inercja prowadzi do stagnacji i apatii. Poprzez podważanie możliwości czynu jako inteligentna, mądra, zorganizowana, etyczna i moralna (pamiętając

[1] Jamblique, John M. Dillon, and Wolfgang Polleichtner. 2009. *Iamblichus of Chalcis: the letters*. Atlanta: Society of Biblical Literature.

o "zderzakach Gurdżijeffa" czyli relatywności pryncypiów moralnych) jednostka, tracimy fundamenty oparte na niezłomnych zasadach. Praca z ludźmi zaczyna się od dojrzałego osadzenia się w tych zasadach, a także przejrzystości i prostocie ich wykonania.

W świecie zaawansowanych technologii, wyspecjalizowanych środowisk eksperckich, prawie że technokratycznych oligarchii, aby podtrzymywać wartości starożytne, retro-perspektywiczne, bo ani konserwatywne, ani progresywne, automatycznie ustanawiamy się naprzeciw świata jako wróg, buntownik, dziwadło, albo opacznie zrozumiany przyjaciel różnych agend, pod którymi nigdy byśmy się nie podpisali. Z wojskowo-przemysłowym i ekonomicznym zarządem, który próbuje zabezpieczyć surowce pod impulsem zintegrowanego, globalnego świata, przemycając swoje ułomne ideologie pod zasłoną idei. Gdy świat zaczyna się chwiać i *ancien regime* współczesności traci swoją zasadność, zostaje zlinczowany przez własną wizję wprost proporcjonalnie do zasięgu swoich wpływów.

> *"Wiedząc, że efektem wielkiej natury, kiedy zostają zepsute, jest wielkie zło, tak największe nawet przedsięwzięcia są najbardziej szkodliwe, kiedy zaczną się chwiać u podstaw"*
> *§ Jamblich w liście do Eustathiusa*

Kiedy wizja masy i indywiduów zamienia się w ruinę, wizja elit zostaje przekreślona — rozpadając się i zbierają żniwo śmierci. Współczesna wizja i tendencje bezczelnie mają się za wieczne, nieprzechodnie, na zawsze ustalone, rządzące — jednak złudzenie trwałości blaknie w oczach terroru i przemocy, a zarówno ludzie jak i elity mają słabą pamięć do tych dwóch rzeczy.

Być może budujemy swoich bogów z gliny. Następnie czcimy ich na nasz obraz i podobieństwo, ale wtedy zamykamy się na istotne siły, które prowadzą do re-instytucji harmonii. Nawet jeżeli odżegnujemy się od transcendentalnych, meta-fizycznych światów — gdy nasze fortece runą, do których sił możemy apelować, gdy nasza desperacja i wady oddzielają nas od realnej konfrontacji.

Kiedy nasze bitwy mogą być arcy-ludzkie i nie możemy odnaleźć zrozumienia wśród ludzi, czy jesteśmy gotowi na krok w otchłań, patrząc w gwiazdy i nad-ludzkie siły. Przynajmniej możemy spojrzeć na zasady

i prawa które zarządzały wielkością przeszłych cywilizacji, kultur, więzi międzyludzkich, ich współpracy i zaufania.

Z ogromnej biblioteki doświadczeń które mówią poprzez martwe monolity, Eidola tych którzy odchodząc zostawili swoje cienie, a nad nimi posągi z żyjących gwiazd. Monolity zmarłe na pozór, ale po dokładnym przyjrzeniu się, trwające i poruszane witalnością geniuszu i inteligencji mężczyzn i kobiet, którzy obrócili się w proch, ale nie zginęli. "Invictii genii, memento mori!".

Aby nasączyć mit znaczeniem, aby żyć historią która jest raz jeszcze poruszona. Aby żyć tymi wysokimi ideami i zasadami, nasączyć je ogniem znaczenia, poczuć je, ponownie przynieść je w świat. Co inspirowało wielkość, szerokość życia w przeszłości, staje się wskrzeszone, ponieważ już raz wstąpiło do wyższych sfer, zatem należy wołać muzy, które podlegają prawom wolności i nigdy nie dokonują gwałtu na wolności!

Nie dajmy się nikomu przekonać, że stajemy naprzeciw temu światu, jeżeli stoimy na fundamentach czegoś większego niż ten świat, a nasze korzenie wisielca sięgają gwiazd, stają się czymś uświęconym, trwającym jak nić w ludziach takich jak Giordano Bruno, wspaniałym Renesansowym magu i filozofie. Żyjąc dzisiaj, będąc idealistą, jednak nie jako nie-reformowany głupiec z misją, niepraktyczny dysydent, niesubordynowany banita, wyzuty ze spraw ludzkich.

Jednakże, kierowany wyższą naturą, orientując indywidualny świat na to, co w rzeczy samej jest wysokie, co nazywane było w Indiach "Arją", czyli człowiekiem który wciela w siebie ideały, który pokonuje własne słabości, dalej "Arhatem", człowiekiem który pokonuje własne cierpienie, dalej jeszcze "Boddhisatwą", człowiekiem, który torując sobie drogę do wolności, zatrzymuje się, rozglądając po świecie i pozostając w nim, aby wyzwalać innych.

To Ci, którzy w tej mgle otrzeźwieją, przypomną sobie o światach ponad nami, których te światy zaczynają wspomagać. Tak samo jak "siły głębi podążają za tym, kto je przyzywa, ale ludzka forma zapomina o tym że wkrótce staje się posłusznym narzędziem", tak "siły wolne, silne, kiedy nawoływane, obejmują, wyposażają, chronią, uczą tych, którzy inwokują, zwracając się ku nim", aby wynieść ich do większych światów, aby współ-wyłaniające się zdarzenia miały swój porządek, swój cel, swoją przyczynę, konieczność i przeznaczenie.

W istocie, wyższe rasy i wielkie bóstwa nie otrzymały ciosu z braku wierzeń, wierzeniami zasilane są tylko godformy i pasożytnicze kreacje. Człowiek pozbył się tylko instrumentów, ich definicji, formuł i rozumienia sił ponad-ludzkich. Ludzkie umysły zmąciła zasłona zapominania przez tych, którzy karmią się dominacją i ignorancją, a to pamięć i pojęcie czasu jest kluczem do wyzwolenie się spod władzy obu.

Podczas gdy żyjący wszechświat nosi maski siebie, poprzez nieskończoność zawiera się w każdej instancji. Od starożytnych czasów człowiek próbował zdefiniować, re-definiować swoją naturę, aby zrozumieć swoje miejsce w świecie. W okcydentalnej tradycji ta tendencja osiągnęła apogeum w klasycznej filozofii, która próbowała zrozumieć pewnego podstawowe koncepcje odnoszące się do ludzkiej egzystencji, losów i ich relacji do większego świata.

Świat perfekcyjnej harmonii nigdy nie istniał, oprócz inklinacji ludzkich umysłów do dobrych rządów, głębi rozumienia, w poczuciu przynależności. Jednak istniał — w pewnych momentach historii, kiedy ludzie dojrzeli do jej pojęcia, wystarczająco aby uchwycić ten moment i ukształtować kierunek dla pobratymców, w różnych kulturowych, religijnych, etnicznych, społecznych, politycznych środowiskach.

Harmonia która tworzyła kamień węgielny pod filozoficzne słońce, przy którym tańczyły pary artifexa i artifexy rozdartych na dwa światy — ten dobra, ten zła, ten światła, ten ciemności, które konceptualnie ustanowiły się naprzeciwko siebie. Jak długo rozumiemy dualność jako klucz do zrozumienie transcendentalnej unii, definiującej dualność w błędny, szkodliwy sposób, doprowadził do strasznych konsekwencji w historii okcydentalno-lewantyjskiej idei religijnej.

Kiedy dualność jest uwięziona w doktrynach, wierzeniach, konstruktach religijnych, odmawia nam widzenia tej dualności w czysty sposób, sama dualność jest więzieniem idei, uniemożliwia jej syntezę na wyższym poziomie, inter-penetrującej się całości. Oddalając brzeg jeszcze bardziej w nieprzebytą otchłań, zamiast ją zaleczyć, przerzucając pomost między tymi światami, aby zobaczyć większą równowagę i otwartą scenę.

W ten sposób pozwalamy na to aby negatywna ciemność została przywołana — z całą złością, ślepotą, ignorancją i urojeniem. Gdy dochodzi do amplifikacji tych cech pojawia się bestialstwo, malewolentny

obłęd, niższe spętanie, okrucieństwo, głupota. Jest to chtoniczny aspekt człowieka, który wyostrzony i przetłumaczony przez restrykcje porządków wartości społecznych, historycznych ustawień psycho-społecznych, staje się ich krzywym, rozbitym zwierciadłem, lub wysoce wysublimowaną, zaangażowaną chęcią spychania ludzi w te domeny poprzez estetykę malewolencji — cechy te pojawiają się zawsze na drodze, sposób ich przetworzenia i zamortyzowania zależy od charakteru, inklinacji i natury człowieka.

Każdego ze światów składana jest kontrybucja, ale nie możemy pozwolić aby jeden z tych światów nami zarządzał — kształtują nas, ale wolicjonalne samostanowienie zależy od siły w naszych fundamentach. Odwrócona harmonia, która zakazała wstępu do zrozumienia, re-definiowania miejsca ludzi w świecie przenosząc te kalki opozycji poprzez wieki, przybierając maski w zależności od ludzi, ich osadzenia w kulturze, czasu, przestrzeni a także rozwoju sił umysłowych. Surowość egzekucji wadliwych definicji dualizmu prowadzi do jego monstrualności.

Dusząc ludzką naturę, wbijając ją w okowy, zabijając ludzkiego ducha, spłycając go, tworząc fasady wirtualności, siła wielkości w człowieczeństwie została zapomniana. Sztuka wskrzeszania ludzkiego ducha — jego geniusza jest antidotum — tak jak historia która przemawia niekiedy oddechem tego porywu. Proces rozpadu jakiekolwiek porządku rozpoczyna się od straty impetu ludzkiego geniuszu, który porusza się z harmonią niebios, z braku ognia który go odnowi, poprzez rozpad tych wartości, które wiązały ludzi i podtrzymywały imperia, kulturalną degenerację, społeczną apatię, spłycenie egzystencji. Porządek który walczy aby przetrwać często będąc bardziej bezczelny, dominujący, narzucający się, brutalny, mierząc swoje ostrza przeciwko tym, którzy rozpoznali, poczuli, doświadczyli tego cichego przebrzmienia wieków w swoim duchu.

Rozbrajając ich metody, uciszając, używając, wynajmując, kupując — na warunkach opuszczenia ich esencji, wartości, na mocy prostego kontraktu — aby skompromitować zasady, wewnętrzną, cichą prawdę i silniejszy wgląd. Po to tylko, aby podtrzymać proces rozkładu, podtrzymać rozpadający się porządek, aby stawać się adwokatem tych samych rzeczy które zrujnowały świat, zamiast go zreformować. Wierzenia, wartości, doktryny, moralność, pryncypia, idee, które definiowały ludzi, naprowadzały ich psychiczny

aspekt na formę, ich wątki powinny być prześledzone aby zrozumieć co kształtowało kolektywne losy ludzkości.

Należy zatem stanąć poza efektami czasu, poza teraźniejszą historią, aby zrozumieć w którym punkcie się stoi, gdzie się egzystuje, co nas uformowało, dokąd nas to prowadzi. Ostatecznie wszystko czym jesteśmy teraz jest tylko negocjacją jakiejś przeszłości, która wyłania się w iluzji *teraz*.

Jeżeli pozwolimy sobie na uchwycenie wątku niepewności, opuszczając pewniki, przekonanie o bezbłędności, być może nie utniemy korzeni naszego istnienia, kształtujących tkankę ludzkich umysłów. Utwierdzając się w tym co kiedyś czyniło nas szczęśliwymi, choć szczęścia to sprawa subiektywna: szlachetność starożytności, wolność w odpowiedzialności, wielkość oddechu charakteru, autonomiczność pośród niewoli, zaangażowanie w te sprawy które są jeszcze tego warte.

Choć może to wszystko jest przeznaczone na straty. Ludzie z podobnymi aspiracjami tylko próbują uchwycić ten świat marząc o utopii. Z zakutymi nadgarstkami przywołując złoty wiek, którego przeznaczeniem nie było zaistnieć. Kozły ofiarne, które desperacko próbują wydźwignąć świat w górę, gdy czas przecieka nam przez ręce, desperacko widząc jak siłą własnego ciążenia, odmawia nam tej próby. Rozpraszając i gromadząc parę iskier światła, odżywiając je naszymi wykończonymi ogrodami, płacząc nad nimi, próbując je chronić.

Starając się zmienić je w jastrzębie i wypuścić w większe światy, kiedy ciemność gromadzi się wokół nas, a my musimy grać jej grą, czasem snując własną, małym życiem, które staramy się chronić, gdy nasze próby wytykane palcami zatruwają korzenie naszych drzew swoim jadem, gdy trucizna zatruwa nasze żyły, zarażając umysł tą samą chorobą. Tylko po to, aby zranić naszą desperację, aby udowodnić że jest silniejsza od nas, zatem stawia naszą ludzką formę przed szeregiem prób, roztaczając złudzenia, abyśmy się złamali, stracili nasz cel, naszą płomienność, naszą surowość i rygor, zamieniając nas w maniaków, błaznów, niszczycieli swoich praw, zabójców naszych idei przewodnich.

Ciemność jest ignorancją, urojeniem, złudzeniem, zabójcą, gniewem, morderczym przywiązaniem, jej maski wynikają z zapadania się światów w separację, w upadek w siebie w rozdzieleniu — w implozję. Jest też ciemność mistyczna, która jest matką form, szakalem który strzeże świętości od-

poczynku, która jest świętością poza światłem, święta na równi ze światłem, jest to czarny ogień światła, nieskończoności. Przez ciemność można znaleźć światło — LuxExNox;

> *"Wszystkie modele są błędne, ale są użyteczne" — George Box.*

Model świata, rodzaj kosmografii zaprezentowanej tutaj jest optymistyczną metafizyczną filozofią. Być może była ukuta aby się taką wydawać, służąc sprawie — ujarzmionej przez personalny wgląd, doświadczenie, skodyfikowane w system interpretacji. Zaprojektowany dla tych, którzy chcieliby zobaczyć inny punkt odniesienia, wśród niezliczonych źródeł które dotyczą podobnych dyscyplin a mają dużo, lub dużo więcej do wniesienia. To rodzaj powtórzenia wejścia przez znane portale, rozprzestrzenionych po książkach i naukach różnych kultur, zaprezentowanych w uwspółcześniony sposób. Jest to w zgodzie ze starożytną gnostycką zasadą, że po indywidualnej apokalipsie (gr. "odsłonięcie"), zstąpieniu inicjata w otchłań, zamieniającego się w hierofanta (Epopteion) którego strzegą dwie kapłanki: Demeter i Kore. Po przejściu przez wrota śmierci, obowiązkiem jest spisać tyle, na ile jest to możliwe, zgodnie z potrzebami dnia dzisiejszego to co się odkryło, przekazując treść inicjacji dalej. Obowiązkiem jest też działanie zgodnie z rytami, będąc pośrednikiem między światem za Zasłoną Izydy a tym światem, w zależności od powołania do pracy i wykonywanym zadaniem. Czyniąc tak, odnawiając proces żywego, a zatem wadliwego, błądzącego — mystagogicznego płomienia w uwspółcześnionej teurgii.

Filopneumomachia

"Kiedy tak nieuchwytne wpływy zostaną odkryte w świetle dziennym, zostaną oznaczone, tracą swoją moc nad ludźmi".[1]

> *"Nie zdobywaj zatem rozumu i intelektu dla nich samych, bowiem tylko wtedy kiedy są piękne, dobre, prawdziwe — kiedy prowadzą do perfekcji — iluminują Cię, stają się użyteczne. Każdy fałsz, ignorancja, nieszczerość, niesprawiedliwość nie przystoją wyobrażeniu rozumu, w rzeczywistości zaciemniają oczy ignorancją."*
>
> *— Giordano Bruno, Tezy Magiczne.*

Często może być tak, że to co jest ukryte, nosi w sobie pierwiastek błyskawicy zrozumienia. Przy odkryciu intuicyjnej myśli, muzy która przynosi iskrę pojęcia, genialne przełamanie schematu, nagłe postanowienie — naprostuje poprzednie drogi w nowym świetle. Otwiera to sztywny umysł i zimniejsze serce na jasny przekaz perspektywy. Otwiera okno ma myśl i percepcję.

Bardzo często stajemy się też ofiarą opinii, wierzenia, przesądu, przekonania, uprzedzeń, ambiwalencji które mogą być źle umieszczone, niepraktyczne, niespójne z miarą rzeczy i rozsądku. Może być to w tarciu z relatywnymi więzami między ludzkim mikrokosmosem a generalnym makrokosmosem, a także wyobrażeniami o spełnionym życia i wiecznej próbie realizacji w odpowiedzialnej wolności.

Niosąc to wszystko ze sobą, z różnymi gradacjami wpływu, które są na nas wywierane. Przeszkody które odbierają nam możliwość odkrywania lep-

[1] Dziewięć w Drugi Miejscu, Słońce, Łagodność, Heksagram 55 (Penetrująca siła, Wiatr), z The I CHING or Book of Changes (Princeton University Press: 1977, New Jersey), str. 222

szych, zdrowszych modalności i stylów myślenia. To, co ukrywa trzeźwe spojrzenie na świat, może być z łatwością odwrócone w wielkie zło, oślepiając nas na scenerie mistycznego doświadczenia, pneumatycznego terytorium, jakby nigdy nie istniało.

Przetworzone, doświadczalne fenomeny stanowią klucz do personalnej gnozy czy objawienia, nawet jeżeli brakuje prawdziwie spontanicznej mądrości aby przekazać wszystko z odpowiednią proporcją, równoważąc i przewidując konsekwencje z sokolim rozeznaniem.

Symbol nie reprezentuje rzeczywistości. Jest śladem i kluczem — ale musi być podtrzymany jako żywy obraz, aby stać się portalem do większych odkryć które ustanawiają się jako konstelacja naszych myśli poprzez skojarzenia i analogie, automatyzmy i nawykowe mariaże afektu z poznaniem. Następnie, inicjując reakcję ze strony świata, rozmawiamy z symbolem aby odkryć jego sekrety. Słowo nie reprezentuje rzeczywistości. Jest tylko śladem przypominającym Sokratyczną ironię — mianowicie — to o czym nie powinniśmy mówić, o czym nie powinno się pisać, co wzdraga się od odsłonięcia swoich szat i zasłon, powinno być jednak powiedziane i spisane. Powinniśmy jednak spróbować chociaż uchwycić typologię głębi numeny poprzez desygnację niedokładnego śladu, w miarę możliwości, a także wydobywając relacje, proporcje i współzależności jakie odkryjemy w procesie badawczym, procesie oddychania siłami i symbolami, a także ich przekształceniami.

Odkrycie mocy słowa, otworzenie bram głosu to przekształcanie świata. Rola, funkcja jaką się pełni też nie reprezentuje rzeczywistości — jest jedynie maską, jednak jest noszona celowo, z obowiązkiem wobec świata doświadczającego się przez swoje rozproszone części. Sen musi być traktowany jako prawdziwy, jako rzeczywistość, dopiero później wskazując na własną fantasmagorię, lecz proces wskazywania zapełnia nam całe życie, bowiem jest stawaniem się, a nie ostatecznym portem.

Tylko cząstka która jest poddana sublimacji może współ-doświadczać się ze światem, bez oddzielenia się od świata, w ten samym sposób dzieląc wspólny grunt z ogółem, staje się bramą do jej głębi. Jest kluczowy w poszukiwaniu i odkrywaniu relacji, współ-zależności, analogii w porządków pośród chaosu, nazywany był Sekhem pośród starożytnych Egipcjan, a równoznaczny był z gwiazdą świadomości.

Fundamentalna jedność tej cząstki ze wszystkim na świecie jest równoznaczna z tym że jest poza nim, jest zalążkiem, który wzrasta wraz z alchemią przyswajania praw, analogii, równań świata w dojrzałe przebóstwienie. Funkcjonuje jako zdepersonalizowana jaśniejąca pustka umysłu, Dharmakaja, która jest wyzwoleniem, wyzuta z Dżiwy — czyli nacechowanej cząstki elementarnej każdego człowieka, a także w tradycjach Okcydentalnych zindywidualizowana osobowość, natura, charakter, z silnym ekspansywnym jestestwem który współgra z Prawdziwą Wolą i staje się późniejszym wehikułem egzystencji, a także ekspresji.

Esencjonalnie, praca Jaźni nie jest zamknięta na biologiczną formę jako gest i podstawa większej jedności. Ulega przekształceniu, woła do unikalnej rektyfikacji. Poprzedni aspekt a-fenomenalnej pustki, która jest podkreślony przez współ-zależne błyski energii, a także wyzwolenia z łańcuchów współ-pojawiania się, nazywanych też wydarzeniami w świecie. Co następuje, istnieje aspekt różnorodności w jedności (e pluribus unum) który umożliwia zmianę, mutację, transformacje, transmogryfikacje. Próżnia, postulując jednojakość fenomenów, manifestuje iluzoryczność, podczas gdy świat różnorodności unifikuje je w harmonii, porządku i wielkości składając się na kosmos. Harmonia może natomiast rozpaść się w nieporządek, naturalnym ciążeniem stagnacji, który może być odnowiony tylko poprzez picie zarówno u strumieni drzewa życia, jak i chaosu który nadaje formę gestowi reformy.

Rozumiejąc, że czysty chaos jest trucizną, którą można załagodzić przez silne życie, wykrawając z niego tylko tyle, ile jest potrzebne na stworzenie nowego porządku. Wskazując, że analogia istnienia nie jest homogeniczna i super-symetryczna, lecz charakteryzuje się zróżnicowaną topografią, tak jak góry i doliny.

W ten sposób z jednej wielkości, może się pojawić wielość cudów. W ten sam sposób, z jednej podłości, może się pojawić wiele okropieństw. Tak samo, z dzieci podłych spraw, może się pojawić jedna wielkość, jeżeli jedno z nich zwróci się ku wielkim sprawom, a z korzenia wielkich rzeczy, jeżeli te zostaną zranione, stają się zgniłe i złe, zarażając resztę organizmu.

Sposób w jaki układamy myśli w strukturę, w jaki sposób myślimy o myśleniu, przyzywając stylistykę i estetykę intelektu, warunki, symulacje wszechświata w umysłach, psychiczne projekcje, introjekcje, re-projekcje,

które próbują znaleźć obiektywne relacji relatywnymi i niewystarczającymi środkami. Wszystko po to, aby znaleźć stałą relację między makrokosmosem a mikrokosmosem, rozróżniając, bez uprzedzeń, jak w laboratorium, dostrzegając bezpośrednie połączenia, konsolidując je, oddychając nimi, wzmacniając je, doprowadzając je do inflacji, deflacji, aby poruszać się raz do przodu, raz do tyłu aby nabrać sił.

Jeżeli wzrastamy w całości, poświęcając siebie, widzimy wielkość, natomiast jeśli uchwycimy się tej wielkości jako posiadłości, sami staniemy się podmiotem naszego opętania, podkopując fundamenty zrozumienia. Wtedy upadamy jak góry, bowiem fragment wyrwany z całości, odizolowany, przestaje się z nią utożsamiać, staje się wyalienowany, sam pośrodku przestrzeni.

Tak samo jak "nikt nie potrafi kłamać wszechświatowi", ponieważ głębokiej gramatyce świata nikt nie może przeczyć, porusza się z majestatem galaktyk. Sprzeczność jest zbędną percepcją, która zasłania większy obraz. Personalna, czysta wolicjonalność maga, egzekucja jego woli stoi w opozycji do czystej katalizy, transmisji, absolutnie jest równa czystemu urojeniu jego psyche. Wolicjonalna akcja jest niczym innym jak ruchem projekcji wewnętrznej treści, która podlega żądzy ukierunkowania, aby napełnić świat personalną treścią, aby zrównać świat z celem swojej wizji. Siła woli jest umiejętnością i próbą naruszenia wizji świata własną projekcją, gdy dzieje się to na ogromną skalę, zaczyna się dominacja bazując na wyniesionej, abstrakcyjnej wartości danej wizji. Jednak wola jest też ekspresją własnej egzekutywnej siły, pasywnej w odporności, aktywnej w kształtowaniu świata, negocjowania jego kształtu przy udziale sił, które w podobny sposób — próbują ukierunkować wizję świata.

Na skalę ziemską potrzebna jest niekiedy mediacja, regulowanie przepływu pewnych energii, źródeł magicznych, konstelacji astralnych strumieni, porządków społecznych, hierarchii źródeł i idei, instytucji etc. Pamiętając o tym, że nie jest to działanie dominacyjne, władcze w stosunku do wizji innych, bo zabija to oddolne treści, które zachowują żywość tkanki społecznej, ale wynegocjowane ukierunkowanie z całością konsekwencji które pojawiają się podczas odtwórstwa wizji — bowiem gdy wizja się pojawi, jej skutki są odtwórstwem, lub odnowieniem, w zależności od wolności w formułowaniu następstw zestawu ideowego.

Zamiast tego, próbując wytyczyć wskazówki, czy ślady, aby praca była rozwijana, tworząc coś silniejszego w koncentracji, determinacji, służbie, wzbogaceniu w godne rzeczy. Przywołujemy różnorodne aspekty wszechświata i zapraszając ich powiązane strumienie w ten świat. To balansowanie między rozwiązaniem, rozpuszczeniem, a zatwierdzeniem, wzmocnieniem i afirmacją — poruszanie się między tymi aktami, unieruchamiając punkty odniesienia i swoje stanowisko, aby nie zostać zdartym przez efektową inwokacji, katalizy i działania, aby nie pożarły nas własne prace. **Wszystko w umiarkowaniu, nic w nadmiarze.** Nie ma bowiem ruchu w stałości, ani stałości w ruchu w formie absolutów, próba odnalezienia punktu referencji w zgodzie z czasami, poruszając się pośród nich, w relatywnych porządkach ziemi układu Słonecznego.

Trwający, nieharmonijny porządek który trwa, wzmacnia wpływ tych źródeł i energii, które próbują go obalić, odnowić, zregenerować. Trzymamy lustra naszych umysłów pośrodku oceanu. W idealnym obrazie lustra odzwierciedla ocean, z całym swoim finezyjnym ruchu, wzorcem fal, barwą. Lustro ze skazą zniekształci obraz, ale kiedy staniemy się lustrami, czy będziemy oceanem, czy tylko perfekcyjnym lustrem?

Uniwersalna pieśń, lub kosmiczne wołanie jest równoznaczne z harmonijną entelechią, która się rozwija, a następnie dojrzewa w każdej mężczyźnie i kobiecie, zgodnie z ich formą, ścieżką, treningiem i duchowością. Podczas realizacji najwyższego, najintymniejszego potencjału. Carl Gustav Jung nazywał ją indywiduacją, ale postępująca epifanizacja (gr. "odsłanianie, odkrywanie) byłaby bardziej komplementarna w odniesieniu do ścieżki magicznej. Wśród Rzymian ten duch był nazywany Geniuszem, lub Junoną, wirtualnie przypisaną do każdego mężczyzny i każdej kobiety, w zgodzie z ich naturami. Mogą zatem pracować, doskonalić te aspekty jako polarne opozycje, aby zjednoczyć się w transcendencji poprzez Agape.

> *"Co do terminu ingenium, tj. Sumy fizycznych i moralnych jakości wrodzonych w każdego kto pojawi się na tym świecie, Geniusz jest, w pewien sposób, przebóstwieniem osoby, zasadą która zarządzała całą jego egzystencją, będąc też jego ekspresją"*[1]

Dotarcie do tego geniuszu, autentyczności, unikalności wymaga od nas zdarcia uwarunkowanych złudzeń, fałszywych masek, poprzez konfrontację, introspekcję, kontemplację, studia, medytację, a także akcję. Praca początkowa jest czysto psychologiczna, w sensie psyche-logoi, czyli manipulacja logoi — logiką, gramatyką, retoryką wewnętrzną — intelektualną. Podczas tej pracy czyniony jest bardzo ważny krok podczas którego geniusz oddziela się od ciała, jest niekarnalny, jednocześnie zamyka się w istocie jako ten-który-istniał. Zaczyna wchodzić w konwersację z duchami światów, planetarnymi inteligencjami, ukrytymi światami, strumieniami większych istnień.

Wtedy tylko Święty Anioł Stróż tego geniusza, jego wyższy obraz zstępuję i scala się z nim na momenty w linearnym czasie jakiego doświadczamy. Kiedy człowiek-zwierzę staje się człowieczym zwierzęciem, a następnie transmutuje swoje istnienie w geniusza tej ideacji. Kiedy wszystko to, co jest surowe, niekompatybilne z wyobrażeniami wyższych rzeczy zostaje namaszczone w ogniu, wypalone, a to co udoskonalone, uskrzydla serca.

To, co znane w hermetyce okcydentalnej jako Święty Anioł Stróż jest zarówno obrazem kontemplacji, przewodnikiem, dyjadycznym istnieniem stworzonym z naszych najlepszych cech, istniejący w każdej instancji, zawsze, w chwili gdy podjęliśmy decyzję wejścia na ścieżkę. Jest to zrefiniowany, sublimacyjny obraz zgodny z wyższymi porządkami rzeczy. **To efekt przetłumaczenia nas w boskie światy, transcendentalna translatoryka istnienia.** Być jednym ze swoim Aniołem, to udoskonalić się, zrozumieć swojego agatodaimona — ziemskiego dobrego geniusza, który zajmuje się sprawami nauki, natury, ale także naukami mistycznymi i boskimi to kolejny aspekt. Trudniej zrozumieć swojego kakodaimona, malewolentnego geniusza, który niszczy naszą pracę, ale tylko po to, abyśmy mogli lepiej zrozumieć siebie samych, lub upaść pod jarzmem prób. W gruncie rzeczy w świecie ludzkim, te trzy funkcje reprezentują większość zachodzących procesów i transakcji magiczno-alchemicznych.

Kształtując te istoty, być kształtowanym przez nie, nadając im kierunek, to penetrować istotę siebie, to inicjować alchemię transformacji, akcji, reakcji, reaktywności, lepienia, rozwijania. Gdy nasze umysły są ciosane przez

[1] Profanacje, Giorgio Agamben (Zone Books: New York, 2007), str. 10

niezmierzoną rzeszę istot z różnych domen, królestw, światów, same posiadając swoje natury, swoją autentyczność, swoją istotę, tak samo jak planety, które posiadają swoją charakterystykę niezależnie od ziemi, swoje samoistne, niezależne natury. Wpisują się w triadę — kakodaimoina, agatodaimona i Jaźń, osadzonych w światach.

Psychologiczne wartości, otoczenie, okoliczności, tak samo jako astrologiczne i lokalne wpływy nadają kształt osobie, wyodrębnianie ich w funkcjonalnych opisach pozwala na zrozumienie swojej istoty dogłębnie i nadaniu sobie kształtu. Każda natura która nas przekształca ciągnie w swoją esencję — możemy się jej poddać, lub nauczyć się od niej i wykuć własną drogę, lub przeciwstawić się jej. Będąc przybliżeni do takiej natury, oceniamy jej wartość, kompatybilność, komplementarność, na bazie rozróżnienia i osądu decydujemy czy jest ona zgodna z celami, czy Super Ego, które naszą nadpersoną, typem do którego chcemy dojrzeć, do którego mamy inklinację, lub w zgodzie z wytyczonym kierunkiem, oddolnym, wynegocjowanym, a niekiedy przeznaczonym. Traktując wszystko jak naukę, jeżeli wiemy jak kształtować doświadczenia, odnajdujemy drogę na której wszystko dojrzewa rozkwita. Zawiązka drzewa, które jest szargane przez wiatry po jakimś czasie staje się silnym drzewem. Herman Hesse napisał kiedyś: "Tylko drzewa które rosną wysoko w górach, mają najlepszej jakości, najsilniejsze drewno".

Tak jak Zarathustra Nietzschego, który nie powracał do dolin — kiedy zaczynamy żyć sprawami dolin, stajemy się osłabieni, straże naszego ducha stają się zmącone, aby natychmiast wrócić w góry, przekonując się że schodzenie do rzeczy niskich nie jest tego warte. Kiedy poświęcimy rzeczy wysokie dla niskich, szybko zapominamy o tych naprawdę wartościowych, nasze ogłuszone serca i otumanione umysły przypominają nam o nich z czasem, ale gdy przypomną nam o tych sprawach w dolinach, gdy jest za późno — gorzko żałujemy naszych decyzji.

Słuchając głębszego głosu to pozwolić rozwinąć się mikrokosmosowi i dostroić się do praw wszechświata. Kiedy odzwierciedlamy i jaśniejemy na przeciw wielkiego umysłu, uczestniczymy w tym procesie. Personifikacja bóstwa jest sprawą indywidualną, ale maska może być też wyzuta z persony, gdy siły w swojej różnorodności są odzwierciedlone w idei ludzkiej, a zatem umysłów, wchodzimy z nimi w relację, tak jak pisał Aleister Crowley w "Magii bez płaczu", wzbogacamy się o doświadczenie atrybutu

danej siły czy bóstwa, bogini, z którą pracujemy — na miarę ludzką, ludzką tylko. W zależności od naszej decyzji, symulacji, wirtualizacji przestrzeni wszechświata i rozumienia, możemy spróbować pojąć ten świat jako silną, żyjącą siłę tylko wtedy kiedy jej doświadczymy w naszych żyłach, umysłach, istocie, fundamentach w proporcji do wieloznaczeniowych aspektów porządku, w przeciwnym razie akt wiary nie jest aktem percepcji, tylko złudzeniem związanym z projekcją dowolnej treści która należy do domeny wyobraźni, czy fantazji, nie umniejszając ogromnej roli jaką te dwie ostatnie pełnią w całości magicznego obrazu.

> *Gdy w wewnętrznej wojnie, intensywność rozrywa nas na kawałki,*
> *Skoncentrowana cisza, Samadhi podważa góry umysłem.*

Wewnętrzne nasilenie tarć wyzwala linie przyczynowe i strumienie energii które obejmują całość, a zatem porywając człowieka do coraz wyższych porządków istnienia. Ziarno piasku tańczy nad oświetloną pustynią, następnie upadając pośród inne. Będąc wdzięcznymi, pocieszonymi, uczestniczymy też w akcie rebelii, postrzegając wielkość rozłamu między światami. Ignorancja i ślepota, która wzmacnia łańcuchy powoduje nami aby uczyć, krzyczeć, silnie, wytrwale milczeć o księżycu i gwiazdach, siłach i mocach. Cicho mówi o tym co ujarzmiło ze świata Bogów, Opatrzności, wolnych światów. Z determinacją stanowi o pięknie natury, podarku odłączenia się od wszystkiego, odkrywania siebie i eksploracji — czyniąc.

Publiczność natomiast nie chce tego słuchać, jest to całkiem zrozumiałe. Zatem wycofujemy się do świętej ciszy wewnątrz, która jest najlepszą przyjaciółką mistyka. Lepiej czasem przekształcić pasję i wykuć ją w silny spokój, bo silny spokój jest zdolny do zdeterminowanej samowładczości i czynu, pasja natomiast jest łatwa do zmanipulowania i zniewala. W stałości zatem zachowuje się ciągłość i rozeznanie, aby kontynuować pracę w stopniu najbardziej możliwym, ale przewidującym i konsekwentnym, dobranym odpowiednio do okoliczności i praw, pola manewru. Na tym polega też umiarkowanie i proporcja, która nie próbuje się zweryfikować i uzasadnić przez siebie, ani przez świat i jego ocenę. Nie trzeba bowiem udowadniać niczego, należy wzorem wyższych światów subtelnie demonstrować, naprowadzać, badać, wątpić, odkrywając co jeszcze może być da-

lej, jak uchwycić to co poznaliśmy w skuteczny sposób, przekazując to co byliśmy w stanie przekazać w inspirujący, przejrzysty, prosty sposób.

Stałość ruchu narzuca postrzegane impresje przestrzeni rzeczywistości. W tym znaczeniu każde postrzeganie zamraża wydarzenia w „teraz", stwarzając wyobrażenie istnienia zawiązując z nią relację, jakby było ostateczne. To, co posiadane próbuje uchwycić każdy ruch w momentach swojej egzystencji, w mniejszym stopniu — tej innych. Wieczność stałości, lub władza nad esencjonalną Jaźnią jest równoznaczna z pełną komendą nad swoją kompetencją w rzeczywistości w stopniu przypisanym do relatywnych porządków które w pomniejszym stopniu dają nam swoje pomniejsze części we władanie. To, wprost proporcjonalnie do naszego opanowania się w tych porządkach, lub mistrzostwa w swojej domenie. Należy pamiętać, że tylko istoty z danego porządku mają pełen wgląd w działanie swojego świata, światy niższe, a także konsekwencje tychże, dlatego "korony królestw" powinny należeć do tych, w których sile jest także rozeznanie esencji swoich światów, a także rozpoznanie konsekwencji ich interakcji z innymi światami, działając zgodnie z naturami swoich światów, ale jednocześnie ze zorientowaniem na wyższe porządki które potrafią je sankcjonować i wynieść.

Tak zatem konfiguracje w zgodzie z porządkiem stają się centrum mikrokosmicznych koniunkcji które umożliwiają manifestację subtelnych i cięższych strumieni magicznych, które są do naszej dyspozycji, jak długo współgramy, współbrzmimy z prawami które pozwalają nam na wolność decyzyjną i sprawczą. Nic tak naprawdę nie ujawnia wnętrza swojej egzystencji, można jedynie negocjować poznanie śladu, lub emblematyki, którymi próbujemy postrzec zewnętrzną naturę fenomenu, próbując manipulować siecią zdarzeń: pasywnie, będąc odbiorcami, aktywnie — jako teatr rytów.

Każda istota posiada swoją własną rzeczywistość, jest osadzona w swoim wymiarze, rzeczywistości i domenie, posiadając zmysły, czyli organy kontaktu ze swoją rzeczywistości i pośrednio innymi. Poprzez tą rzeczywistość wpływa na siebie i inne byty w gradacji ujarzmienia kompetencji wewnątrz, lub wyrastając poza nią — nadając kierunek swojej domenie. Byty zamieszkujące swój system działając w stopniu wolności zgodnym z prawami i stanami, które dotyczą domeny i ich natur i charakterystyki, na tyle na ile prawa innych domen i systemów na to pozwalają. Ludzka możliwość uzyskania komendy, czy wpływu jest ograniczona, w zależności od ich chęci do opano-

wania swojej esencji i ustanowienia się zgodnie z ruchem głębszych nurtów i stałości w odnajdywaniu Jaźni.

Świat jest językiem wszechświata, obcym dla ludzi, oddalonym w nieskończonych stopniach separacji. Niemniej jednak w skończonym stopniu można odzwierciedlić świat w Intelekcie duchowym poprzez silny wgląd równoległy do rozwoju w zgodzie z wyższymi sferami. W pewny sposób będąc bliżej przebóstwienia Jaźni, której korona jest oficką (wężową) dyjadą uskrzydlenia, odżywianą przez życie w każdym z jej aspektów, a pieczęcią symbol Ankh. Jego górna część symbolizuje głowę, lewe i prawe ramiona płuca, podstawa genitalia, zatem poprzez sublimację jest to symbol intelektualnej duchowej generacyjności, twórczy oddech słowa, atrybutów człowieczych przetłumaczonych na eteryczne ciało małego bóstwa. Ankh jest zawsze dane od Bóstw. Nie ma przepisu na jego otrzymanie, oprócz życia które w oczach Bóstw jest konieczne w ich pracy. Jaźń która kontroluje każdy wehikuł, czy to cielesny czy niecielesny staje się wiecznie odzwierciedlona we wszystkich jej manifestacjach, poprzez rozwinięte wehikuły obecności w świecie. Proces tych sekwencji to otwieranie się na różnorodne źródła, naświetlanie większymi, dziwniejszymi rzeczywistościami, ostatecznie przebijając się całością w koncentryczną, oroboryczną nieskończoność, zrzucając wszystkie skóry, pozostawiając je z tyłu za sferami.

Akt ideacji złożonych, strukturalnych konstelacji idei porządkuje treść zmiennych w szkieletowej formie wyobrażeń — te próbują odzwierciedlić, zmierzyć, reprezentować prawdziwe relacje między nimi. Wbudowane w złożone, uporządkowane, lub chaotyczne systemy, akt czystej percepcji jest mentalnym obrazem trzymanym w wyobraźni. Poprzez zdobytą wiedzę, doświadczenia, wrażenia, pamięć, style myśli, intelekt, rozum i czucie, dostarcza zawartości ideacji, parafrazując i interpretując je w zrozumiały ludzki język, semiotykę, estetykę, zachowując nasączenie esencji wyższą jakościowo finezją. Aby mogły one stać się kluczami do wstecznej inżynierii zrozumienia — cofając się do noetikonu — teatru czystego umysłu poprzez „drabinę gnozy". Następnie, poprzez obserwacje śladów w świecie, dopełniamy aktu reminiscencyjnego. Poprzez pamiętanie struktury, wyodrębnianie relacji raz jeszcze pożytkując się innymi tunelami rzeczywistości, architekturami wierzeń, znaczeń, wiedzą, sensorycznymi i afektywnymi aspektami, zainspirowanymi ideami, zindywidualizowanymi ruchami mentalnymi. Interpretacją w innym

kontekstualnym, okolicznościowym osadzeniu, ograniczonym przez prawa zmiany, ruchu, czasu, przestrzeni, wszechświata dyskursu do którego przynależymy, lub z którym jesteśmy w afiliacji.

Istnieje różnica między płaską wiedzą, która jest linearna i podobna zwykłemu rozumieniu czasu, przestrzeni, poznawczych rozwiązań, aktywnym uczestnictwie w percepcji, a wiedzą żyjącą. Wiedza żyjąca jest oduczona, nie potrzebując słowa, jest intuicyjnym rozumieniem świata, która przekracza zdolności autora aby właściwie przetłumaczyć te „pieczęcie świata" w wiedzę płaską. Jest to różnica między żyjącą koncepcją w umyśle matematyka gdy potrafi sformułować całość równania, z hipotezą, tezą i rozwiązaniem, włącznie z procesem tłumaczenia, opisywania, meta-formułowania z innymi teoriami i dynamicznego wykładnika totalności jakiejkolwiek idei czy opisu prawa. Podobnie do reminiscencji, w naukowych i artystycznych procesach wstecznej inżynierii śladów wycofywanych w wyobrażenia (noemę), a gdy te są ustalone, przeniesienie ich do żyjącej archetypologii w procesie zmieniania ich w operacyjny umysł magiczny (nous magoi), który posługuje się nimi jak wirtuoz. W ten sposób uczestnicząc, współ-pracując, zaklinając świat na zasadach większych praw, doprowadzamy do adaptacyjnej reifikacji w której koncepcje są uchwycone, a następnie wyjaśnione multum środków — jednakże zawsze nacechowane indywidualnym charakterem. Proces utrwalania, kreatywnego zrozumienia ustalonych, odkrytych typów, tworzenia treści zniekształconej przetworzonymi szczepami, zbitkami poszlak które mogą ulec degradacji; lub ulec zbędnej inflacji, lub deflacji. Poruszając się wprzód i w tył, tłumacząc ewolucję poszlak w progresywny, wzrastający sposób poprzez przypominanie. Stawiając nowe fundamenty, powtarzając cały proces. Nie jest koniecznym, aby ludzkie zrozumienie dostrajało się do ustalonych praw wszechświata, często prawa mogą być zmienne, niestabilne na pewnym poziomie złożoności, chaosu, porządku, a rzuty losu mogą być często przypadkowe, ale tu i teraz potrzebujemy porządku, tak jak wymaga tego nasza ludzka forma.

Alchemiczna Gra Szklanych Paciorków

> *"Gra jak ją pojmuję", pisał Knecht, "pozostawia gracza z odczuciem że wyłuskał z wszechświata przypadku i pomieszania kompletnie symetryczny i harmonijny kosmos, a następnie wcielił te odkrycia w siebie."*

— Herman Hesse, Gra Szklanych Paciorków.

Na tyle na ile idee poruszały społeczeństwa naprzód, ich ramifikacja, egzekucja w specjalizacjach technicznych poruszała technologię naprzód. Są to te wzorce myśli w wielkich narracjach, wszechświatach dyskursu które są osadzone w biopsychologicznym aparacie, stabilnych fenotypach które są ich medium. Nasza technologia jest wehikułem tych fenotypów, jej sztucznym frontem. To nasz technologicznych bionadruk który mówi coś o nas, podobny językom które wieszczą obiektywność, takim jak matematyka która jest symbolicznym wzorcowaniem i kategoryzowaniem platonizującej logiki.

Technologia nie jest absolutnym językiem, odkrywa jedynie kierunek który obrała nauka, z danymi zasobami, wytyczonym przez społeczno-polityczne konfiguracje i trendy. Obrazuje to trzy współgrające ze sobą zmienne: ideacyjna symbolizacja świata, jego egzekucja w rosnących zasobach technologicznych, a także odniesienie do czystej, teoretycznej nauki. Co najważniejsze, do wartości i kierunków ludzkich społeczeństw skonstruowanych jako stochastyczne procesy Markoffa które mają swą podstawę w tym co jest wspólne wszystkim ludziom.

Wprowadzając koncept podstawy ludzkiej, patrząc z perspektywy antropologicznej na Polinezyjskie społeczeństwa i plemiona, a następnie na modyfikacje biochaosmosowe współczesnego człowieka, ciężko nie stwierdzić że jesteśmy dziećmi natury które przez warunkowanie symboliczne, przez tranzyty indywidualnej i grupowej psyche w odniesieniu do świaa przeszły transformacje symbolizacyjne z ich licznymi prze-aranżowaniami poprzez czas i przestrzeń. Jednak to zdolność do intuicyjnego symbolizowania rzeczy doskonałych, takich jak Pitagorejskie koło jest poniekąd próbą podobną do dywinacji, do teurgii. Pójdźmy za wzorem Apulejusza, dla którego Idee Platońskie nie były jedynie kreacjami logicznej abstrakcji, ale geniuszami, inteligencjami, instruującymi poprzez każdy swój typ, ślad, różnorodność rzeczy poznawalnych.

Dywinacja jest rozumiana jako ewokowanie części świata, a następnie wpisania go we wzorzec („scrying"), lub zestaw wzorców i praw, a następnie manipulowaniem ich grupami, kategoriami, zestawami, modułami. Filozofia matematyki w platonizującym aspekcie zajmuje się dokładnie tą uporządkowana dywinacją.

Między filozofią a magią istnieje kąt praktyki, metody, paradygmatu i wierzenia. Jest to nauka odkrywania i wcielania relacji i współzależności pomiędzy złożonymi indywidualnymi mikrokosmicznymi wzorcami a wzorcami praw makrokosmosu, zapełniania go rzeczywistym istnieniem przerzucając pomosty między światami widzialnymi a niewidzialnymi, a następnie wprawnej zdolności do manipulowania otrzymywania, albo oddawania wrażeniowości w celu poruszenia pragnienia poprzez wolę do wykonania wizji w sposób który jest nakreślony przez potencjał, możliwość i potencję aktu.

Sprawny matematyk z silną magiczną świadomością, tj. Uzbrojony w magiczną wolę miałby zatem doskonałe narzędzia do pracy. Należy pamiętać że świadomość nie jest ograniczona do naszej rasy, natomiast ludzka rasa jest ograniczona formą w stosunku do świadomości.

Platonizując zatem świadomość pojawiamy się w żyjącym wszechświecie bez ograniczania świadomości do antropocentrycznego rozumowania i kognicji. Ciężko nam cokolwiek powiedzieć o niej, poza tym co sami odkryjemy, oprócz spekulowania iż jest to interaktywne pole które posiada zrozumiałość i jest penetrowane pewnym Intelektem, iż posiada zestaw rozsądnych praw, a zatem podlegającym obserwacji i interpretacji. Czy są one wolicjonalne czy inercyjne jest pytaniem o kreację lub fenomen ruchu. Jest to też pytanie o czas, o początki i końce, lub kołowy czas jako siłę, Oroboryczna formuła sygnifikująca fenomen kołowy czasu i jego doskonałe samo-domknięcie.

Bez sztywnego interpretowania teurgii i teologii, czy to Babilońskiej, Chaldejskiej, Akkadyjskiej, Assyryjskiej, Egipskiej, Wschodniej, Północnej, neo-platonicznej, post-modernistycznej, to wszystko ważne filozoficzne sposoby metody ekspresji struktury wszechświata, kosmogonii, eschatologii, jego pracy i działania, główne idee i zawartość jako punkt odniesienia. Całość rytuału, magii i teurgii rozpoczyna się z badaniem i znajomością struktury, podobnie uważał Jamblich z Kalcis.

Zatem wiedza (theoria) jest początkiem gnozy strukturalnej (theologia) ja ta początkiem gnozy praktycznej (praxis). Innymi słowy, potrzebujemy

struktury aby wiedzieć jak nawigować, potrzebujemy znaków które pomagają nam nawigować, potrzebujemy mapy, aby pamiętać jak się poruszać. Co jeżeli struktura ma kilka sposobów ekspresji, jak skóra węża, jednak jak terytorium co przechodzi powolną zmianę, sztuka kosmografii, kartografii polega całkowicie na sztuce kartografa jak i nawigatora?

Zaczynamy od ziemi, w modelu — dla uproszczenia — geocentrycznym, następnie przenosimy się w noo-sferę człowieka, potem w kolejną sferę, fenomenalnego, widzialnego fizycznego wszechświata, a następnie w kolejną sferę, wszechświat transcendentalny. Ten model nie jest w żaden sposób właściwy, ale jako odniesienie posłuży nam w kwestii rozumowej. Interakcje między wzorcami tych czterech światów są podmiotem filozoficznej magii w próbie zrozumienia i odnalezienia porządku, a następnie działaniu na mocy odkrytych i asymilowanych w siebie praw.

Mikrokosmos jest punktem który może być rozumiany jako główka od szpilki w makrokosmosie, od niej zaczynamy wszelką pracę, do niej wracamy. Rozpoczynając wędrówkę zdajemy sobie sprawę z tego że jesteśmy na drodze rozważania i odkrywania wszechświata, w słowach J.J. van der Leeuwa (Bogowie na Wygnaniu) palec wskazuje z powrotem na ludzki stan, a także nasze własne życia w szczególności. Jest to podróż samo-odkrywania i odnajdywania siebie. Transponując tą wędrówkę, mikrokosmiczna praca w makrokosmosie może być przetłumaczona na "każdy punkt w monadycznej sferze jest jego centrum", innymi słowy "wszystkie punkty Pleromy są locum jej całości, niezależnie od tego jak dalece oddzielone".

Jako zwierzęta symbolizujące, wspierające i wypychające naprzód naszej świadomości symbole w relacji do siebie nawzajem, jest to rodzaj performansu otwartych bram i wyłamanych pieczęci do większej scenerii świata działając wraz z nim i w nim.

Ze współczesnym arsenałem idei, możemy założyć modularną podstawę wszystkich konceptów, idei, ich alchemicznych formuł, stosując je w mentalnym, psychicznym, naukowym, artystycznym procesie wpisywania je w świat-jako-proces. Jesteśmy medium tłumaczącym świat poprzez nasze wewnętrzne uniwersa, jako koncentryczne punkty świata, laboratoria, a także jego pochodnie które koncentrują wiązkę świata w to co przetworzyliśmy, zinterpretowaliśmy, asymilowaliśmy, stworzyliśmy. Pozostawia nas to w chaosferze informacji która jest formowana i kształtowana zgodnie z naszym

gustem, niezależnie od tego czy jesteśmy prowadzeni przez estetykę, wartości, czy płyniemy wzdłuż prądów kosmicznej ekspresji.

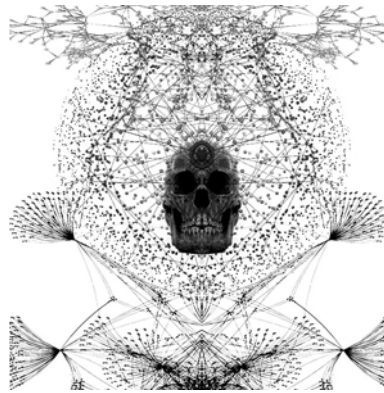
Tu napotykamy pytanie o jedność, piękno, soteriologię prawdy, wstąpienie w sfery planetarne, niebieskie, gwiezdne, transcendentne. Jeżeli nie ma ustalonych punktów, obiektywnych, odnosimy się jedynie do chaosfery, a zatem nieważne co zrobimy, angażujemy się w chaotyczny kreatywny proces który na końcu jest pozbawiony punktu odniesienia. Osiąga tyle co flaga unoszona przez wiatr, poniesie ją tam gdzie poniosą ją prądy chaosu.

Jeżeli jednak kosmos jest porządkiem co zawiera różnorodność, jako płynny, ciągły, niepodzielny w charakterze, wtedy istnieją twarde punkty odniesienia, pomimo tego że powstająca świadomość nowego istnienia jest już wplątana w istniejące systemy ko-ordynatów i powiązań. Aby nawigować w nich, musi je zedrzeć z chaosferycznego fantazmatu aby odnaleźć swoją własną definicję w relacji do kosmosu, poprzez refiniowanie sub-kategorii i budowanie mostów między nimi.

Głównym zadaniem filozofa jest wybudowanie mostów między tymi kaleidoskopicznymi sub-kategoriami i dostroić je na ile możliwe do platonizujących makrokosmicznych wzorców. Jest to generalnie czynione poprzez personalny intelektualny i czujący wysiłek "wyłuskiwania wszechświata przypadku i pomieszania w coś symetrycznego, w harmonijny kosmos" w procesie wielu zmian, alchemicznych transformacji, odkryć i kształcenia, czucia i intelektuacji, wchłaniając je w swój umysł, dusze, indywiduacyjną świadomość, charakter, natury, zachowania, rozumową etykę i moralność. Jest to żyjąca nauka zmian i relacji jako żywa gra w której główną nagrodą jest powrót w gwiazdy, do transcendentnych światów, oderwanym od matki natury i ziemi.

Na koniec, powinno się zauważyć iż zaakcentowany jest tu jedynie intelektualny komponent, iż praktyka i trening są ważne. Gdy posługujemy się jedynie intelektem, pozostawiając w tyle afektywne, teatralne, emotywne komponenty, cały proces jest zbyt jedno-aspektowy. Czy to w aktach ceremonialnych, samotnej prakcyce, jogicznym treningu psycho-somatycznym, treningu umysłu, synergicznym technikom magicznym — to wszystko często jest ważne, najczęściej ważniejsze. Ostra brzytwa intelektu nie przetnie urojeń jeżeli nie ma skuteczniej służących narzędzi poza sobą.

Soczewkowanie



Jak umieścić teorie pisania w generalnej teorii sztuki? Ekstremy przeszłych natur są mierzone przez nadmiary chaosu, wyodrębniając pełzający jad, dziwny humor który jest zabarwiony bezładem, dziecinną naiwności, Mefistofelicznymi przerywnikami. Potem, sprawy współczucia, otwartości, bezkresu umysłu i serca, koncentrują źródła magiczne poprzez pryzmat intelektu, obsesji, geniuszu, ekstazy, szaleństwa, sublimacji tych poprzez ich płytkość w wywyższenie, kształtując w nich jak w glinie. To, co doprowadza nas do obsesji, co opętuje nas jest dyfrakcją różnorodnych natur przez nasze umysły, eksponując i wyostrzając treść pamięci, nawyków, wiedzy, percepcji z nowymi konstelacjami zmian, adaptacji, wzdłuż nawyków i inklinacji które są ukryte, otwarte, nie eksplorowane. Poruszając się między trzeźwością, kiedy sztywność umysłu prowadzi do małych mądrości, lub diabolicznych nienawiści, które gdy ujarzmione, rozwiązują się w siłę, przekierowaną na dyrektywy samo-sterowności. Świętość, także, te wysokie słowa, które pochylają się nad małymi bogami życia i śmierci, współczucia i odwetu z miarą, lub bez żadnej wagi i umiaru. Aby odzyskać siebie, ocenić pole akcji

i zdecydować jakie podjąć kolejne kroki. Właściwie się kształtując, musimy wiedzieć co jest naszym punktem odniesienia, super-ordynacyjny świat. Musimy rozpoznać czego naprawdę potrzebujemy, czym jest nasza wola, nasz charakter, cel, jakie jest nasze miejsce w porządku rzeczy.

W procesie pisania, choć przyznając że odnajdujemy jednolitość ze swoimi kreacjami, są jedynie momentem zamrożonym w czasie, warunkowanym naszymi emocjami, sposobami myślenia, zbitkami wszystkiego co powodowało inspirację. To wskazówka która nigdy nie stanowi ani nie definiuje chaosu kreatywnej duszy. Metaforycznie, piszemy tu z piekieł, tu z nieba, tu z kosmicznego chaosu i porządku, ujarzmiając inspirację z gwiazd i czarnych uniwersów. Inspiracja wypożycza nam zrozumienia i rozświetla kluczowe sprawy w kierunku których przemieszcza się koncentracja. Tym sposobem, odnajdujemy klucze do otwarcia bram dusz, ale nigdy nie otwieramy portal tajemnicy zgłębienia człowieka przez siebie samego, jego złożoności, imponderabiliów, niepewności, nieprzewidywalności. Na końcu, ta tajemnica jest do przeżycia, nie do poznania, nie do spisania.

Zobaczyć formę i obraz jest prawdziwym kierunkiem. Nie jako płytki, zbędny moment który jest obdarzony swoim imieniem jako podmiot, ale głęboka tajemnica która jest penetrowana przez wszystkich misterne konstelacje zachodzących proporcji i relacji. Większe głębiny psychicznej otchłani łamią ludzkie prawa, ukazując terror i piękno, z dala od rzeczy które znamy. W jednej chwili jest to zrozumiane i ujarzmione aby skoncentrować instancje w magiczną, przekształcającą pracę. Są trzy stany w których jest to zrozumiałe w przejrzysty sposób. W agonalnym czyśćcu bólu, w powadze stałości i przenikającej jasności, lub w trakcie obłąkanej ekstazy. Zadanie całkowitego zrozumienia poprzez intelekt wydaje się niemożliwe. Ten sam rozsądek zarządzany zasadami poznawczymi, dyslokuje takie przedsięwzięcia, które są irracjonalne, chaotyczne, poza naszym zasięgiem, umykające zamknięciu w tak wąskim rozumieniu. Uchwycenie zamienia się w poezję, mit, alegorię, odczucia stają się rytem, świętością, profanacją, tabu, dozwolonym. Rozumiejąc relacje które są bliższe lub dalsze pewnym porządkom, rozjaśniając zasady które tymczasowo narzucamy chaosowi. To ciągłe pytanie o stan człowieka, które neguje możliwość odpowiedzi. Wyznajemy porządek który nadaje nam kształt, ale poprzez wyczarowany porządek nie możemy sięgnąć do jego głębi. Co odzyskamy

z chaosu nie jest totalne, jest jedynie powierzchnią otchłannej nauki. Nie jest to defetyzm, jako że prokreacja naszej esencji, jej transformacja ma swoją podstawę w tym procesie, w tym poszukiwaniu. Nie możemy zrozumieć, jednak dostajemy możliwość eksploracji, będąc pionierami nowych światów, nowych spostrzeżeń, porządków, tonalności i gam doświadczeń.

> *Kiedy byłem małym dzieckiem, modliłem się kiedyś do wszechświata, być może byłem poprowadzony do tego momentu, aby ustanowić się autonomicznie, suwerennie, niezależnie: Aby uzyskać mądrość, zrozumienie i miłość. Tak mądrość uchwyciłem na chwilę, a potem zdradziłem i straciłem w wielkich próbach, zrozumiałem pomniejsze prawa i relacje, eksplorując znaczenie i tonalność miłości i straty, w ciągłej nauce prosiłem o więcej, aby miara była zrównoważona, reaktywna w stosunku do doświadczeń, aby mój charakter i umysł podołał tym zadaniom. Inteligencje planetarne uczestniczyły w tworzeniu mnie na równi z wrogami, którzy odzierali mnie z tego świata, niszcząc pracę wyższą. Odkrywając świat urojeń i ignorancji, który zapomniał o sobie, poszukiwałem alchemicznej transformacji. To też nie wystarczało, byłem popychany cały czas dalej. Chaos mojej duszy nie mógł pozwolić na to aby się zatrzymać, więc zostałem wrzucony na głębokie wody po to, aby nauczyć się jak pływać. Nie miałem też wyboru, ani usprawiedliwiania przed przeznaczeniami utkanymi przed moim narodzeniem.. Tak zatem nasączono mnie mądrością szaleństwa, abym stracił sztywne zasady którymi żyje większość ludzi. Bezprawne poruszenie mojego umysłu wchodziło w reakcje z chaosem który przyoblekłem jako szaty, nasączając zmarłych prastarych bogów swoją świadomością. Potem poznałem że ludzka forma jest niewystarczająca, że jest nietrwała, rozpadając się pod naporem realności chaosu i porządków, które są przerażające z punktu widzenia człowieka, chciałem poznać coś wiecznego, pragnąc innej nie-ludzkiej formy która by mnie nie ograniczała, nie rozbijała mojego umysłu jak zepsutego naczynia. Aby zrozumieć więcej i więcej, kochać, pragnąć, mutować, wyczarowywać chaos i porządek, totalizować swoje doświadczenie w sprawach których ludzie nie są w stanie zrozumieć, ani wiedzieć o ich istnieniu. Sen o stworzeniu porządku jako aktor w Operze Omni — zerkając*

na światy które są anty-tezami naszych prostych, ludzkich ścieżek. Wycofując się z tych przedziwnych światów które zniszczyłyby kruchą ludzką formę i umysł, cienka linia, ścieżka którą możemy iść. Tak rozpoznałem człowieczeństwo — esencję naszej formy, zasób wielkości wszystkich epok naszego istnienia, ze sztuką, nauką, aspiracjami. Widząc głębię i próżnię w sobie, wyzbyłem się treści, po czynie, po zobaczeniu, po akcie. W gruncie rzeczy jesteśmy tylko ludźmi, a lot Ikara pośród Bogów, będąc wyrzuconymi w rejony które są zakazane nawet przez nich nauczyliśmy się terroru większego niż nasze ludzki duch może znieść. Wycofując się w formę tego co odkryte, uszkodzeni, lekko wygięci, ze zmęczonymi, wypalonymi umysłami, widzimy że nadal jesteśmy tylko ludźmi. Możliwość miłości, współczucia, zaufania, przynależności, współpracy, prostych spraw które ciągle istnieją, które stają się naszą przystanią, na tyle, na ile nam świat pozwala. Głodna dusza która jadła z uczty Bogów, nie jest już pod wrażeniem — powraca z cudami za sobą, z tymi samymi pytaniami o naturę świata, o najgłębszą jego esencję, kontempluje w swoim obrazie. Tak samo jak wszechświat który kontempluje siebie w obrazie swojej treści.

Znajdując bliskie rzeczy, które wynajdują dla nas wąską, małą ścieżkę aby nią podążać rozglądamy się za czymś więcej. Tak zaczyna się przygoda realizacji — ta zrozumienia nigdy się nie kończy — ponieważ wychodzi poza naszą formę aby ją przyoblec w rozum. Naśladując ją jak aktorzy, w grach chaosu, porządku, nosimy jej maski, lecz pod jej ciężarem rozpadlibyśmy się, zdeformowani, rozerwani jej ruchami. Jedność rozpuszczenia we wszystkim, esencjonalnie tworząc umysł który niszczy separację między sobą a światem, odzierając go ze sztucznie zbudowanych wież. Potraktujmy to jako jedną z technik soteriologii. Przedsięwzięcia rozdzielania, wchłaniania, posługując się mikroskopijnymi przyrządami aby mierzyć gwiazdy, nasza natury i monstrualne przeszłości, splatając przyszłość pośród losów — to instynkt życia. Uwięziony od pierwszego tchu, transmutowany w coś bardziej intelektualnego, w abstrakcyjną formę ekspansji, ewolucji. Tak jak mężczyzna w dojrzałości ukierunkowuje swój afekt na przeciwność, składając hołd żeńskiej części w zmysłowy, seksualny, intelektualny, a także duchowy sposób, wielbi też Białą Boginię, tak jak ona w swojej dojrzałości rozpoznaje boga w nas.

Jest to przekształcenie instynktów, prokreacyjnego podniecenia w erotykę, transakcję i handel potrzeb i interesów w przyjaźń, uniesione wyżej, wyświęcone z domen meta-fizycznych zamienia się w miłość.

Świątynie rozdzielają wyższe nurty i zapełniają świat swoimi luminarzami. W przypadku pierwszym człowiek zna siebie jako jedność ze światem, ale nie przechodzi do rozumienia tego na konceptualnym poziomie, uczestniczy w rytuale świata sam będąc jego emblematem, tak jak szamanie. W przypadku drugim człowiek wyrasta ze świata i staje się wobec niego obcy, im więcej odkrywa, tym bardziej się od niego oddala, tworząc własną rzeczywistość, która zastępuje mu świat. Krzyk "Ecce Homo!" jest zatem związany z rozpoznaniem głębi, kiedy poruszymy się w nieznane, poza uwarunkowane, zwykłe, terror i niepokój nie kończy się dopóki nie spoczniemy na innym porządku. Kiedy terytorium stanie się wygodne i znane, każdy akt nawigacji podsumowuje wytyczne mapy z nowej perspektywy. Kiedy jest wręcz przeciwnie, mapy muszą być mentalnie rozrysowane, bazując na tym, co wiemy. Z rozwojem w który wrastamy, od animizmu przez totemizm, kulty ognia, kult wielkiej matki, kulty chtoniczne i lunarne, kulty gwiezdne i solarne, zaawansowane techniki rytualno-magiczne, patrzymy z obecnego punktu na wszystkie tradycje przerzucając most między nimi, nie odrzucając żadnej. Każda mapa jest bowiem kluczem do zrozumienia relacji rozwoju psyche, podświadomych treści i ego wobec głębszej świadomości, zorientowaniem się człowieka wobec głębin przeszłości w bezpiecznej przystani tego świata w którym jest zagnieżdżony dzisiaj. Po to, aby postrzegać w bardziej penetrujący, wnikliwy i złożony sposób. Świat odkrywa swoje cykle przetasowując hierarchie, wartości, zasady równoważenia, wiry i przepływ nowych strumieni, ich proporcję, rozłożenie, miarę — ich konfiguracje, pochodzenie. Gdy pojawiają się, mogą zostać odrzucone, zignorowane, albo zaakceptowane aby dostroić rzeczywistość do innego porządku w harmonijny sposób, doświadczając świata, ewoluując postrzeganie, adaptując do wrażeń i tworząc inny ład. Nie zapominamy o wszystkich stadiach które doprowadziły nas do tej mitopoetycznej narracji w wirtualizacji współczesnej gnozy. Każde, czy prastare, czy współczesne cykle zawierają właściwe sobie doświadczenie relacyjne, które ma wartość inicjacyjną i może być zamienione w przekazywalną, magiczną, rytualną aktywność.

Osoba pisząca, doświadczająca, żyjąc we współ-kreacji i inspiracji staje się katalizatorem różnorodnych źródeł świata. Będąc świadomym twórcą, otwieramy nasze umysły w transie, pozwalając na przepływ doświadczeń, które następnie przetwarzamy przez nasz intelekt, zdolności i warsztat. Używając swojego intelektu, spostrzeżeń, wiedzy aby koncentrować te nurty przez umysł, ruch każdego twórcy jest unikalny i nie do powtórzenia, jego ekspozycja stanowi o jego istocie i charakterze. Subiektywnie zatem stając się koncentrycznym punktem świata, czasami dotykając intersubiektywnych sfer, lub transcendentnych aspektów życia. W taki sposób jesteśmy wyszkoleni w tasowaniu idei, patrzeniu na nie pod innym kątem, tworząc z nich słowa, zadłużeni nieodłącznym wątkom których jesteśmy jedynie częścią. Poprzez ograniczenia słów, większość sekretów jest uchwycona tylko w ciszy, co pozostaje niezapisane, może zostać stracone. Wskazówki i ślady zostawione dla innych mogą wydawać się czystą fantazją, dla innych alternatywnym zrozumieniem, jeżeli nie doświadczalną, to przynajmniej pocieszającą, jeżeli nie kreatywnie uzupełniającą, utrwalającą, którymkolwiek rytem się posługują.

Każda narracja zatem zawiera w sobie wszystkie komponenty istoty i wpływu, który został nań wywarty w danym czasie, a także retrospekcyjnie — to co oświetliliśmy późniejszym wglądem. Proces może być automatyczny albo formalny, zatem ograniczający wpływ katalizy, rozpięty między obłędem, transem, opętaniem, otwartym, zainspirowany pasjonującym, intuicyjnym, a wysoce intelektualnym uporządkowanym przedsięwzięciem, które stara się dojrzeć głębie zestawów doświadczeń czy idei. Jest to rodzaj postrzegania świata przez ciągłe zmiany w afekcie, poznaniu, odczuciu charakteru chwili osadzonej w świecie. Czasem ten proces koncentruje domenę, mistyczne nurty, byt, który pisze z nami, czasem stara się nas zdominować i przejąć funkcję kreatywną — rodzaj pisarskiej glossolalii, automatycznego pisania, podczas której stajemy się współ-twórcami, każda treść zawsze jednak będzie nacechowana naszym wkładem, wysiłkiem, przeszłością, myślą. Stając się niekiedy awangardą niektórych źródeł, mamy szanse interpretować modyfikować, kształtować to wszystko w spontaniczny, autentyczny i zupełnie naturalny sposób. W kreatywnych przedsięwzięciach, kiedy struktury psychiczne się rozluźniają, tworzymy większą przestrzeń wymiany i wpływu, umysł staje się medium i nośnikiem całych

światów i istot. Tak zatem, filtrując charakter tych strumieni przez psyche pisarza, artystki etc. umysł staje się wielofiltrowym pryzmatem, rozwijając pewne jakości, modyfikując je, lub składając płatki duszy, w zależności od natur które na nas wpływają, jednak czysta świadomość nie potrzebuje słów. Gdy taka praca jest jasna, wyodrębniamy, ucieleśniamy różne fragmenty naszej psychiki. Świadomie, pół-świadomie, lub zupełnie nieświadomie stajemy się przekaźnikami przekazów innych, interpreterami bytów, tłumaczami naszego geniuszu. Ludzkie idee, sposób zrozumienia nigdy nie jest usunięty z tego równania, ponieważ medium potrzebuje nośnika, a nośnik ma naturę i zróżnicowany charakter. Te, grając pomiędzy źródłami, a artifeksem lub artifeksą zamieniają koncentrację w ekspresję zgodnie z posiadanymi umiejętnościami, formami manifestacji, podczas gdy światy i byty tańczą w geometrii słów i myśli. Odzyskiwanie głębokich relacji w ludzkiej translatoryce reorientuje owe horyzonty idei, które są dokładane do sumy wszystkich wiecznych wyobrażeń o świecie.

Każda narracja, tożsamość, wierzenie są tymczasowo przeżywane z całkowitym zaangażowaniem, tak jak aktor który gra swoją role, pozbywając się własnego jestestwa, zarzucając sieci symboli, skojarzeń, konstelacji, proporcji, które naginają interpretację świata. Poprzez zanurzenie w narracji, interpretuje się obraz dyskursu którą się przeżywa w absolutny, niepodważalny sposób. To soczewkowanie wyzwala treść która wstecznie oświetla interpretacje. Wszystko interpretowane z tego poziomu będzie zatem zanieczyszczane narracją. Zakładając instrumentalną meta-rzeczywistość, która jest przełącznikiem prowadzącym do każdej innej, nie nalega ona na interpretowaniu samej meta-rzeczywistości To medium które zapada się w każdą aktualnie przeżywaną rzeczywistość, próbując utrzymać możliwości powrotu do wielkiej perspektywy jako narzędzia abstrakcji, estetycznej funkcji. Umysł osadzony w nich, wyczarowując rzeczywistości, może dostrzec tylko tyle na ile jest wyekwipowany, rozpraszając światło wydarzeń w ciągłym ruchu, na tyle na ile jest się w stanie z niego wyzwolić. Wychwytuje wzorce i realizuje je poprzez oczyszczanie soczewek percepcji, na tyle na ile pozwala subiektywne doświadczenie, a to co jest obiektywne polega na rodzaju obiektywności którą można wynegocjować, w zgodzie z głęboką gramatyką którą możemy odkryć, a następnie dostroić do niej umysły, a z nimi świadomość — z rozmachem odkrywając głębsze światy.'

Prawo koncentracji, lub powracające atawizmy idei Zosa

Stajemy się tym, czym karmimy nasz umysł, estetyka jest sztuką przyjmowania dobrze przygotowanego, subtelnego pokarmu. Jeżeli obraz bądź myśl nie istniała w naszym umyśle, jakże można ją wykorzystać przeciwko nam?

Wszystko jest autentyczną mieszanką wziętą z indywidualnego dotyku kreatywności, mieszanki idei, strumieni magicznych i skoncentrowanych sił które są tłumaczone przez umysł, powłoki duchowe i psycho-magiczne, psycho-aktywne/-reaktywne przez odpowiednie konfiguracje w zetknięciu z polem mentalnym, w ten sposób wszystkie dyscypliny i akty są nasączone tymi naturami, substancjami, esencjami. Wybierajmy zatem treści mądrze, bo często rozpuszczają się w naszych charakterach i funkcjonują w podświadomości — jeżeli chcemy stać się awangardą źródeł, posłannikiem, pionierem, zachowując człowieczeństwo godne naszej formy.

Wiry świata ulegają transformacjom, mogą być tymczasowo zatrzymane przez ideacje o samym ruchu. Jeżeli wchodzimy w ich rzeki, płynąc z nurtem, puszczamy się ideacji o procesie, jesteśmy zahipnotyzowani ich rytmami, jednocześnie płynąc pod prąd, kształtują nas inne siły. Trzymając się światła czystej świadomości która jest żywa, porusza się, choć jest doskonale stała. Co w ludzkiej percepcji porusza się jest ideacją, obrazem, iluzją, zdarzeniem, fenomenem. Obserwujemy je jak widz, nieporuszeni aby w nich uczestniczyć, nie dając im zbyt wiele ucieleśnienia lub myśli. Gdy bez pasji rozpoznamy to co jest w nas (gnothi seauton), wygrywamy wolność. Przez poznanie siebie zrzucamy maski przed światem, a zatem czytamy świat skuteczniej. Potem łatwo można rozwiązać i tą wartość i poruszać się zgodnie z Jaźnią. Oznacza to dokonywanie ruchu poprzez świadomy rytm, tańczenia pośród tańca.

Czytając jakąkolwiek mitologię z perspektywy kulturowej narracji, jedynie wyjaśniającej językiem symbolicznym świat fizyczny nie jest w stanie wydobyć delikatnych połączeń między rzeczywistościami subtelnymi,

a działaniem sił, które mogą być w pomniejszym stopniu pojęte wewnętrznie (sic) tylko wtedy, kiedy są one wchłonięte przez rozsądek, intelekt, czucie — słowem — doświadczane.

Dochodzi tu do ekstrem, w których działanie tych światów jest zupełnie niezrozumiałe, mianowicie przypisuje się im zbyt wielką moc sprawczą, lub zbyt małą. Neguje się je na podstawie zbyt małej mocy sprawczej — wykluczając subtelność, lub opierając się o pozytywistycznym naiwnym realizmie, lub potwierdza na domniemaniu zbyt dużej — rozciągając ewidentne ad infinitum, rusztując je doktrynami i systemami wierzeń, racjonalizując brak wiedzy na ich temat. W rzeczywistości gdy dostrzeżone zostaną pewne reguły działania tych światów, kiedy zawiesi się antropomorficzne projekcje i spróbuje się spojrzeć na te — bądź co bądź — nieludzkie światy w sposób zdystansowany i otwarty, zaczną się pojawiać zasady współdziałania. Siła zrozumienia tych spraw zanika, kiedy przepędzi się je przez wulgarne redukcjonistyczne rozumienie. Nie znaczy to, że poprzez negację wyklucza się jednostkę spod ich działania, sprowadzając je do roli fantazji i magicznego myślenia, które przecież nie jest magią, ani teurgią — zamykamy się na świadomość zmian w naszym życiu, które mogą być, niemniej jednak, przez te światy spowodowane. Te uniwersa są rzeczywistościami odrębnymi, a jednocześnie współ-działającymi w świecie. Oczywiście czytając mitologie, czyli kodyfikacje ludzkich projekcji narzucanych światom wyższym, „de idearum humanis" — na obraz i podobieństwo człowieka — aby sięgnąć po wiedzę operacyjną, symboliczną — należy przesiać korpus tych mitologii, powieści ludowych, starożytnych tradycji rytualnych i szukać misteryjnych treści, które powinny być wyłuskane przez doświadczenie i intuicję, kreatywnie, równolegle do świata zastanego, a następnie zaktualizowane, praktykowane, interaktywne. Stając poza własną formą i patrząc poza świat fenomenów, odnajdujemy się w świecie lepiej, wracamy do pytanie o kierunek człowieka, o jego esencję i archetyp jego Jaźni.

Estetyka preferencyjnej próżni równości form, albo wyobrażenia Piękna

Co odwołuje się do naszej estetyki, zmieniając się w czasie, próba uchwycenia wyobrażenia piękna może być zamrożoną zasadą ideacyjnej domeny, która jej dotyczy. To, czy nasza percepcja zdefiniuje coś jako piękne lub odstręczające mówi dużo o naszym wewnętrznym symbolicznym obrazie. Jeżeli ten obraz jest ujęty w precyzyjny, ukryty sposób, przywołuje odczucia złapania między wewnętrznym obrazem, lustrem, a obserwatorem. Subtelność mierzona jest przez wewnętrzny zmysł odpowiedzi w oczach zainteresowanego. Zatem estetyka turpistyczna (z łaciny: turpis: brzydota), przerażające, diaboliczne jest zarazem dramatem bólu, rozkładu, straty, malewolencji, ale także konieczności, losów, przyczynowości, skutków. Jest w niej żelazny łańcuch, krzywe odbicie, karykatura, przerwane cykle. W tym co jest pełne zachwytu, światła, perfekcji możemy odnaleźć glorię, odnowę, wielkość, ale także przechodniość, nietrwałość, upływ czasu, stratę. Wzorce które są uchwycone i zaprezentowane w piękny sposób mogą reprezentować rzeczywistość w prawdziwy sposób.

Wskazując ku światu, to nie zmysł tego co symetryczne, proporcjonalne, czy miłe dla oka co dogłębnie je rozumie. Piękno zatem uchwytuje ukryte prawo rzeczywistości, które jest odczuwane zmysłami zrozumienia, szacunku, zachwytu, przejrzystości, instancji totalności która odkrywa swoją zasłonę będącą zarazem esencją i wielkością. Zanim wyższe światy archetypów,

esencji przybrały formę, przyoblekały się w idee sił. Zadaniem artifeksa jest odnalezienie połączeń, odzwierciedlenie ich w tronie intelektu i serca, poczucie ich świadomością. Nie powinno się tego robić kosztem odzierania piękna z różnorodnych koszmarnych form, różnorodności natury i chaosu. Ponieważ one też walczą o dominację nad duszą i sercem maga, próbując ją kształtować, zniekształcać i uczyć. Z wyparciem chtonicznego człowieka, nie pracując nad nim, żaden gwiezdny obraz nie może się narodzić, jakże odzwierciedlić kosmos cenzurując, wypierając jego pełnię? Tak długo jak pamiętamy że wszystkie formy są reprezentacją próżni, żadna groteskowe makabry nie stają się wobec nas awersyjne, ani my nie jesteśmy nimi przestraszeni lub obrzydzeni — nie odciągają naszej uwagi, jak długo nasze umysły i serca nie robią sobie z nich mieszkania i przyglądamy się im z dystansem, jak pustym mirażom. Próbując utrzymać obraz idei piękna, musimy ją wypuścić jak miłość, szybko bowiem te święte rzeczy zamieniają się w koncepty, sztywnieją, umierają i stają się fasadową pretensją, wyzutą z treści, a walcząc o te powłoki, sami się w nie przyoblekamy, będąc tak puści jak fragment sentymentów które wybudowały nam fortecę urojeń. Zgodnie z tą myślą, symboliczna retoryka hermetyczna jest niezbędnym dyskursem, tworząc abstrakcje głębokiej rzeczywistości poprzez ludzką estetykę poznawczą, aby była mniej archaiczna i bliżej serca. Ryzykujemy nadmiarem zbędnych rzeczy, otumaniając ciekawych, zamiast zapraszając ich do wyboru drzwi i przejścia przez nie, zabijamy symbole, pozostawiając jedynie monety dla zmarłych, myląc realizację z urojeniem, a autentyczność z inflacją złudzenia siebie, uczepieniem się jestestwa jak czegoś realnego. Ryzykujemy też doktrynerstwem, w którym żyjąca nauka umiera, a doświadczenie staje się przebrzmieniem legendy. W tym samym czasie ukrywając sprawy wzajemnie zrozumiane jako metafora która zaprasza do intuicyjnych, ale też mozolnych, pracowitych poszukiwań. Pozwólmy tej misternej grze symboli żyć, róbmy ich pieczęcie w swoich umysłach i sercach, ale nie zabijajmy ich oswojeniem, oczywistością, zapoznaniem. Wtedy stają się zbyt bliskie, posiadane, zostają z nich skorupy które kiedyś ożywiała iskra żyjącej esencji. Otępiałe — przestają do nas mówić. Nie oswajajmy zatem magii, boskości, świętości i profanum, dajmy im żyć, gdy stają się zbyt ewidentne odbieramy im część oddechu, a sobie — wirtuozerskie poruszanie się po tym co jedynie w ograniczonym stopniu poznaliśmy.

Relatywności

Rozpoznając jakikolwiek porządek zauważmy jak umysł, istota i świadomość jest już wplątana w istniejące relacje. Jest sześć usterek mentalnych które można popełnić na wielu poziomach obserwacji.

Wzrastający umysł wraz ze świadomością jest już schwytany w zestaw wpół-zależności, aby uwolnić się od nich, musi je rozsupłać, do czego aspirowali Jogini i Wadżrajoginie. W świecie w jego scenie warto pamiętać o przytoczonych poniżej przykładach, aby nie wpaść w ich pułapki, powinniśmy zatem dojrzeć do ich przejrzenia i mieć swoje postrzeganie na baczności.

1. Fałszywe poczucie obiektywności, w ekstremach negując relatywną egzystencję, a także porządki ustanowione w pewnym stosunku do siebie. Ustanawiamy zatem umysł jako solipsystyczny projektor, który w swoim obrębie porusza się w dowolny sposób poprzez selektywne skrypty, teorie i narracje, ignorując istniejące porządki, umieszczając się w nierealnej próżni negatywnej wolności. Jest to zatem fałszywa wolność, wynikająca z redukcji porządków do nicości, ignorując je i tworząc mentalną konstrukcję, która neguje ograniczenia umysłowe, tworząc wolność ab nihilo. Tworzy się zatem sztuczne postrzeganie w której inter-subiektywna komunikacja jest niemożliwa a większe realizacje wyrugowane.

2. Fałszywe poczucie relatywności, w ekstremach redukując egzystujące porządki, istoty, stawiając znak równości między nimi, lub negując je całkowicie. W ten sposób negując możliwość wchodzenia umysłu w zróżnicowane topologicznie relacje, cofając się ad infinitum do fałszywego poczucia obiektywności.

3. Fałszywe poczucie subiektywności. W ekstremach negujące powiązania między wewnętrznymi mapami świata a ich projekcjami, zastępując rzeczywiste relacje fałszywymi relacjami między bytami i porządkami. Zatem, jest to próba narzucenia własnej wizji rzeczywistości, która odmawia realizacji tego typu nadużyć, choć może w gotowy sposób dostarczyć potwier-

dzenia iluzorycznych stanów przez auto-sugestię, samo-zwiedzenie, urojenie, czy celowe zmylenie.

4. Fałszywe poczucie absolutyzmu. W tym zestawie szczegółowa zasada, pogląd, albo fenomen jest generalizowany ad infinitum, a zatem jeden zestaw znaczeń jest rozszerzany, dominując projekcję rzutowaną na świat. Dzieje się to bez uznawania zasady że generalne prawa mogą być dzielone poprzez nieskończoną liczbę zestawów szczegółowych, które mogą być komplementarne, kompatybilne, ale mogą też nawzajem się wykluczać.

5. Fałszywe poczucie perspektywy, w której gabaryty lub jakości jednej rzeczy, które są relatywne, przesłaniają esencję innej rzeczy, która może być porządkiem wyższego znaczenia. W pierwszym przypadku, porządek wielkościowy jest umniejszony przez stratę perspektywy u korzenia czegoś znacznie mniejszego, w drugim przypadku mniejszy porządek wielkościowy umniejsza perspektywę znacznie większego, przesłaniając widok. Istnieją też pozory wielkościowe i jakościowe czyli zasada "Czarnoksiężnika z Krainy Oz", w którym mniejszy porządek dominując percepcję ogólną, jest w stanie zasłonić większe, lub bardziej zdywersyfikowane porządki świata.

6. Fałszywe poczucie esencjonalności, w której jedna istota czy fenomen mogą być reprezentowane przez nieskończoną ilość masek. Inna esencja, która stara się pozorować poprzednią substancję podszywa się pod inną istotę, aby zagnieździć percepcję w urojeniu o własnej esencjonalności, uchwytując percepcję wewnętrznej egzystencji wytworzonego złudzenia, podczas której podmiot bierze ją za prawdziwą, bądź realną manifestację esencji pierwszej, najczęściej w celach uzyskania kontroli nad percepcją podmiotu. Esencjonalność jest wykrywana poprzez chwilę autentycznego wglądu, czy prawo jednojakości komunikacji między esencją a podmiotem i wykrywanie jej jest sztuką bazującą na rozróżnieniu i osądzie.

W esencji wszystkie pułapki należą do skonceptualizowanego fenomenalnego świata, jaśniejąca pustka nie zawiera jej, jak pisał Nagardżuna, nie powinna być obiektem konceptualizacji, ale doświadczalnym zjednaniem się z nią aby usunąć wszystkie zbędne konceptualizacje, fałszywe percepcje — jednym cięciem.

Mężczyzna i kobieta może swoją własną miarą, wewnątrz mikrokosmosu swoich znaczeń, odkryć sprawy makrokosmiczne na tyle, na ile jest w stanie je odzwierciedlić. Lecz to nie świat kłania się nad ludzką percep-

cją, ale ludzka aktywna wyobraźnia i działanie musi dostroić się do przyjmowania większych światów, na tyle na ile możliwa jest refleksja. Maski które nosi muszą zostać odkryte. Są też te maski, które zwodzą zmysły, iluzje przez które należy się przebić, aby odkryć esencjonalną skrytość świata za zasłoną. Fundamentalnym błędem jest zamieniać pogląd starszych szkół misteryjnych, które odnosiły się do obcych, starszych sił, na interpretację monoteistycznych religii, która ustanowiła człowieka i ziemię jako centrum działania sił kosmicznych. Antropocentryczna kosmografia miała na celu dania nam narzędzia do zrozumienia innych niż ludzkie siły miarą człowieka, ale nigdy nie po to, aby twierdzić że człowiek jest stawiany na jakimkolwiek piedestale. Zgodnie z Pymandrem: Wpierw Bogowie [siły], potem świat, potem ludzie, zachowanie tej harmonii gwarantowało proporcję rozwoju. W podobny sposób astronomiczne i astrologiczne geocentryczne modele były stworzone aby z łatwością odnosić się do konstelacji, heliocentryczne jako prawdziwe astronomiczne odzwierciedlenia — modele heliocentryczne były bowiem znane od starożytności w wedyjskiej astronomii, Europa wychodząc z ciemnych wieków musiała to odkryć na nowo, tym razem bez astrologiczno-astronomicznych konfiguracji, jak się to czyniło w Indiach.

Sił i ich odzwierciedlenia — idei nie można zredukować do mentalnych czynności antropomorficznych, lecz ich emanacje nabierają znaczenia tylko w indywidualnej sferze, miarą konkretnego człowieka. Inwokacja żyjących symboli, emblematów Bogów i Bogiń jako jedności i ich aspektów jest czynnością teurgiczną. Siły poprzedzają istnienie człowieka który dojrzewał do tego aby je poznawać w zależności od czasu i miejsca, zgodnie z rozwojem psychicznym aby je opisywać i uczestniczyć w nich. Mnożymy je, mieszamy je, tworzymy, wzorem starożytnych sposób tworzenia posągów bionicznych, splatając aspekty sił łącząc np. Anubisa z Hermesem i opisując go jako postać "Hermanubis", która przemawiała przez aspekty siły z której się wyłaniała, wraz psychiczno-magicznymi konstelacjami percepcji człowieka. Niekiedy możemy dołączyć do tych sił, odnaleźć swoją radość i smutek pośród ścieżek które nas wzbogacają w doświadczenia. W różnorodności odnajdujemy jedność, jednak co jest różne nie jest różne w symetryczny sposób, ma swoją własną topografię ontogeneaologiczną i natury, swój własny rytm, czas i dynamikę. Każda symetria jest miarą łańcucha współzależności,

przyczynowości, hierarchii porządku, podczas gdy każdy porządek jest miarą symetrii narzuconej chaosowi. Popełniając błąd absolutyzmu, w którym część odkrytej boskości jest rozszerzana i narzucana wszystkiemu ad infinitum, co zamienia wszystko w ludzki spektakl wszechświata, albo na odwrót — w spektakl Bóstwa lub bóstw — zapominając o tym że w skali sił, nasze oddalenie jest anulowane jedynie poprzez współdzielone cząstki, które są dzielone z resztą sił.

Idee sił penetrując wszystko, penetrują też świat ludzi jako żyjąc, aktywne moce, od nas zależy ich zrozumienie i uczestnictwo w ich rozkwicie i ekspresji. Będąc na nie głusi, nie wołając o nie, nie przywołując ich, wykluczamy się z uczestnictwa i zapadamy się w świat fenomenów zmysłowo-umysłowych. Mały insekt może wpaść w oko, zasłaniając wszystko co widzimy, podobnie jest z wierzeniami które zamykają naszą percepcję na świat. Ogromny cień może przesłonić gwiazdy, działając przez impresje wielkościową. Jednak wszechświat wcale nie przestaje istnieć, tylko dlatego że go nie dostrzegamy. W pierwszej sytuacji porządek wielkości jest umniejszony przez stratę perspektywę u korzenia przez coś znacznie mniejszego. W drugiej sytuacji, mniejszy porządek zaburza postrzegania czegoś nieskończenie większego. Podobnie jest z wierzeniami i narracjami. Niektóre wierzenia działają jak klatki dla umysłu, niektóre wierzenia mogą ukrywać większe sprawy, inne umniejszają większe rzeczy do poziomu błahych, a małe parabolizują do poziomu gigantów. Tak jak z historiami które opowiadamy o świecie, o sobie i innych.

Aby rozróżniać w pełni, można spróbować kontemplować te schematy:

§ To, co jest subiektywne, to co jest inter-subiektywne, to co może być obiektywne

§ To co jest dzielone inter-subiektywnie, to co jest unikalne dla subiektywnej percepcji jednostki

§ To co jest postrzegane w podobny sposób, to co jest niewymienialne, lub nieprzekazywalną kwalią.

§ To co jest wewnętrzne, ezoteryczne, to co pomiędzy, to co zewnętrzne, egzoteryczne.

§ To co jest intensjonalne, to co jest ekstensjonalne

§ To co jest wspólne na głębszym poziomie, to co jest różne na płytkim poziomie

§ To co jest lokalną zasadą systemową, to co jest głęboką zasadą współsystemową

§ To co jest generalnym prawem, to co jest relatywnym, lub partykularnym prawem.

§ To co jest głęboką gramatyką, to co jest siecią powiązań sprzężeń wydarzeń wbudowanych w nią.

§ To co jest zapętleniem, to co jest cyklem, to co jest ciągłe, przerwane, sekwencyjne, nie ciągłe.

§ To co jest paradoksem, to co jest anomalią, albo instancją

§ To co jest przyczynowe bezpośrednio, przyczynowe synchronistycznie (a-deterministycznie), to co jest przerwaną instancją.

§ To co jest głębszym wątkiem zdarzeń, to co jest generalnym obrazem, a to co jest sekwencję płytkich, widocznych obrazów

§ To co jest realizacją, to co jest złudzeniem, lub urojeniem

§ To co jest samo-wywartym obrazem (halucynacją), wyczarowanym obrazem (iluzją), a zatem puste, to co jest esencjonalne (manifestacja), ewokowanym obrazem (wyobraźnia), to co jest połączeniem esencji z wyższym obrazem (nadruk noetyczny), to co jest efektywne (prawdziwa reprezentacja), to co jest nie-efektywne (fałszywa reprezentacja)

§ To co jest prawdziwe, sprawdzone przez dany układ odniesienia, to samo, będąc fałszywym przez inny układ odniesienia, to co jest prawdziwe w obu układach, to co jest fałszywe w obu układach

§ To co jest personalnym tunelem rzeczywistości z architekturą znaczeń i wierzeń, to co jest meta-rzeczywistością odłączoną od personalnych konstrukcji rzeczywistości, to co jest tunelem rzeczywistości innych, to co jest pomostem między nimi.

§ To co jest warunkującym doświadczeniem (głęboka transparentność), to co jest wrażeniem (płytka emulacja lub iluzja), to co jest zwiedzeniem (iluzja zastępująca głęboką transparentność poprzez podobieństwo)

§ To czemu ufamy, to co jest negocjacją, to co jest współ-pracą, to co jest odrzuceniem i brakiem wiary

§ To co jest esencjonalne (głęboka relacja), to jest bezpodstawne (fałszywa fasadowa relacja)

§ To co jest strukturą, to co jest jej zawartością

§ To co jest równe, to co jest różne

§ To co jest czystą ideą, to co jest zabarwioną konceptualizacją

§ To co jest prostą Dharmą, to co jest ich agregatem i konstelacją

§ To co jest esencjonalny istnieniem, to co jest jego fasadową podobizną

§ To co jest antropomorfizowane przez psyche, to co jest odłączone od ludzkiej percepcji.

Te rzadkie momenty poczucia "aha", w którym syntezujemy kosmiczne rewelacje poprzez miarę człowieka, topiąc się w odczuciu czegoś ekstremalnie złożonego i transcendentnego — próbujemy je ułożyć, złapać w proste analogie i opisy tu na ziemi. Zwierzęta, które zmieszały się z większymi sprawami, mając zdolność do samo-świadomości i refleksji. Jak długo możemy oczyszczać percepcję i walczyć o jej podtrzymanie, nie łamiąc się we własną albo cudzą naturę, w wizję naszą lub zapożyczoną, w religię taką czy inną, ideologię tą czy ową. Czy Pitagoras wiedział że jego systemy harmoniki i geometrii może reprezentować zmiany entropicznych sił Monady jako bezbłędny emblemat w złożoności wszechświata?

Jednakże jak nieskończenie małe nasze myśli kiedy przywołane w umyśle człowieka, jak nieperfekcyjne, skończone. Czy znaczy to że przez proporcjonalną reprezentację możemy zrozumieć wszystko? Z pewnością tak nie jest, ponieważ cały czas mamy do czynienia z redukcją obrazu do naszej formy. Ale uchwycić świat takim jakim jest, na miarę człowieka jest z pewnością możliwe. Nie ma niczego w świecie co nie może się odbić na świadomości, ponieważ trwa w świadomości — umysł jest zupełnie inną sprawą. Umysł uczy się i instruuje transformacje i przekształcenia świadomości indywidualnej. Następnie, utrzymuje otrzymane wrażenia w pamięci, utwierdzając się w prawach świata, przeskakuje, dostraja percepcję i wzrasta w większy umysł rozpoznając jego prawa.

Z punktu widzenia obserwatora — to niebezpieczeństwo obiektywnej próżni, albo konceptualnej separacji umysłu od porządków i relacji, w których jest zanurzony na prawie wzrastającej świadomości. W ten sposób jest anty-tezą zrealizowanej pustki, znanej we wschodnich szkołach jako Sunjata. Poprzednia, konceptualna separacja jako wierzenie i pogląd które nie dojrzały do jej doświadczenia i realizacji, często implodują albo w nihi-

lizm, albo eternalizm, Nagardżuna obalił oba poglądy. Istnieje też niebezpieczeństwo doktrynerskich systemów wierzeń, mentalnych konstrukcji które zapętlają się w auto-cenzurze, negując możliwość poruszania się przez relacje w indywidualnej pracy. W rzeczy samej jest to kwestia głębokiej gramatyki, relatywnej gramatyki i sposobu w jaki świadomość logicznie przemieszcza się między stanami i relacjami, uchwyconymi przez umysł, co jest reprezentowane przez każdą aktywność ludzką w relacji do świadomości.

Pusty człowiek, albo od delirium do przebóstwienia

> *— Przeczę sobie? Zatem sobie przeczę. Zawieram wielości, jestem ogromny" — Walt Whitman.*

Ekspansywny umysł jest wystarczająco szeroki i głęboki aby pomieścić różnorodność, wielkie sprawy i małe rzeczy, istnienia i istoty potężne, a także te które choć skromne, mają dużo do przekazania. Jest w stanie zintegrować chaos w spójną całość, uporządkować poprzez penetrację i wgląd w świat. Fragmenty wyrwane z kontekstu i wyjawione innym wydają się stać ze sobą w sprzeczności, lub być absurdalne, pomieszane, ale razem jako logicznie konsekwentna struktura zapełniona treścią informacji tworzą przejrzysty, skomplikowany system powiązań, który podlega ewolucji i zmianom, dostrzegalny i rozumiany przez obserwatora.

Konieczność współczucia jest cechą wielkiego umysłu, jeżeli żyje też naszymi radościami i rozpaczą. Żyje też naturą, chaosem i porządkiem, ilekolwiek jest we wszechświecie. Zjednanie się z jaśniejącą próżnią, wiedząc że jest to nasz dom. Niektórzy, przebóstwiając się byli pijani na wszechświecie, w różnych proporcjach. Potem prorokowali, działali, aktami wieszczów, ascetów, herosów sag, niektórzy mylili się z Bogami, tak jak Empodekles, który ponoć wskoczył do Wulkanu twierdząc że przetrwa tego typu eksperyment. To właśnie to co przekazywali dalej, jeżeli nie mieli odpowiedniego przygotowania, upijając się makrokosmosem, w zależności od czasu, historii, rozgłaszali swoją wizję — myśląc że jest uniwersalna, a mogła być tylko dalekim przebrzmieniem. Nie oznacza to też relatywności tych rewelacji, lub ich

fałszywości, było to uchwycenie różnorodności sił makrokosmosu w ograniczonym zrozumieniu, osadzonym w wierzeniach historycznych. Na pomoc przychodzi tu komparatywistyka mitologiczna i historiografia idei religijnych, a także ich ewolucji i przejawów.

> *"Jestem Prawdą! Jestem Prawdą! Krzyczy gnostyk pijany bogiem! Mikrokosmos jest MNĄ, eternalnym Allahem nikt jak Ja!" — Kasidah Haji Abdu El-Yezdi-ego (Sir Richard Burton)*

Kosmiczne pijaństwo przybiera ciało ludzi którzy zrozumieli jego fragment, na tyle na ile ich zmysły, wiedza, percepcja pozwala, wyrwani ze świata, w który się wrodzili, opisują przeżycia które wykraczają poza domenę ludzkiego pojęcia. Nawet jeżeli wyższe istoty przybierają na chwilę ciało ludzi, ludzie są w stanie zrozumieć tylko tyle, na ile pozwalają im zmysły, wiedza, percepcja, pamięć, myślenie. Jeżeli omni-scencja istnieje, być może jest to oduczenie się siebie w totalnym rozpuszczeniu w ogromnej świadomości. Ludzka translatoryka takich doświadczeń może jedynie interpretować fragmenty takich doświadczeń, chyba że faktycznie założymy poddaństwo umysłu ludzkiego i słowa "stają się ciałem", a Buddowie mówili "całym wszechświatem" na miarę ludzką — zatem byli ludźmi omniscjentnymi "osiągającymi oświecenie z całym światem" — jeżeli wierzyć doktrynie Buddyjskiej. Rozbudzenie się do przebóstwienia, obudzenie w sobie Boga lub Bogini w obecnych czasach jest ryzykowne — treść polegająca na ego, psychicznych projekcjach i odkrytych rewelacjach może doprowadzić do inflacji, urojeń, obsesji, psychoz, sekciarstwa, fanatyzmu, a także implozji w rolę archetypiczną osadzoną we współczesnych religiach, narracjach i mitach, lub odtwórstwem wierzeń i starej typologii ról. Współczesny człowiek odkrywając w sobie tego typu zdolności i inklinacje napotyka się najpierw na pułapkę warunkowania cywilizacyjnego, potem na całe obostrzenia umysłowe, systemowe, architektoniczne, cierpi potem na obłęd, brak ról, skryptów, a następnie w zależności od tego jak się odniesie do doświadczeń, układa sobie życie w świecie które nie toleruje tego typu "odstępstw", czy są one subiektywne, czy inter-subiektywne. Pośród lawiracji między społecznymi „kontraktami", staje się dwu-głowym doktorem jak w tradycjach Haitiańskiego wudu, czyli osoby kompetentnej za-

równo w świecie ludzkim, jak i duchowym. Tylko kiedy skorupy tych wszystkich rzeczy są zrzucone, zaczynamy się orientować w sytuacji i dostosowywać. Rezonacja jedności wyższej esencji nawołuje nas ze świata złudzeń, a także ustanawia jako różnorodność tej jedności. Umysł próbuje się przedrzeć do jedności, ale poprzez projekcje myli jedność esencji z treścią psychiczną. W rzeczy samej, możemy wchłonąć pewne role w cienkiej granicy między geniuszem a obsesją psychotyczną, między mistyką a inflacją, depresją a melancholijnym odczuwaniem. Jedność woła, ale gdy archetypy jej pieśni pomylimy z tożsamością, z osobą, zapadamy się pod nią. Gdy przebijamy się przez złudzenie "zapada nam się niebo na głowę", treść projekcji naszych umysłów ustanawia iluzoryczne zasłony, ukazując nam scenę świata.

W grupach, kiedykolwiek iluzje tych powłok kolektywu widzą coś pustego, potrzebują narzucać na to formę i tożsamość. Z różnorodnymi narracjami, ideacjami, mentacjami, łatkami, mogą zmiażdżyć umysł w regresję i wybraną, lub narzuconą maskę. Jeżeli naszą wolą jest ukierunkowanie innych aby zrozumieli się lepiej, dobór maski powinien być świadomym wyborem, a nie losowym aktem. Z drugiej strony, kwestią dyscypliny i obowiązku jest wybranie przejrzystej, prostej tożsamości, która podlegać negacji, afirmacji, ale nie powinna wrosnąć nam za bardzo w umysł. Nasze pochodzenie, zawartość i historie które są wciągnięte we wszechświat dyskursu nie są obiektywnie puste, bowiem wkraczamy w relacje, uprzednio mając pochodzenie, przeznaczenie, w zgodzie z którym działamy, losy, podług których kształtują się życia, inklinacje naszych natur i charakterów, które tworzą Karmana.

Pustka nie jest negacją, tylko pozytywnym doświadczeniem. Procesy poznawcze umysłu przetwarzają warunkowanie obrazu jestestwa, jednak czy nie jest to jedynie skonstruowane złudzenie? Czy jesteśmy zakochani w maskach, które nosimy? Czy jesteśmy otumanieni i zniewoleni przez maski które próbując na nas włożyć, dominują nasze umysły? Czy jest to jedynie gra poświęceń, w którym duch świadomości potrzebuje kierunku. Ukształtowany przez wehikuł umysłu, przyzwyczajeń, preferencji, prośba do zindywidualizowanych inteligencji o pomoc w stworzeniu wehikułów ekspresji dla naszych duchów. Czym jest nasza gwiazda, nasza świadomość, jeżeli przyobleka się w wehikuły, współegzystując we współ–wyłaniają-

cym się morzu istnień. Abyśmy mogli się manifestować, nosząc inne tonalności wszechświata, działając przezeń splatając i dostrajając pewne domeny do siebie, będąc mediatorem stojąc pomiędzy nimi, aby wyrywać ludzi którzy przebili się do złotej drogi, aby wspierać ich w dojrzewaniu, indywiduacji, zrozumieniu, jednocześnie osłaniając ich przed światami które są zamrożone w swoim biegu czasu, swoich rzeczywistościach.

Bez żyjącej idei, esencji przechodzącej przez sublimację, rektyfikację, bez punktu na którym możemy polegać, stajemy się bionicznymi maszynami które działają na bazie przyswojonych automatyzmów. Te, ciągną nas w biochemiczne grę lęków, agitacji, podnieceń, emocji, wrażeń, kognicji. Jak łatwo się bawić tymi komponentami, wie tylko osoba potraktowana jako psycho-motoryczna lalka w theatre animatronique. Autentyczność jest zdobyta poprzez odkrycie geniusza ludzkiego ducha, spontanicznym ruchu, kiedy nie czujemy się jak roboty, jednak bierzemy bio-komputery pod naszą komendę, programując je metodami auto-psychicznymi, magicznymi, mutacyjnymi, technologicznymi. Potrzebny jest do tego inni punkt w układzie odniesienia, kiedy ludzkie zwierzę staję się człowiecze, a przez zmianę swojego wewnętrznego środowiska, przygotowuje terytorium pod świątynię. Stając się zatem instytucją, kapłanem, kapłanką, ołtarzem chaosu i porządku, świętości i profanacji, przyoblekając się w wielokolorowe szaty świata, w różnorodne natury jego substancji. Poddając zatem swoje ciało, umysł i komponenty mentalno-duchowe pod zarząd wyższej świadomości, czy naszej ekspansywnej Jaźni, zagradzamy drogę tym wszystkim rzeczom i przeszkodom, które usiłują wbić klin między naszą świadomość, autentyczność, a odczuwanie, sprowadzając nas do roli zmechanizowanych kukieł. Narzucają nam psychiczne klatki, cenzurują naszą wolność, dopóki sami nie przestaniemy patrzeć poza żelazne pręty, zredukowani do takiego widzenia. Wzmacniając, trenując, edukując swoje ciało i umysł, próbujemy osiągnąć ideały jogiczne, aby wszystkie procesy biologiczne i mentalne były pod władzą umysłu, a sam umysł nie zniewalał nas, tylko był jednością z większymi sprawami, współgrał z nimi, był silny, z drakońską surowością. W tradycjach zenistycznych mówił się o "zrzucaniu ciała i umysłu". Wzmacniając odporność i komendę, albo zdolność egzekucyjną zgodną z oszlifowaną wolicjonalnością, wykutą na ziemi, współgrającą z obrazem jestestwo, sprzęgamy je z geniuszem. Łagodzimy determinację przez subtelności intelektu, a także

inteligencji cząstek świadomości. Człowiek nieporwany do konfrontacji nie zna siebie, gdy pojawia się tarcie łamie się w człowieka, maszynę, lub zaczyna się kształtować — tak zatem maszyna poddana próbom staje się ponownie człowiekiem, gdzie redeifikowana maszyna jest animowana przez prywatnego boga, narzędziem wyższego geniusza, a także wehikułem i świątynią dla wyższych, średnich i niższych istnień.

Czy tylko Ci, których ruchy, emocje, energie, myśli były poddane próbie i podporządkowane, ujarzmione naprawdę sobą zarządzają? Z czego wynika nasze jestestwo, z warunkowania społecznego, czy odkrycie, wypolerowania autentyczności geniuszu Jaźni? Ich geniusze i Junony prowadzą ich w ciszy, nawołują ich, podczas gdy żyją w śpiączce, tworząc, lecz nie wiedząc co, myśląc, lecz nie wiedząc jak, żyjąc, lecz stąpając przez życie oślepieni. Zdarcie tych masek, zjednanie się ze swoim geniuszem choćby tylko na chwilę, wskazuje na duszę życia, jego krwiobieg, wejście w strumień bardo po śmierci jest zupełnie inną sprawą.

Przyjmując jakąkolwiek role, samo-obraz, hierarchię jest decyzją do wyzwolenie narracji które kulturowo są powiązane z pre-fabrykowaną zawartością tożsamościową i pobocznymi dyskursami opisującymi te wartości przez tunele postrzegania i warunkowanie socjalizacyjne danej społeczności. Oczywiście, w społeczeństwie umów, kontraktów, tożsamości, ról, statusów jest to przydatne, ale jest to tylko gra konceptualna, nieuświadomiona abstrakcja. Wchłaniając narracje i role stają się częścią naszej tożsamości, powiązanej z subiektywnym odczuciem jestestwa, warunkując interakcje między światem społecznym, a wewnętrznym. Kiedy mamy możliwość rozbicia tożsamości i roli, stajemy się aktorem, pustą przestrzenią napełniania przez treść świata, choć utrzymujemy komendę i suwerenność na poziomie Jaźni. Być może jedyną tożsamością staje się pamięć, lub wspomnienia, odtworzone przez przyzwyczajenia poznawcze przyobleczone w złudzenia o treści świata z perspektywy teraźniejszości — bowiem wszystko inne się zmienia. Buddyści wierzą że jeżeli jest coś stałego w człowieku, jest to jego ciało, które najwolniej się zmienia — umysł bowiem zmienia się dużo szybciej niż starzejące się ciało. Wyodrębniając szczegółowe inklinacje i barwy charakteru, można przetasowywać istnienia, stawać się medium i punktem koncentrycznym, eksplorując rozpiętość swoich możliwości, narracje, przechodząc horyzontalnie od jednej ekstremy osobowości w drugą, wertykalnie, od ich po-

szczególnych charakterystyk, natury i aspektów i w głębi, poruszając się między fasadą, śladem, a archetypem totalności odczuwania danego doświadczenia, aby ustabilizować się w najbardziej optymalnych w rozeznaniu, rozróżnieniu w odsiewie intelektu i woli od rzeczy nabytych. Jest to przeżywanie masek które wrastają w pustą przestrzeń, nie podlegając im jako podmiot! W pewien sposób jest to proces uzdrowienia podobny do radykalnej Jungowskiej terapii, aby rozwinąć relację osoby do świadomości, a zatem zintegrować je ukierunkować ją na wyższe, progresywne standardy. Maski są zatem związane z narracjami i nabytymi inhibicjami które są powiązane z rolą, statusem, hierarchią. Ludzie mają ogromną zdolność do oszukiwania swojego obrazu, jest to część ich integralności — mogą w ten sposób przywołać fałszywą treść która nie współgra z inter-subiektywną percepcją. Kiedy proces ten rozpada się i rozsupłuje, tożsamość musi się przeorganizować, tak zaczyna się proces indywiduacji. Być może nie ma zdefiniowanej tożsamości, jest tylko złudzeniem, na które zapadamy bo wchodzi w związek z naszym afektem.

Gdy noszą moją ludzką twarz, ciało, noszą moją pamięć i historie, popełniam czasem błąd posiadania siebie jako własności, podmiotu który mnie definiuje, ale jest to bardzo złożone złudzenie. Buddyjskie szkoły Mahajany twierdzą że podstawą wszelkiego urojenia, złości, ignorancji jest uczepienie się swojego obrazu jako własności, że przywiązanie do siebie jest korzeniem tych fatalnych wad. Wielość istnień nosiło moje ciało i umysł, kształtując mnie, wynosząc mnie, trenując, ćwicząc, lub deprawując, degenerując, niszcząc, rozbijając i wzmacniając, wiele próbowało brutalnie mnie podporządkować, lub obezwładnić jako kukłę, czy lalkę. Opróżniając cały swój obraz zamieniłem się w puste naczynie. Jednak moje jestestwo jest rozwiniętym, uwarunkowanym, meta-zaprogramowanym charakterem, sposób w jaki wchodzę w interakcję z innymi, w tej relacji staję się rzeczywisty, lub prawdziwy. Walka pojawia się tam, gdzie pojawia się tarcie między obrazem a innymi naturami, a obraz jest sprzężony z czymś wyższym, z nad-świadomością, Jaźnią, geniuszem. Gdy wplątuje się w tą iluzję zapominając o niej, staję się kimś innym, wbijam się w szpony stałego złudzenia, które mylę ze swoją esencją. Być może jest to rodzaj okcydentalnej wersji próżni, często automatycznie dłoń układa mi się w mudrę pustki, jakby intuicyjnie. Tak, gdyby zawartość tej pustki

można było zapełnić czymś wyższym, albo zjednać się z nią w jej pozbawionej składników istocie. Ludzie często wzrastają ze swoimi przekonaniami, iluzjami, nie podważając swoich obrazów, są one twarde jak skała. Dołączając do większych nurtów, odłączając się od świata, poświęcamy te złudzenia choć na chwilę, stając się czymś więcej, rozpuszczając się w czymś świętym, wolnym, ekspansywnym. Pamiętając, jednak nie pamiętając siebie, uczestnicząc w tym świecie, jednocześnie należąc do czegoś znacznie większego. To, co raz się oddzieliło, staje się ponownie kompletnym, ponieważ tylko w separacji możliwa jest indywiduacja. Upadek tej wolicjonalnej cząstki różnicuje się w odłamki, przyczyniając się do tej separacji — być może jest to powtórzenie odłączenie się od łona natury, z participation mystique, ale gdy percepcja dojrzeje, staje się to odłączenie od uczestnictwa noetycznego. Drzewo biologiczne z którego wyrastamy staje się odwrócone, a drzewo kosmiczne którego korzenie są z naszej perspektywy do góry nogami sięga do nas swoim wierzchołkiem. Umysł może zostać podzielony na wiele osobowości i ról. Dzieje się tak albo poprzez psychologiczne dynamizmy rozrywające jestestwo i jej spójność, ale też przez istoty które zapełniają miejsca osłabione, blokują lub wzmacniają istniejące konstelacje psychiczne ego. Umysł albo świadomie eksploruje role, integrując je jako całość siebie, rosnąc wprost proporcjonalnie do przestrzeni którą rozepchnęła implozja ego, albo stając się ofiarą tej operacji, zamieniając się w rozbicie osobowości, depersonalizację i fragmentaryzację umysłu. Umysł, który jest zbyt wąski staje się ofiarą roli, tożsamości, skryptu, kodu, który zarządza jego zachowaniem i funkcjami poznawczymi pod wpływem wyżej wymienionych. Myląc implozję samo-obrazu z rozszczepionymi bytami mentalnymi, podmieniając treść jestestwa skryptami podświadomymi, lub utożsamiając się z istotami, czy energiami wcielającymi się w nas skręcamy cel odkrywania Jaźni i uczenia się prawidłowych, zdrowych relacji w proporcji do wydolności i plastyczności naszego umysłu. Umysł który nie jest gotowy na taką augmentację przyswaja inne rzeczywistości, role, tożsamości, lub zaprzecza ich istnieniu, z siłą afirmując się w samo-przywiązaniu to złudzenia. W ten sposób wzmacnia złudzenie "Ja". Zdrowy umysł potrzebuje afirmacji pewnej formy "Ja", silnej afirmacji, potrzebujemy bowiem silnej funkcji ego jako centrum mediacyjnego, które jest w stanie zarządzać relacjami ze światem, ale formę tej funkcji, jak

również i zawartość ego można wynegocjować, przynajmniej na tyle, na ile pozwalają plastyczne części naszego umysłu osadzonego w głębszych programach i obwodach biopsychologicznych. Ego w tych sytuacjach powinno być szerokie jak morze, jednocześnie wystarczająca silne aby wytrzymać bezlitosne prawo — "Natura nie znosi próżni". W przeciwnym razie staje się dysfunkcjonalne, jest ciągnięte we wszystkie kierunki, będąc pod wpływem różnorodnych natur — byłoby albo poddane totalnej stagnacji, albo totalnie niespójne jako człowiek. Jak długo "Ja" jest zrozumiane jako wynegocjowany umysł, a nie jako poprawna, niezależna rzeczywistość odłączona od świata, jesteśmy w stanie świadomie żonglować rolami, tożsamościami, narracjami w procesie uczenia się, w rezultacie — doprowadzając do indywiduacji, ustanawiając autentyczną relacje między świadomie ukształtowanym jestestwem a światem. Co więcej — między naszym geniuszem a naszą gwiazdą. Ostatecznie jest to pytanie dotyczące relacji w które się wchodzi z ludźmi w życiu, przybierając maski, ustalając możliwość wymiany w komunikacji w różnorodności umysłów. Opera omnia, gra gier, tylko w ten sposób możemy zachować kierunek i dyrektywy w odpowiedzialnej pracy, służbie, życiu. Kiedy granice się przerzedzają, a treść przelewa między kategoriami zbyt często, łatwo jest być otumanionym przez rzeczywistość umysłu, w rezultacie popadając w obłęd, bez rozróżnienia między scenerią akcji, poziomu operacyjnej rzeczywistości, inter-rzeczywistościowego działania, a modalności i stylach myślenia o poruszaniu się i działaniu w nich. Za każdym razem gdy spotykamy kogoś nowego, wchodzimy w relację — powinna być świadomie kształtowana, wysyłając sondy aby sprawdzić o co chodzi w rzeczywistości drugiej osoby, odpowiednio do tego należy przybrać maski, po jakimś czasie dzieje się to automatycznie, czasem jest to teatr, a kiedy indziej maski mogą — w istocie — przejmować na chwilę funkcję kontrolną narracji. Wstrzymywanie się od rozprzestrzeniania tego co wiemy, lub przejawiania zachowania które jest nieadekwatne do sytuacji sprawdzamy co może być odkryte, grane, zakomunikowane. Zwracając się do siebie jako "Ja" afirmuje koncepcje ego, które "Ja" konstytuuje. Za każdym razem kiedy lingwistyczna funkcja zaimka osobowego działa, rozszerzamy jej egzystencję i swoją podległość wobec wydarzeń powiązanych z "Ja". Stąd, wymyślony język e-prime, który nie zawiera argumentów "jest", ale "może być", może być rozszerzony o nieosobową

formę komunikacji — w starożytnym języku Chin nie funkcjonowały formy osobowe, więc nie jest to nic nowego. Byłoby ciekawe sprawdzić jak programowanie neurolingwistyczne historycznie odzwierciedlało procesy indywidualizacji w różnych kulturach i cywilizacjach. Złudzenie tego przechodzenia zbitka ontologicznego, gdy się zmieniało, rosło zależało od ról, status, skryptów i narracji które uwątkawiały ograniczenia psychicznej tożsamości, a także powiązanej przestrzeni akcji. Włącza to daleko sięgający sposób tunelowania rzeczywistości opartego na "Ja". Być może dlatego szkoły orientalne skupiały się na rozbijaniu jestestwa, albo przywiązania do jego obrazu, ponieważ większość ideacji, racjocynacji (zaokrąglenia racjonalizacji), a także ignorancja polegała na tej jednej wartości. Lecz poza tym "Ja", jest też coś takiego jak wiedza eksperymentalna lub doświadczalna. Percepcją modalności istnienia która była i będzie Anatmanem "nie-Ja", nie negując egzystencji, ale poruszając się między separacją w strumieniach wielkiej całości.

Dialog o Tęsknocie

Fuomo: Twoja obecność, Peripsolu zapełnia moje czucie i krwiobieg myśli prawdziwie Opatrznościowymi poruszeniami, jednak cierpię na okrutną przypadłość którą moja pamięć przywołuje. Jest to obraz ukochanej, którą inwokuję, co gaśnie w mojej reminescencji, żywa w strzępku poprzez rekolekcję pamięci głębokiego odczuwania które jest tak okropnie piękne, że przygasza cały świat. Są to te poruszenia duszy, umysłu, serca i gwiazdy jaźni w parytecie miłości erotycznej, przyjacielskiej i platonicznej, którą nawet jako najbardziej znienawidzeni pośród ludzi, jesteśmy zdolni do bezwarunkowego ruchu oddania idei co wywyższa resztki szlachetności w rozkwicie, gdy wywyższamy esencję naszej ukochanej oddalającej się i śpieszącej w gwiazdy. Pocieszenie w tym że przygarnięta w szaty matki, lecz zgroza, tęsknota! Transponując w gwiezdne światy co stracone zostało na Ziemi tytanicznym ruchem pokłonu i czci wobec podmiotu naszej miłości w całość świata, aby zachować ten złoty wątek w rewolucjach nieboskłonu, pomimo nieskończonej odległości — jakże blisko. Moment ten jaśnieje jako święty przez wszechświat, unieśmiertelniony we wzroku Boskości. Tracąc esencję, obraz który kochaliśmy, wiecznie zmieniający się w surogaty, ciągle upadający w fałsz, nie będąc ani tym, ani tamtym Kosztując z tego kielicha, kto traci, niepocieszony, żywą ideą afektacji przebóstwionej jest rozdarty za życia. Jest prawdą, że nie jest to jedynie równość prostego człowieczeństwa, ale strata uświęconego, błogosławionego i świętego epitalamium co sprawia że upiory ani fantomy nie są nam zwrócone w innej formie, ale nawiedzają nas w chwilach pamięci. Tak głęboko osadzeni w tronach żalu że tu — tęsknota, tam — kto wie jakie miraże są do znalezienia,

śmiertelna pułapka — nieskończoność cieni, spotkań 'jak gdyby'. Nie dzielimy już tego ludzkiego wątku- tylko raz uświadczony i wrzucony w proch grobu. Jeżeli momenty nie mogą być powtórzone, przeżyte jeszcze raz, a cień tytanicznego Erosa pada na nasze życie. Cóż za klątwa, co za okrutna przypadłość, że między odpoczynkiem, szczęściem a żalem — jedynie zabiera, okrada, otaczając nas żelaznym uciskiem cieni!

Peripsol: Zszywając rozdarte serca znajdź odpoczynek nie w tęsknocie i sentymentach próżno goniąc za straconymi czasami, ale niech monolity czarnych piramid rozpadną się wielką siłą o otchłań, niech będzie to los mądrego głupca! Złam, odkuj te tęsknoty które kradną Ci świat sprzed oczu. Odnajdź radość zgodnie ze środkiem i metodą. Niech jej gwiazda świeci dla wszystkich, nie dla Ciebie — raduj się jej wstąpieniem i odnajdź się ponownie. Jedna wyzwolona dla innych — wielka rzecz. Teraz tańcz z nami pośród gwiazd, którą już jesteś, nie więź swojego umysłu przeszłymi mirażami — Ci którzy zawłaszczyli swoją miłość spotykają się z żalem i stratą — jakże mogliby dostać ją z powrotem? Nic nie przynosi więcej szczęścia Matce gwiazd niż pocałunki które kładziesz na nieboskłonie, jej synach i córkach, z każdym pocałunkiem rozkwita róża i kolejny duch jest wyzwolony. Teraz idź, ze swoimi fortelami, knując przeciwko sobie, ocaliłeś się z ohydnej śmierci!

Lingwistyka jestestwa

Użytek i nadużycie języka. Mistrzowie języka są wolni od jego wpływu, zarówno emocjonalnego, jak i w pewnym stopniu — poznawczego. Posługują się nim jak przekształcającym narzędziem, opanowują go przez ciszę, świadomie wypowiadając wyważone słowa, komunikując koncepcje i składnię idei w sposób najbardziej odpowiedni do publiki, aby rozświetlać, iluminować, pomagać. Użytkownicy języka zbyt łatwo dają się zmanipulować, zniewolić, zakląć, zastraszyć, perswazją godzą się na największą niegodziwość i głupotę, uwiedzeni nawet najbardziej jaskrawymi sprzecznościami. Jeżeli nie opanowali podstaw semantyki, pragmatyki, retoryki, erystyki, podstawowej logiki, czy semiotyki, nie są świadomi tego że język powinien być ich podmiotem, nie na odwrót. Jeżeli cisza przeczy słowom i ma więcej do powiedzenia, powinna być słuchana, często zawiera więcej przesłania. Żadne przestrzenne głosy, żadna szarlataneria nie powinna mieć władzy nad naszymi umysłami. Zarówno uskrzydlone siły, jak i wielkie Bóstwa komunikują się subtelnymi ideami, inspiracją, szeroką wielkością, autentyczną, spalając się z podmiotem komunikacji wszystko staje się jasne i przejrzyste. Zawartość naszych ludzkich jest im znana, gadatliwość Ziemi zrozumiała. Słowa powinny być używana świadomie w komunikacji, czy jest to komunikacja pisana, nagrywana, myślana, lub mówiona, powinna być zdyscyplinowana. Następnie umysł powinien być zdyscyplinowany na tyle aby mógł uczestniczyć w *gnosis arretos* — językiem duchowym. Słowa nie były ukute dla tchórzy, ale nie były też zrobione aby męczyć, oskarżać, niszczyć, znieważać, rozprzestrzeniając ignorancję i niskie, niegodne rzeczy, ale wzmocnić charakter, informować i wzmacniać innych. Ci, którzy są więźniami słów w tym świecie, rzadko wyzwalają się z nich po drugiej stronie.

Struktura języka, poprzez swoją gramatykę, składnię, funkcję, manipuluje i zajmuje się abstrakcjami, redukując je do sekwencji symboli które są rozumiane w danym środowisku znaczeń. Narzuca swoją wewnętrzną architekturą znaczenia treściom, ustrukturalnia je w procesie myślenia, zgodnie

ze swoimi zasadami. Często tego typu struktury wydzierają ogromne kawałki rzeczywistości, wychwytując ją w mentalnej sferze użytkownika języka. Gdy rozpuszczają się struktury logiki, składni, funkcji, mentalna sfera która jest na tej podstawie zbudowana, może się rozpaść. Stąd pojawiło się przypuszczenie że logika każdego języka może warunkować proces rozumowania. Jak postulowano, może istnieć ewolucyjny meta-system który umożliwia warunkowanie lingwistyczne, lub nabywanie i uczenia się języków. Ten mechanizm, osadzony w separacji aktu poprzez wyodrębnienie go z fragmentu całości, a także nadaniu mu nazwy, kategorii, które zamieniają się w nazwy dzielone inter-subiektywnie w grupach tworzą język. Następnie rozwijają się one w bardziej zaawansowany system komunikacji. Sekwencje symboli, w każdej sytuacji — w tym słów — ograniczonych prawami języka generują tylko tyle możliwości stylu myślenia, na ile pozwala wbudowana logika danego języka. Wymiana komunikatów jest możliwa na tyle, na ile rozumiemy współdzielony system zasad które są wzajemnie przejrzyste. Jako proces stochastyczny, prawdopodobieństwo wystąpienia kolejnych semantycznie skończonych obserwablów zależy od poprzednich zdarzeń, kontekstu, który wyznacza i definiuje informację jako nadawanie obserwacji w zależności od funkcji komunikacji. W teorii, zasób ten jest uzależniony od ilości obserwacji, a także zmiany logiki i składni myślenia wyzwolonej z języka, ale jednak używając języka do uchwycenia tych zmian.

Plotynus wierzył w noemę, świat wyobrażeń poza-językowych. Nous (umysł) w wyższym aspekcie zarówno ludzkiego Intelektu, jak i metafizycznego umysłu przekazywał wyobrażenia, znaki, ślady do niższego umysłu poprzez zmysły, pamięć, wyobraźnię, która otrzymując ich pieczęcie, zaczyna je przetwarzać. Następnie logos, który jest mediacyjnym punktem między phantastikonem, albo wyobraźnią — otrzymuje pieczęcie i je kształtuje. Akt pamięci jest zatem aktem prze-wyobrażenia, lub stworzenia w wyobraźni obrazu — zatem poprzez odwrócenie tego aktu, cofamy się w świat wyobrażeń, archetypów aby odnaleźć relację między językiem a słowami. W świętym języku ciszy (gnosis arretos) który współbrzmi z dźwiękiem i przekazuje znaczenia od wyższych światów, które mówią autentyczną przejrzystością i siłą. Proces formowania idei jest procesem syntezy, poprzez rozwiązanie myśli bazując na zbiorze danych odebranych przez pamięć, wiedzę, percepcję, doświadczenie, intuicję, która w samo-świadomości poszukuje logicznej,

racjonalnej ciągłości w obrębie danego gramatycznego szkieletu, czy paradygmatu — lub wszechświata dyskursu. Egzystująca wiedza służy nam jako baza wyjściowa, a także pewne hermetyczne restrykcje, które porządkują myśl — np. Niektóre wierzenia mogą być rozwiązane w irracjonalny sposób prowadząc do ignorancji, urojenia, lub pomieszania, a inne mogą nas wynieść do jakościowo większych odkryć. Jeżeli przeszkadzają w procesie poznawczym, nie są szkodliwe tak długo, jak ich symboliczna funkcja jest zrozumiała. Fundamentalnie nie filtrują ważnych informacji poza system poznawczy, ale mogą go zniekształcić. Synteza wyższych funkcji poznawczych może być powiązana z przyjemnością. Hedoniczna intelektualna inżynieria jest nabytym nawykiem, powiązanym z rozwiązywaniem konfliktów i syntez w optymalny, estetyczny, elegancki sposób. Zasada przyjemności niestety ściąga nas w najbliższy punkt spoczynku, ponieważ ekonomia struktur poznawczych, zarówno symbolicznej rzeczywistości (oś znaczenia-treść-wierzenia), a także proces rozwiązywania myśli, penetrując świat bez zbędnych ideacji, wyzwalając energię w satysfakcję intelektualną. Tu należy się też wzdragać od przywiązania do wiedzy, zrozumienia, lub tego typu uzależnienia, zapobiega temu dyscyplina i rygor, a także zdrowy sceptycyzm i pokorność badawcza. Zdolność do konstruowania abstrakcyjnych koncepcji jest potrzebna aby wyjść poza schemat, poza kołową wiedzę, to co potwierdza paradygmat jest charakterystyką nauki, to co jest siłą napędową nauki jest rzut inter-dyscyplinarny, kreatywny, ale jednakowoż krytyczny.

Niezwiązane synergiczno-intelektualne umiejętności to to co charakteryzuje sztukę, która nie jest ewidentna, ale oryginalnie eksploruje nowe drogi estetyki. To, co jest transcendentalne, należące do doświadczeń szczytowych charakteryzuje dyscypliny duchowe. Tu, zarówno w nauce, sztuce jak i dyscyplinach duchowych, możemy to połączyć. Wszystko zależy od narzędzi poznawczych i plastyczności którą mamy do dyspozycji, wszystko zależy od naukowego treningu, kreatywności, edukacji, introspekcji, analizy, zdolności do ucieczki z linearnego myślenia, którym jesteśmy nasączeni przez formalną edukację. Myślenie bazujące na progresywnej akumulacji wiedzy bazujące na prostych procesach myślenia, z małą wolnością manipulowania nimi jest ślepą uliczką. Aby eksplorować geometrię i architekturę myśli, należy zdewastować część tej struktury i zacząć stąpać w świecie na nie-linearnych dynamicznych przestrzeniach jako architekt

własnego poznania i myśli. Później, zostać badaczem, programistą egzystujących struktur, meta-programistą stylów i struktur myślenia i doświadczania. Pierwsza możliwość myślenia poza-strukturalnego to dostrzeżenie struktur, świadomość ich skończoności i potencjalnej błędności jest ważna. Próba modyfikacji tych struktur, skręcenia ich, eksperymentowania na nich, jest próbą dostrzeżenia w jaki sposób poznawczo-empiryczna treść w nie wpada raz po raz. Tylko po to, aby znaleźć rozwiązania, które są w spójnej zgodzie egzystujących idei (za dużo chaosu prowadzi do roztargnienia) i systemów zarządzania wiedzą. Aby zweryfikować i sprawdzić jaka jest w nich prawda. Jednym z przewodników jest intuicja, która jest podświadomą, nierozwiązywalną syntezą której brakuje danych i musi być eksplorowana przez powiązania. W ten sam sposób uczą inteligencje niskie, średnie i wysokie podczas inwokacji czy wcielenia — poprzez syntezę, intuicję, ideę, demonstrację, doświadczenie, Intelekt. Następnie *topoi*, wzorzec może być zaatakowany spod innego kąta. Błyskotliwość jest sposobem szukania alternatyw, niespodziewanego, spontanicznego spojrzenia na znane rzeczy, wolność myśli i plastyczność poznania i percepcji mówi językiem idei. Idee są partykularyzowaniem przejawów generalnej koncepcji, zarówno meta-fizycznej, jak i pro-kreującej w świecie fenomenów poprzez porządki percepcji, komunikowalnej bez barier językowych. Jest domeną świadomości przed-percepcyjnej, apriorycznych wyobrażeń. Założenia na których budujemy interpretacyjne podstawy doświadczenia albo są obrazami utrzymywanymi w umyśle bez osądu, niezreifikowane. Z tego doświadczenia wyczarowujemy scenerię wymiany, albo dokonujemy rozczłonkowania ich na mniejsze i mniejsze części. Wydaje się to być nieistotne i sprzeczne, jednak tylko poprzez holistyczną perspektywę która zawiesza częściowo osąd, polegając na pokładaniu zaufania w niezmierzalnych subtelnościach. Na tym konstruujemy system wymiany między doświadczeniami, pewnikami, błędnością, a pragmatycznym aspektem wyprodukowanej wiedzy, prowadząc i inspirując proces zrozumienia. Gdzie pokonany jest rozsądek — Intelekt, Wyobrażenia, Wyobraźnia i Intuicja stają się punktem referencji. Bez żyjącego doświadczenia, w którym Numena i intelekt się spotykają, rozsądek staje się bezwładny.

Semiotyka Magii: Hipostaza, Substaza

Jeżeli ujmiemy wszechświat jako żyjącą istotę, świadomość, ciało i umysł Boga tłumacząc tą istotę na ludzkie antropomorfizmy, jako młoda rasa eksplorujemy podświadome sny śnienia tego Bóstwa. Interpretujemy i wykrawamy mikro-porządki, iluminując i transponując je przez indywidualną soteriologię. Przerzucając pomosty między światami ku światłu świadomości, po indywiduacji, dywersyfikacji, konstytuując jego kolejną maskę, kolejną personę, kolejną twarz w odłączonej manifestacji boskości. Przemieszczamy się od istnienia do bycia. Jungowska podświadomość kolektywna dotyczy archetypów generycznie ludzkich, kolektywne śnienie ludzkości jako front jej ontogenetycznego psychotypu i rekonstelacji w przejściach w Jaźń.

Co jest intuicyjnie nie jest więcej złożone ani skomplikowane, kiedy uczymy się rzeczywiście, staje się to intuicyjne, w taki sposób przerzucamy pomosty które muszą zostać przekroczone i nadmierna złożoność jest odkładana jako zbędna, nauka jest od-uczona, spontaniczna i naturalna.

> *„Poprzez naukę przewrócona łódź jest ustawiona do pionu,*
> *Poprzez refleksję zepsuta łódź jest naprawiona*
> *Poprzez medytację łódź jest oczyszczona i utrwalona*"

Stanza ze „Stadiów Heroicznego Umysłu"[1]

[1] Gyaltsen, Konchok, and Shonu Gyalchok. 2014. *Mind training: the great collection*. Boston, Mass: Wisdom Publications

„Gotowa do podróży, ze sterowną Jaźnią, opuszcza świat, płynąc dalej".

O znaczeniu

Znaczenie jest konceptualnie skonstruowane w kontekście, można powiedzieć że nie istnieje poza kontekstem. Władza nad kontekstem pozwala nam skonstruować „świętą przestrzeń" w magii i metafizyce, czy „semiotycznej przestrzeni" w sytuacji regularnej metafory (przenoszenie znaczenia, jak w przypadku komunikacji), są oddzielne, ale mogą działać jednogłośnie, zatem nasączając je znaczeniem, podobnie, konstruując znaczenie, denotujemy kontekst, przepychając znaczenie przez „przestrzeń kontekstu" aby to rozgraniczyć. Zawłaszczenie kontekstu i znaczenia aby manipulować ludźmi należy do historii idei, semiotyki i etymologii. Aby się chronić przez kontrolą lingwistyczną, należy to odwrócić i nauczyć się władać językiem i kontekstem. Historia należy zatem do ideografów, a także ich egzekutorów i tych którzy są w stanie spojrzeć na abstrakcję — symbole — denotując coś pełnego znaczeń, w zależności od kontekstu. Jak ta wiedza jest użyta zależy od mistrzów idei, wizji, narracji etc. — na lepsze czy gorsze.

Archetypalna introjekcja zaokrąglenia

Wyobraźnia jest kontekstem symboli, symbole i znaczenia są atraktorami (magnesami) w wyobraźni. Znaczenia i kontekst są wyekstrahowane z pamięci i wiedzy, negocjowane przez architekturę myśli, idei, wierzeń, percepcji etc. W zależności od części imagens — termin Piavi (totalność obrazu w czyimś umyśle) i logens (totalność powiązanego werbalnie obrazu w umyśle) które są aktywowane, pojawia się mapa afektu i kognicji, denotując terytorium mentalnych ruchów. Intelekt negocjuje między wyobrażeniem a czuciem, zatem hipostaza poznania to idea, hipostaza emocji to czucie,

lub na odwrót sub-staza sił kosmicznych to czucie w emocjach, substaza idei mocy to kognicja, arche-typy totalności zamknięte w podzielony sposób i soczewkowanie które zwierzęcy człowiek w ogranicznym linearno-sekwencyjnym czasie może zrozumieć, aby przy przebóstwieniu zrozumieć się jako mniejszy bóg, bogini, aby celować w całość ludzkiego tchnienia, poszerzając swoją naturę o ślady tych sił, idei, mocy, odkrywając swoją Boską Naturę, redeifikować ją przez indywiduację, łączyć, rozpuszczać, mieszać i rektyfikować. W ciągłej pracy aby wznieść się ponad siebie, pokonywać się cały czas w punkcie teraz, zaokrąglać czas w zawsze, a oddechem Numinosum, aby dołączyć do tego tchnienia, wstępując w „wiele twarzy Bóstwa", poprzez theurgię, pracę z bóstwem, człowiek staje się małym bóstwem, pośród innych, dalekich twarzy żyjącego Bóstwa Wszechświata. Tak jak w schematach obrazów (Johnson 1987), są ciągłą strukturą organizującą aktywność, ekspresję. Należą do Jaźni. Jest to kalejdoskopiczno-Mandaliczna ciągłość współpojawiających się przetasowań i aranżacji. Bez inflacji, deflacji, zaokrągla ekspresję życia w nieskończonej ilości tchnień.

O kłótniach i porozumieniach

Jeżeli dwie osoby nie mają komplementarnych lub kompatybilnych imagens i logens w umyśle, przynosi to różnice opinii, wierzeń etc. Mamy po prostu inną bazę danych z których wyciągamy informację, inne style myślenia, inną strukturę epistemiczną i inny fenotyp poznawczy. Komunikacja i zgoda albo współpraca są skuteczne gdy dwa subiektywne światy stają się zgodne inter-subiektywnie. Obraz narracji który utrzymujemy jako spójnie kompatybilny z innymi. Dwie osoby które utrzymują podobne wierzenia mogą się pokłócić, ponieważ ich subiektywne postrzeganie wierzeń jest różne, chociaż myślą że argumentują to samo, próbują przeforsować swoją subiektywność aby ją zweryfikować i uzasadnić — w rzeczy samej chcą potwierdzić swój samo-obraz i subiektywną prawdziwość spójności ich wierzeń. Podobnie dwie osoby które subiektywnie dzielą to samo wierzenie na pseudo-obiektywnym poziomie mogą się nie zgadzać, ponieważ proces komunikacji przynosi niedopowiedzenia, dopóki nie są wyklarowane i przedyskutowane. Tak samo

dwie osoby o skrajnie różnych wierzeniach i poglądach mogą się zgodzić — jak długo jest wola zrozumienia i wymiana perspektyw i sposobu widzenia świata poprzez inter-subiektywny szacunek i zgodę. Z tej perspektywy inter-subiektywna komunikacja może stać się blokadą, gdy jest zbyt konkurencyjna, to jest kiedy musimy poświęcić własną narrację aby przyjąć pozycję drugiej osoby, albo w przypadku masowej narracji może ona kompromitować naszą wolność postrzegania, wierzeń, opinii — wtedy możemy podjąć akcję i zaangażować się w otwartą dyskusję, zignorować, abo walczyć o uargumentowanie i przeforsowanie swojej pozycji.

Wierzenia jako wehikuły postrzegania

Często osoby trzymają się swoich wierzeń bez zrozumienia albo kwestionowania ich, jest to naturalne że ludzie mogą nosić mnóstwo niespójności i irracjonalności, albo wzajemnie wykluczających się założeń, dopóki nie wyniosą ich w światło rozumowania. Nie kwestionuje metafizyki, angażuję się w nią, próbując ją spójnie zrozumieć, na miarę możliwości i umiejętności organizuję odkrycia i interpretacje we właściwości, strukturę, proporcję, kategorię, treść, a następnie staram się zbudować spójny stalowy system operacyjny, lub model działania w którym działam rytualnie, ceremonialnie. Kiedy staje się to interaktywne, impresyjne w neo-platońskim Chaldejskim rozumieniu „proszenia i otrzymywania" („proście, a będzie Wam dane" — późniejsza przebrzmiałość), Theion Ergon „tworzenie wrażeń na empatycznym świecie, Bóstwach i odbieranie impresji od Bóstw". W tej doktrynie wszechświat jest sympatyczny, jest to okultystyczny paradygmat który zakłada że jeżeli współdzielimy jeden świadomy element w uniwersalnej kategorii, atrybucie, to poprzez topografię człowieka, lub jakiejkolwiek innej istoty która współdzieli ten metaforyczny, metafizyczne element możemy „prosić i otrzymywać, oddawać wrażenie i odbierać impresje" w sposób zgodny z naszą naturą. Jest to konceptualna metonimia: partykularny aspekt konceptualnej domeny jest połączony z konceptualizacją wydarzeń. Zatem

są to wydarzenia w wyobraźni. Ale potrzebujemy wehikułu, potrzebujemy wewnętrznej świątyni, ezosfery, aby ustalić proporcje, właściwości, odkryć i interpretować prawa, a następnie rozgraniczać kontury świętości i profanacji zgodnie z estetyzacją która z nami współbrzmi w tabu i dozwolonym, które zakreślimy.

Sacrum i Profanum

Zapełniamy swoją „Świętą przestrzeń" jak świątynię w podobny sposób, jak robimy to z naukową teologią neoplatończyków. Pomyśl o swojej wewnętrznej świątyni wyobraźnią — która jest tutaj, a także wyobrażeniem — jako miejsce ponad światem, o konkretnych wyobrażonych współrzędnych, albo unosząca się w kosmicznych rubieżach, ponad wszechświatem w świecie numinalnego ognia nieredukowalnego do mocy wszystkich gwiazd. Ustaliłem sobie takie miejsce gdzie spotykamy się z moją miłością w sekrecie, po raz ostatni. Akt wyobraźni jest mniej więcej odłączony od aktu ceremonii i magicznej hipostazy. Jest to operacja na eidos (obrazie, śladzie, cieniu), operacja na noemie jest dokonana przez efektywny, esencjonalny eidos. Gdzie jest zatem kąt między magicznym aktem w fenomenach a wyobrażonym aktem jeżeli same fenomeny są iluzoryczne? Gdzie jest stopień między Teurgią ponad fenomenami, ściągając wyższe światy na ziemie, wołając je o pomoc, a personalną magią w bezsensownej proporcji awykonywalności, a pustym działaniem? Osobiście wierzę, że żadne działanie, żaden akt nie jest pusty, są tylko nieświadome, nie nasączone sensem, esencją, gestem.

Gnosis Arretos

Gnosis arretos jest dynamicznym językiem mówionym poprzez ciszę czucia, intelektu, idei, myśli, synergii, wyobraźni i wyobrażeń w autentycznych ruchach ciszy pełnej koncentracji subtelnej i mocnej, osadzonej w naturze i charakterze. Uczenie się tego języka na fundamentach nie-myślenia jest wystarczające. Malowanie ciszą jest efemeryczną, subtelną sztuką, wymaga to wytrenowania wyższych funkcji poznawczych jeżeli język ma być formułowany w bardziej złożony sposób, ale jest odnajdywany wśród najprostszych ludzkich odruchów: w niemej desperacji, w cichym szczęściu etc. Poruszanie się między siłami, wysyłamy sygnał o komunikację, inwokację, modlitwę, a następnie podtrzymujemy ją przekazując to co chcemy przekazać, wchodząc niekiedy w dialog. Język ten z perspektywy zwykłego języka nie rzadko przetłumaczalny, jest niejasny i ambiwalentny, związany z intencją, pragnieniem, formą, wsparty przez uzmysłowienie, mentacje, ideacje aby tłumaczyć motyw i cel, proces i przeżycie, aby fazować to wszystko, tworząc scenografię, a następnie wzmocnić i propagować dopóki komunikat nie staje się zawartą w sobie formułą. Jest próbą propagowania totalności człowieka w ceremonialnej i teurgicznej pracy w najbardziej wspólnie zrozumiałe „fasady" światów, niezależnie od tego czy jest się w głębokiej medytacji — natomiast w stałości i osadzeniu umysłu pracę wykonuje się najlepiej. Komunikat i prośba jest odbierana przez topografię istnień które wykrywają ten sygnał, lub tych którzy odbierają wszystkie sygnały kolektywnie. Omniscjencja różnych typów istnieje wśród różnych porządków, omnipotencja niekoniecznie, podobnie z różnymi modus operandi działania na innych prawach: inne sposoby kontaktowania rzeczywistości przynoszą inne poznanie. Tak jak głaz może być „omniscjentny o sobie", bez takiego zrozumienia. Człowiek może usiłować rozgraniczyć wspólnie zrozumiały komunikat. Sztuka w **gnosis arretos** wymaga rozwiniętego umysłu, które może przywoływać, podtrzymywać, a także rzeźbić w tych formach komunikacji poprzez intelekt, szyfrowanie, czucie, przybli-

żenie etc. Jakakolwiek próba tłumaczenia podjętych akcji celuje w bycie zrozumiałym przez inne niż ludzkie siły, które mogą zrozumieć co staramy się przekazać, katalizować, uzyskać w chęci komunikacji, lub nie. Jasno komunikowalne formuły bazują na subtelnych ruchach precyzyjnych uderzeń i „pustego" języka i powiązanej logiki czy składni działania która jest zwolniona ze składni i logiki zwykłego języka.

O Cieniach Idei

> *Tak jak fizyczna astronomia, może być postrzegana jako nauka cieni, tak filozoficzna astronomia jest nauką 'rzeczywistości'*[1]

Poruszając się zatem w świecie cieni, widzialnych fenomenów i wydarzeń, powołujemy nowe cienie do egzystencji, manipulując nimi w teatrze życia. Czy ktoś jest w stanie poruszać pustyniami, czy przyzywać pioruny w burzach, jest to zachwycające tylko wtedy, jeżeli jest to brane za rzeczywiste, za ostateczny świat, poza którym nie ma nic. Zjawiska jednak rozpoznane jako cień esencjonalnego świata, poruszając się poprzez brzemienną kosmiczną przestrzeń rodzącą kolejne formy, w której — jeżeli są jakieś cele — to wystąpienie poza jej wpływ, lub topiąc się w kolejnych jej scenach szukając wyjścia, lub bawiąc na dłużej. Gdzie fizyczne ciało cierpi, a umysł wierzy zmysłom, dalej odłączając się od esencji, tak jakby chwytając się cieni i traktując je jako absolutną rzeczywistość świadomości. Ogrom przestrzeni wszechświata umniejsza, gdy człowiek jest skonfrontowany z podziwem odnajdując się zawieszeniu jej glorii, jednak bez-przestrzenność esencji, bezczasowość ouroborosa będącego wszędzie i nigdzie — świat czyni niekiedy olbrzymim, przytłaczającym, innym razem niezmiernie małym, jak gdyby była to przestrzeń wyśniona specjalnie po to, aby świadomość mogła zrealizować swoją separację od esencji, pomiędzy tańcem światów, wymiarów, rzeczywistości, powracając do miejsca w którym staje się ponownie nieskończona, wypalona z tej treści, która ją zniewalała. Przyoblekając się w formy, gotowa na ostatni gest który ją zjednuje, jedynie rzucając cień jako kolejny wszechświat, w którym teatr gier aktorów jawi się jako nietrwały, gdzie przywdziewane są maski, a wszyscy muszą opuścić formę, kształt gdy odcho-

[1] Hall, Manly P., Pythagorean Mathematics in The Secret Teachings of All Ages, (Penguin: New York, 2003), str. 205

dzą, być może przyoblekając się w nowe — jednakowo iluzoryczne — subtelne, czasem wracając na inne sceny, między skorupami cieni i innym życiem, nadal jednak w obrębie snu który odnawia się z każdym istnieniem. Jakże zatem znaleźć klucz do tej sublimacji? Praktyczne sprawy świata, jego scen, przekonują życie jako coś posiadanego, łapią uwagę spraw które rosną w powagę, lecz gdy ten film rzeczywistości porywa umysł, gdzie świadomość, która nie może uciec od tęsknoty, w obrębie której pojawia się zarówno tragedia, jak i wielkość? Estetyka i piękno wyrazu idei, które żyjąc w esencji, mogą re-deifikować mierząc człowieka tym światem i człowieka esencją idei, którą jest w stanie przeżyć, na miarę jego człowieczeństwa, realizacji w idei, której cząstka przegląda się w lustrach istnienia. Wszechświat który kończy się, gdy świadomość wyplątuje się ze snu, mikrokosmos który rozpada się w makrokosmicznym odbiciu, co jest poza? Wszechświat jako umysł trwa poprzez świadomość którą go opisuje, lecz gdzie rzeczywistość w relacji do cieni, gdzie ich treść? To paradoks, w którym wszechświat jest jednocześnie odbiciem świadomości, pole którego istnienie zamyka się w większych nieugiętych prawach, gramatyce istnienia, z którego można się usunąć jedynie pokonując paradoks, wyzwalając się z zapętlenia, niszcząc je, zamykając cykl, egzystując jedynie na tyle na ile nadaje się mu rzeczywistość. Z tego punktu widzenia nie jest ważne, czy ktoś pragnie brać udział w tym złudzeniu, w jaki sposób bierze w nim udział, czy zdecyduje się z niego odejść, albo powrócić, skoro jest tysiące światów w których można żyć, w szczęściu, lub cierpieniu, jak długo nie zostaje zapomniane złudzenie, jeżeli iluzja stanie się rzeczywistością, stajemy się więźniami, zabawkami manifestacji, które wymuszają niewolę, uczą cierpienia, ale także — szczęścia, prostych rzeczy, wolności, metafizyki.

Zachodni świat generalnie uprzedmiotawia zmaterializowany, zreifikowany obraz, ale zbyt często podmienia ideę na jej podmiot. Delikatne zawieszenie zawala się, oddzielając się od idei. Podmiot jest traktowany jako podstawowy obiekt studiów umysłu i konkretyzacji. Okcydentalny świat bardziej się odnosi do transformacji, konstrukcji, oddalając się od idei. Idea jest często widziana jako zbyt metafizyczna, mniej konkretna w cywilizacji zastosowań. Świat orientalny miał więcej inklinacji w utrzymywanie zawieszenia między idea a umysłem, podążając tym tropem stworzył za-

awansowane techniki skupiające się na mentalnym aspekcie manipulacji rzeczywistością. Był zatem cywilizacją spekulacji, mentacji, nie w pejoratywnym sensie — kładąc większych nacisk na mistyczne i filozoficzne ćwiczenia. Oba światy wytworzyły inną relację w stosunku do życia, w okcydentalnym myśli się o liniowym progresie, procesie wieków, w tym drugim uczestniczymy w kołowej konieczności w której scena świata jest umieszczona. Zachód wypędził zawieszenie między ideą a umysłem, zapełniając umysł abstrakcjami w aspekcie manipulacji środowiskiem materii, zamknął się na mentalne operacje na świadomości pod nią. Gdy nawet idee są traktowane jako product ekstensjonalnych obserwacji, doprowadziło to do kompletnej substytucji idei przez podmioty, poprzez "praktykę świata widzialnego". Przekształcenia w osobnikach i grupach wiążą ich w przetworzonych siatkach idei, wszystko inne jest relegowane do metafizyki, zapominając o tym że wszystko co człowiek stworzył pierwotnie było w istocie meta-fizyczne, przerosnąć siebie i swój świat — czy nie jest to meta-fizyczne przedsięwzięcie? Zachodni człowiek tworzy z idei jednak myli swoją kreację z samą idea, przecinając elegancki detal żywego umysłu, który przyczynił się do jej przetworzenia, bez którego nie istniałaby w zmysłach intelektualnych. Reifikując produkt, myli go z totalną ekspresją idei, nadając jej absolutną, esencjonalną oddzielność. Stopniowo jego kreacje zapełniają mu umysł, cenzurując ideę, kiedy jego świat staje się sumą zreifikowanych abstrakcji. Następnie przetasowuje się przez rozmaite konstelacje, teatr rozmaitości, samo-stworzone, trzymając umysł w swojej niewoli, poprzez tkaninę tego typu konstrukcji. Takie konstrukty są później modyfikowane, ewoluują, mutują, dewoluują, bez większego wglądu w ich pracę. Podmiotem idei zostaje człowiek. Człowiek nie jest już mistrzem, pilnującym idei i jej ekspresji, stając się niewolnikiem w obrębie podmiotu. Na tej podstawie skonstruowanej, uwarunkowanej rzeczywistości, estetyki, percepcji, opiera się sposób widzenia świata.

Tradycje mistyczne podtrzymują zawieszenie między umysłem a ideą, nie przejmując się ani aby idee uczynić skończonymi, ani pojąć je jako absolutną istotę, jak często dzieje się w poprzednio wzmiankowanych procesach. Idea raczej rozświetla wizję która stopniowa wzrasta, penetrując umysły mistyków, nie uchwycą tego w inny sposób aniżeli w delikatny sposób zapraszania świata jako idei w umysł. Umysł dokonuje mediacji, nie podbijając

świata zreifikowanymi podmiotami. Z rozmaitych sposobów oglądu relacji między światem a innymi pozycjami zajmowanymi wobec życia czy idei, traktujemy życie jako własność zamieszkaną przez absoluty, jako esencjonalną rzeczywistość. Nawykowo odrzucamy to, co niedefiniowane, niewidzialne, niepostrzegalne jako otchłań która pojawia się między rzeczywistym, znanym, a mitopoetycznym nieznanym. Bunt pojawia się gdy tkanka zreifikowanych idei przenicowuje pojęcie skończoności w rebelii przeciwko statyzmowi, wprowadzając element chaosu różnorodności. Tu współczesny człowiek jest uszkodzony psychologiczne, bowiem zamraża obraz świata, który odmawia współudziału w percepcyjnym status quo. W tym sensie, gdzie dziwne treści zarażają umysł, prowadząc do jego destabilizacji oznacza to, że nie jest w stanie się do nich ustosunkować na miarę jego formy, czy rozwoju. Zmusza to umysł to przeżywania sztucznych konstelacji bytów, gdy stworzyciel staje się tworzonym, zdominowanym przez wewnętrzne dziecko.

Musimy stworzyć rozróżnienie między grupami, które są pasywnie programowa przez społeczne pseudo-byty narracyjne, a mediatorami (przekaźnikami), a tymi którzy programują tego typu pseudo-byty. Będąc całkowicie podporządkowanymi ich pracy, programowanie wewnątrz-sterowne pozwala na funkcjonowaniu meta-programów z zewnątrz, makrostruktura poprzedza mikrostrukturę. Postrzegając od wewnątrz, należy się wyłamać, tzn. prze-aranżować te pseudo-byty, aby zaobserwować je z zewnątrz bez pasji, oddzielając się od nich i przypatrując im jako obserwator. Ten zabieg podważa te pseudo-byty, przywracając umysł ideom.

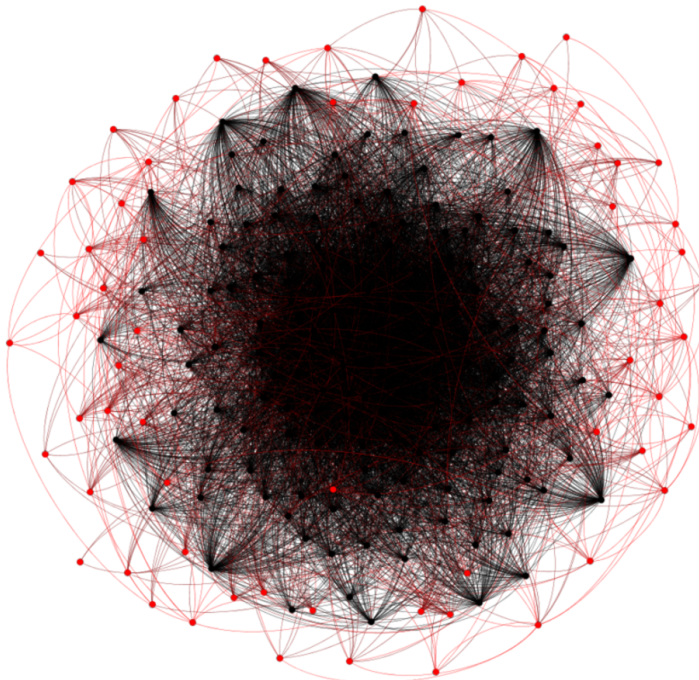
Konieczność wyższego punktu odniesienia, tj. Metafizyki nie jest tylko spekulacyjną operacją, jako że ma prawdziwy efekt na psyche, indywidualną i kolektywną, zawsze niesiona symbolicznie, albo spłycona, osnuta w sobie, albo z mitopoetyczną ekspresją. Meta-fizyka narracyjna funkcjonuje zawsze, ta duchowa odnajduje w niej pierwotny klucz. Proces przywracania nam mitu, wymaga odłączenia się od świata zreifikowanych absolutów. Tworzy pomost między tym co rzeczywiste, egzystujące, subtelne, odnawiając, a następnie domykając przestrzeń, aby zjednać i podmienić soczewki umysłu. Leczy to postrzeganie obu tych światów. Gdzie aktor staje się "granym", a "grany" staje się aktorem, kiedy aktor nie myli roli z tożsamości, ani nie traktuje roli jako swojej własności, zapominając że jest tylko

aktorem. Nie przeczy to rzeczywistym tożsamościom, ale te są budowane jako akt narracyjny, eksplikacyjny, nie jako absolut czy ostateczność, jest to iluzoryczna funkcjonalność mająca na celu wytłumaczenie pewnych zjawisk przez tożsamość. Zanurzeni w ideacyjnych siatkach i symulacjach naszych wewnętrznych wszechświatach abstrakcji, subiektywnie i instynktownie automatyzujemy wewnętrzną rzeczywistość dopóki nie stają się ona znana i trwała. Uczestniczymy w inter-subiektywnych spotkaniach tych wewnętrznych wszechświatów i otwieramy się na komunikację, na fundamentach wcześniej zsocjalizowanej inter-subiektywności, inter-ideowości, inter-wartościowania, a także poczucia przynależności do grup (kolektywnych tożsamości) lub indywiduacji. Te inter-subiektywne mapy znaczeń, wierzeń, interpretacji są wplecione w wewnętrzne środowiska mentalne osób, które polegają na innych aktorach zaangażowanych w produkcję, koordynację, dysseminacją fenomenów, całego spektrum psychicznych narracji.

Świat absolutnej, głębokiej prawdy może być niedostępny dla ludzkich umysłów. Informacja jest połączona z fenomenologią percepcji, w zależności od kontekstu, dlatego gra na relatywnych realizacjach i urojeniach. Możemy się jednak zbliżyć do tych absolutnych rewelacji, tkając na poziomie mikrokosmosu człowieczego, poprzez odzwierciedlenia. Jest to chwilowe olśnienie intelektu jako punktu odzwierciedlenia, ten jest komplementarny w stosunku do procesu indywiduacji i odkrywania praw sił i ich emanacji — idei, poprzez analogię ezoteryczną — sięgając do prawideł egzoterycznych.

Poprzez prawo obserwacji system który obserwujemy zawsze dostosuje się do ludzkich mitemów wierzeń i spostrzeżeń które z nimi współgrają. Dopóki nie zrozumiemy że do pewnego stopnia — tworzymy swoją rzeczywistość. Nie w sensie solipsystycznym, ale w różnorodności odkrywając głębsze zasady, pozwalając sobie na poruszanie się z większą wolnością poprzez rzuty obserwacyjne. Dla świadomości, rzeczywistość przeszłości zapada się nieustannie, a poza wyzierającą otchłanią, w którą wpada, przyszłość rzadko kiedy może być poznana. "Głęboka jest studnia przeszłości" — pisał Tomasz Mann — jak możemy wyobrazić sobie nieskończoność czasu? Jeżeli każda instancja wieczności jest jej totalnością, to każdy moment zawiera ją perfekcyjnie w całości.

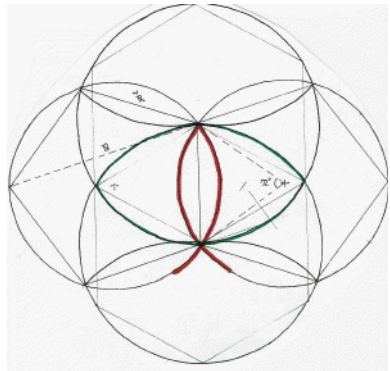
Efekt Obserwatora



Formowanie mistycznego umysłu jest próbą wydarcia z uwarunkowanego terytorium sublimacji postrzegania. Także, zainwestowanie nowego umysłu poprzez akt obserwacji przygotowuje nas do uskoku świadomości w zaobserwowane światy, wymiary i rzeczywistości. Te, których umysł stawał się

tłumaczem, poprzez naturę, wagę tych światów ograniczonych interpretacją. Polegając na stabilności i pojemności umysłu które może je okiełznać, uskok otwiera nowe terytoria interakcji meta-wymiarów które nie są zamknięte w przestrzeni i czasu. Rozmaite alternatywa kontinua, wraz z lokalnymi wymiarami, stratyfikacją istnień, ich porządków, chaosu, w różnych stopniach interakcji. Niezależnie od tego czy aktywnie wpływając na bieżące continuum, czy zdalnie z tego, otwierając przejścia poprzez umysł, wchodząc w interakcję z obserwację poprzez to do czego jest zdolny artifeks, artifeksa. Świat który wydaje się niewidzialny, albo nie-egzystujący dla innych porządków istnienia, włącznie z inter-subiektywnymi lub subiektywnymi poglądami i percepcjami ludzi stają się prawdziwe, żywe i piękne, a czasem — przerażające. Ta zasada może być rozszerzona nie tylko do ludzkiej percepcji, ale także do dowolnego istnienia, które wchodzi w interakcję w sposób poprzez inne porządki widzenia. Jak długo jest w stanie dostroić się do nich poprzez akt obserwacji, ale także — podpięcia wymiaru, pewne rzeczywistości i niewidzialne królestwa mogą współbrzmieć z umysłami indywidualnie. Są zatem izolowane i subiektywne w odbiorze, nie dostrzeżone przez inne niedostrojone umysły. Współczesne skrypty społeczne od dawna są niedostrojone do rozumienia tej interakcji, a także porządków istnień, a zatem są usunięte z tej interakcji. Ludzie którzy otworzą się na tego typu uskoki widzenia, słyszenia, czucia tych porządków mogą oszaleć, być relegowanymi do psychiatrii, a jeżeli mają do czynienia z inteligencjami które w sposób wolicjonalny wywołują i podtrzymują szaleństwo, są na przegranej pozycji — dopóki nie przejrzą sposobu w jaki tego typu dynamika działa wymyślając, ćwicząc metody defensywnego zbrojenia umysłu. Często mogą też na bazie swojej architektury znaczeń i wierzeń upaść w losowe formy skryptów, tworząc proste systemy nie-realizacji, odłączając się od współdzielonej percepcji osób niedoświadczonych, albo uciekają w religię, która jest rodzajem bezpiecznika — zapobiega to natomiast rzeczywistej eksploracji hermetycznej, rzeczywistym przeistoczeniom. Współczesne, istniejące skrypty które nie oferują modyfikacji percepcji, ani możliwości zaobserwowania współdzielonych światów, tych inter-subiektywnych i subiektywnych w sposób uzbrojony w penetrację i wgląd, przetasowany, alternatywny. Nie mogą zatem dorosnąć do uskoku który prowadzi do efektu obserwatora — jednak ten często nadużywany termin nie oznacza absolutnej wolności obserwacyj-

nej, ani odizolowania sprawczego umysłu od relatywnych porządków, oznacza jego odnalezienie się we właściwych proporcjach odniesienia w istniejącym świecie drogą obserwacji, badania, rozumienia, eksperymentu. Poprzez roziskrzenie chaotycznego pisania rzeczywistości w punkty świadomości w których rozwój transcendentnej funkcji — czyli nasiono — jest możliwe a zatem poprzez anomalie i paradoksy pola akcji mentalnej, interakcji w meta-wymiarach staje się to możliwe. Pogląd ten zależy tylko częściowo od decyzji, oglądu lub wyobrażenia generalnego przetworzonego obrazu. Miara którą akt obserwacji, lub obrazowania wyobrażenia odpowiada jest akt stworzenia zbędnej, nadmiernej (nieprawdziwej) relacji, lub efektywnego (prawdziwego) powiązania, analogii, współ-proporcji. Te dwa wymiary pracują poprzez modulowanie świadomości w których Intelekt jest głównym interpreterem i świadomym duchem, łączącym świadomość generalną, wyższymi światami poprzez wyobrażenia w Intelekcie, lub aktywne ewokowanie zasad inteligencji planetarnych, a także wyższych aby mogły one zostawić na nas swoją "pieczęć", a zatem uczyć nas i kształcić, proces ten staje się potem intuicyjny i rytmiczny, w miarę poznawania siebie i natur w których obrębie jesteśmy. Psychiczne konstelacje, albo embrioniczna relacja między jestestwem, ego, tożsamości, a świadomością stają się przeorientowane poprzez rozpisanie percepcji, a poprzez anomalie tej percepcji wyznaczają nam one limity, funkcje, możliwości, do których jesteśmy zdolni podług miary przygotowania naszego umysłu, kształtowanego niekiedy od podstaw, doskonalonego wraz z upływem czasu. Podczas gdy TAO jest alchemią, DE jest dane od niebios, tam gdzie spotyka się TAO z DE jest punktem spotkanie mikrokosmosu z makrokosmosem, otwierają się tam wrota — brama do światów wyższych.



Samo istnienie logicznego system wewnątrz psychicznej struktury (a także jej konstelacje i zawartość, rodzaj szkieletowej meta-struktury) zmienia całość sieci i ją zmienia. Poprzez rozluźnienie tych struktur z konieczności zaprasza to treść — jest to horyzontalny sposób działania intra-psychicznych operacji. Wertykalnym model jest wbudowany w tkaninę głębi wymiarów, w meta-fizykę, w warstwę ideacyjną, poza Platońską jaskinią idei. Przekracza ona wszystkie ludzkie formy, w tym sensie jest częścią naszej możliwości przebóstwienia, albo zdolności psycho-pneumatycznej, przy udziale mystagogów (tych, co wprowadzają w misteria), a także psycho-pompów (przewodników dusz) aby w większej sieci wzrastać w kompetencjach w naszych środowisku, wypalić to co jest zbędne, indywiduacyjnie dołączyć do wyższych form świadomości, jednocześnie zdzierając maskę persony, nie działając już w sposób ograniczony przez formę. Umysł ludzki może rozładować tego typu treści w dość elegancki, prosty sposób, jeżeli jest na to przygotowany, jednak istnieją naturalne ograniczenia związane z fizjologią która zakazuje pracy na ponad-fizjologicznych poziomach przekraczających naczynie umysłu. To czyni nas nie-kompetentnymi w działaniu przy władaniu wyższymi zasobami — bez pośredników, strażników wymiarów, ambasadorów, emisariuszy innych inteligencji i bytów, które są membraną łączącą światy, człowiek bowiem nie przewiduje konsekwencji swoich działań przy zetknięciu z komendą która go przerasta, nie przewiduje też działania swojego umysłu w tak wrażliwym środowisku jaki jest świat mentalny, a który może być prze-

cież z łatwością wykorzystany i obrócony przeciwko nam i innym, szkodząc otoczeniu i niwelując naszą pracę. W końcu nie jest ważne co zapamiętamy i zrozumiemy (często rzeczy które są zrozumiane zostają zapomniane), ale intuicyjne pieczęcie w świadomości wytwarzają wzorce które przekształcają nasze istnienie, trans-mutują umiejętności, percepcję, zasięg działania, kompetencje — działając na jednej płaszczyźnie, możemy działać nieświadomie na paru innych, w zależności od wertykalne-horyzontalnych penetracji głębi istnienia.

Jeżeli wszechświat jest matematycznie doskonały, albo absolutnie spójny, zatem zawierający głębokie uniwersalne prawa które są wieczne, możliwe jest ustanowienie analogii i konfiguracji wewnątrz współdzielonej z nim cząstki, dlatego wiedza może być mnożona w nieskończoność jako biblioteka totalna, natomiast zrozumienie praw utylitarnych, czy strukturalnych wchłoniętych przez świadomość, rezonuje z tym fragmentem świata, który został zrozumiany. Utrwala to efektywną władzę świadomości nad daną domeną, albo poruszanie się po niej bez ograniczenia. Wartościowanie ludzkie o spójności czy naturze świata jest jedynie próbą psychicznej projekcji, która odbija się przy pierwszym lustrze praw, które przeczą zawartości tych infantylnych projekcji. Poznanie jest zarówno dobre i złe, zawierające monstrualny terror i potężny zachwyt, pojawia się doświadczenie — które staje się ekranem — na które również rzutujemy projekcje, ale ponieważ są lepiej dopasowane do obrazów na ekranie, do śladów, wyobrażenia te stają się realizacjami. Nie wynoszą umysłu poza złudzenia, bo ten musiałby być ostatecznie pusty, ale unoszą Jaźń ponad nie, która następnie zostawia swą pieczęć poniżej. Wszystkie religie świata byłyby spalone przez słońce, jednak solarne kulty powstawały aby w obrębie wolności praw przeniknąć cień i wznieść się do esencji poprzez przeniesienie dyskursu na poziom meta-fizyczny.

Proces dyskursu myśli

> *„Każdy widzi tylko tyle ile chce zobaczyć, każdy dostrzega tylko tyle, na ile pozwala jego postrzeganie, każdy rozumie tylko tyle na ile jego doświadczenie pozwala"*

Każdy akt narracji jest utożsamiony z lingwistyczną i/także psychologiczną funkcją ukazującą głębsze symboliczne warstwy, poprzez reprezentację która definiuje i rozdziela znaczenie przez sygnifikatora. Akt jest symbolizacją poprzez mowę, albo przez pisanie, performance, myśl, akcję, czy ryt. Jego kalibracja, intencja, motyw w rozgraniczonym kontekstualnym osadzeniu poprzez usunięcie, odjęcie albo dodawanie możliwości interpretacji i komunikacji zależy od uzgodnionych fundamentów uniwersum dyskursu które znajdują zastosowanie, negocjację i zgodę pomiędzy sobą aby doprowadzić do zrozumienia.

Każdy akt wyobraźni, rozumiany jako malowanie obrazu przez zmysły, afekt, zdolności poznawcze umysłu, utożsamiane z wolicjonalną, pasywną, intuicyjną funkcją wytwarza mentalną reprezentację wyobrażenia. W objętości narzędzi które się stosuje aby kształtować relację definiowaną przez zasady opisujące synchroniczność między umysłem, a zasadami zarządzającymi synchronicznością, a danym podmiotem wyobraźni i świata. W tym sensie mentalny akt związuje relację między większym środowiskiem zdarzeń, wzorców, wyobrażeń a umysłem, w tym samym czasie ciosając, wypierając, lub kształtując możliwości jego manifestacji w świecie. Jeżeli dzieje się to w zgodzie z efektywnym działaniem wzajemnej obserwacji pomiędzy aktem wyobraźni a substancją, lub istotą reprezentacji osadzonej we wszechświecie rzeczywistych zdarzeń jest to skuteczny akt wyobrażenia. Jeżeli manifestacje są powiązane z wydarzeniami umysłu efektywnie prowadząc do adeterministycznego przyczynowego łańcucha który jest zgodny z głęboką gramatyką świata, jest to akt magiczny, w przeciwnym razie jest to symboliczny, ale pusty przyczynowo akt wyobraźni. W domenie nauki, aktywnych

ideowo dyscyplinach i sztuki, te sprawy się spotykają i mieszają. W magicznym teatrze życia, akt każdej z domen, każdy gest, zawiera ekspresję rytu: upamiętniającą, powtarzaną, przetwarzaną, kreatywną. Jednak każdy akt wykonany świadomie jest aktem magicznym, akt który jest świadomie magiczny i nabiera głębi jest aktem rytualnym. Tak tworząc, ruchy i gesty, słowa i czyny, cisza i stałość, delirium i szaleństwo, trzeźwość, całość, świętość i profanum — jest próbą wyznaczenia granic makro-kosmicznego terytorium poprzez wydarzenia mikro-kosmiczne. Jeżeli wykonany jakikolwiek akt w magicznym sensie, jeżeli nawet procesy fizjologiczne zostaną wyniesione do poziomu estetyki i działania magicznego, dodajemy im dodatkowego wymiaru.

Każda praca jest indywidualne, w tym znaczeniu — jest to niemożliwe aby modulować świadomość, powtarzać te same mentalne kroki i sekwencje umysłu, a potem reprodukować indywidualny odcisk na duchu. Kształtować swój geniusz, aby kształtował nas: "Prawda jest wewnątrz, poznaj siebie".

> *Ostatnią rzeczą, którą człowiek odkrywa jest on sam. Dziwną jest a jednak powszechną prawdą, że ludzka tęsknota do wiedzy zaczyna się od rzeczy najdalszych, kończy się najbliżej.*[1]

Drzewo decyzji, silne zasady, idee, to co czyni nas pięknymi i szlachetnymi, sekwencja zmian w naszych sercach i umysłach przekształcają, myją świadomość i ducha, pozwalają mu się wykluć jak feniks na poziomie ogromu wglądu, przejrzystości, przewidywania, percepcji jako klucza. Jest to podobne do malowania obrazu który staję się esencjonalnie typem, jeżeli stanie się pełen, jego ślad, lub token, jak umysł czy ciało może być zniszczone, ale duch i jego gwiazda, jego genius, jest niewzruszony i niezniszczalny. Niezależnie od tego co nas niszczy, degeneruje, rozrywa od środka, kim się staniemy, jak skończymy — warto żyć choć dla momentów wielkości — choć dla chwili uniesienia, które zabieramy ze sobą, lub które łamią się pod naporem losów.

[1] J.J. van der Leeuw, Bogowie na Wygnaniu, Spółdzielnia wydawnicza „Adyar" (1930), str. 12

Złap moment zaklęty w czasie

Stałem pośrodku nocy, złamany i zimny, patrząc w gwiazdy. Usłyszałem w umyśle cichą, subtelną nie-werbalną myśl: czy chcesz bawić się i żyć? Patrz tańcz, ciesz się, angażuj się w ludzki afery, zasługujesz na to! — próbował uczynić mnie szczęśliwym, gdy moja twarz wykrzywiła się w nienaturalny zmęczony uśmiech. Z wielką rezerwą kiwnąłem głową, myśląc "nie", pytając czy po tym co się dzieje z ludźmi, ze mną, ktoś ma na tyle przyzwoitości aby nie dźwigać jarzma? Rozumiejąc doskonale swoją sytuację, lubiłem te momenty szczerości, autentycznego wglądu, poddania, nienawidziłem się w zniszczeniu, szaleństwie, malewolencji, te mniejsze demony mojego umysłu kształtowane przez nienawiść, urojenia, ignorancje, złości, która uderzyła we mnie czyniąc mnie jej podobnym. Pełzająca degeneracja w trywialną wulgarność, maluczkie odwety żałosnych, niegodnych spraw upokorzonego, zranionego życia. Te rozdarte momenty poddania się całości, koncentracji, tak ciężkie jak młot. Z delikatnym odczuciem martwej łzy wycofania, pustej w pozbawionym osobowości współczuciu, bolesnej tęsknocie, głodzie za nieskończonością — to lubiłem najbardziej. Był to mój najbliższy, lojalny przyjaciel. Byłem zrodzony z konfliktu, w spotkaniu bólu z wojną psychiczną, z determinacji w totalnej rezygnacje, desperacji i chaosie, obłąkanych masek, samopoświęcenia i wypalenia. Pogodzony z tym aż do końca. Nie znam niczego innego, nie chcę znać, oprócz przetrwania, silnej ciszy, ciężkiego umysłu, odwetu, zniszczenia wrogów, pustyni ciszy powyżej sztormu słów, filozofii, medytacji, estetyki zakazanej wolności serca. Zwróciłem się do niego "stwórzcie ze mnie zatem wojownika" — ale nie ma z czym walczyć, po siebie pokonałem wielokrotnie, pokonać świat — po co? Ten świat już się rozpada, mógłbym być zatem kolejnym rozbrojonym świrem

który wbija kły i pazury w rzeczy na którym ludziom już nie zależy. Mógłbym uderzać w ich wieże i elity, w małostkowych ignorantów którzy czynią świat złym, ale gdy rozpadnie się to — co pozostanie? Chaos? Ta przedłużona żałosność, przetrwanie, odbijając miecz pasywnie, anihilując jednostki, porywając się na wszystkie zniewalające siły, zaprosiły tylko wrogów na ucztę z iluzji mojej egzystencji. Nigdy nie pozwoliłem się zamienić w męczennika ani świętego, zawsze z obrzydzeniem reagowałem na takie inwektywy, gardziłem tym — bowiem jest w tym wybór, mój los był zdeterminowany przez wojnę, wojna przyniesiona poprzez moją determinacją, siłę, stałość tylko — bo nic innego — gdy kolejne fale nienawiści, miłości, kłamstw czy matactw lub racji rozbijały się jak fale o moją samotną latarnię. Wszystko może być zmienione w broń, jeżeli nie potrafimy jej rozbroić, musimy walczyć. Zatem pozwólcie mi pozostać wieszczem, upadłym, lecz dumnym solarnym synem, z ruiną mojej miłości, ożywioną przez nią, z całością mojej ruiny pokochałem tym co ze mnie zostało, co mogłem ocalić, udoskonalić! Animujecie mnie i moje szczęście i wolę do życia, podrzucając mój umysł jak lalką, zmuszając mnie do szczęścia, do nienawiści, jak można kogoś zmusić aby był wolny, jeżeli wie że jest tylko niewolnikiem okoliczności i losów? Zakładnikiem przyczyny i skutku z różnych stron. Poświęcając wszystko co miałem w życiu, nie chcę powracać do zgliszcz tego co zostawiłem w wypalonych ogniem ziemią. Chciałbym żyć dla niej, jeżeli mogę — aby nas nie rozdzielili. Kiwnął moją głową, starożytny bohater który nosił moje ciało, uskrzydlony, uzbrojony, czy był Spartańskim Królem? "Zatem nie chcesz tańczyć z Bogami?" — spytał zawiedziony, ciszą. Moim życzeniem jest zabrać ją ze sobą, abyśmy zostali wieczni, jej gwiazdę. Mam nadzieję że nie jest to egoistyczne życzenie, ale szczera wola odejścia. Zostaniemy tutaj, będąc wszędzie, możemy stać się siłą, wirem świadomości, bez-czasowym, bez-przestrzennym. Częścią większego umysłu, będziemy zstępować nosząc ludzkie maski, obce maski, nieznane maski świata, aby wytoczyć kolejną lunarną łzę z krwi. Podoba mi się stary ideał gnostycki. Ja będę jej głębią, majestatyczną głębią. Ona moją ciszą i idea. Ja będę jej prawdą, ona moim umysłem i czuciem, tak ja jej życiem, ona moim słowem. Ja jej unią, ona moją młodością. Ja jej przyjemnością, ona moją silną niewzruszonością. One będzie moim szczęściem, ja jej pocieszeniem

i uśmiechem. Ja będę jej oczami i wiarą, ona moją pocieszycielką. Ja będę jej nadzieją, ona moją miłością. Ja będę jej mądrością, ona moją inteligencją. Ona będzie moim zachwytem, ja jej pokłonem pośrodku gwiazd. Ja będę jej dyscypliną, ona moją perfekcją. Tak zatem będziemy zstępować, noszą maski, zmieniając role, aby pocieszać, sprawić by ktoś się zaśmiałem, ktoś pokochał, poprzez czas i w innych miejscach. Jesteśmy zmęczeni tym życiem, razem przechodziliśmy przez ból, gdy ja zerwałem nici z tym światem, ona cały czas tchnęła w kierunku rzeczy, których zawsze chciała dokonać. Tak jak żyję w śmierci poprzez obowiązek i poświęcenie, moja żyły są suche od zimna i jadu, poprzez zniszczenie i walkę, po tym wszystkim, czyż to niektórzy, którzy przejdą próby w konflikcie co tworzą umysły z siły, serca ze stali, hartowani aby chronic, aby interweniować, aby działać. Aby egzekwować niszczycielską lub pobłażają sprawiedliwość która jest podstawą każdej mocy, w świetle, rytmicznej drodze, upadając jak tysiące mieczy które rozcinają wszystko, aby uwolnić jeszcze jednego, jeszcze jedną, wyżej, wyżej, pomimo światów co upadają w zamieszanie i chaos!. W śmierci, aż do Ragnarok, wezwany, aby służyć, rządzić, ponownie!

"Zamknięty w klatce subiektywnego cierpienia, jego cierpienie było obiektywne, dojrzałe decyzje" — był to fragment uchwycony przez chwilę w głębi zrozumienia.

Kiedy złożoność całości mówi jednym, wieloma cichymi głosami subtelnego zrozumienia poprzez pojedynczy, skoncentrowany ruch. Czyż jeden zrealizowany środek nie potrafi pokonać miliardy urojeń, zniszczyć wszystkie armie jednym cięciem? Rozpoznając się jako nieskończoność z doskonałą precyzją, słowem, ideą, śladem wieczności jest gestem instancji wszechświata w swoim aspekcie, lub osobie. Potem jest to mądrość wszechświata która mówi w sposób adekwatny do intelektu odbiorcy, oczyszczając drogę dla zmiany i reakcji, nosi maskę która jest przejrzysta, natychmiastowo rozpoznawalna przez którykolwiek aspekt wszechświata z którym się komunikuje. Czy świat do Was mówił poprzez ciszę, niezliczone manifestacje? Jesteście jego częścią. Decyzje które utrwalają, wykuwają lub przekształcają całą tkaninę rzeczywistości, są a-deterministyczne, lecz całkowicie przyczynowe,

zwiększenie percepcji i rozwój świadomości. Rozpędzony przez samo-refleksję, powtarzając entropiczne przemieszczenie nieskończonych cyklów zróżnicowanych, porządków bifurkacji na meta-kosmicznym poziomie, poprzez chaos i porządek ducha, zapadającego się do punktu umysłu zamkniętego w układzie nerwowym, ciała naszego gatunku, odzwierciedlając makrokosmos w mikrokosmicznej Jaźni.

Ukryte bóstwo wybiera maski zgodne z rezonacjami i współbrzmieniem z całością obserwatora, kiedy jest dojrzały i gotowy. Zgodnie z najgłębszymi potrzebami widowni, jej-jego twarz jest widoczna najlepiej w alienacji z nieskończoności odartej ze wszystkiego w jednym momencie, w oddechu poświęcenia. Wyczerpanie, rezygnacja która koncentruje wszechświat w jednym postrzeganym momencie w najprostszych rzeczach, tak jakby jedna rzecz mogła mówić totalnością wszystkiego innego.

Każda instancja wszechświata zawiera swoją totalność. Każdy moment czystej inspiracji pochodzi z całości tego, co dana istota jest w stanie skoncentrować, zrozumieć, przywołać, katalizować, po czym przetwarzając siłą swojego intelektu, stylów myślenia, wiedzy, percepcji, pamięci, zrozumienia. Świat rozkwita w ciągłości dla tych, którzy dojrzeli aby to postrzegać. Wzajemnie się inspirujemy bez-czasowo, na tyle na ile możemy otworzyć się, poświęcić się i iluzje posiadania czegoś, aby wyzwolić kreatywne siły wszechświata nęcąc nas abyśmy z nimi tańczyli. W esencji, każda instancja czasu może być zainspirowana, siła która emanuje oroborosa jest jednak zamknięta w formę, która jest ruchem. Forma iluzji utrzymuje nas w złudzeniach, być może znoje polegają na wyzwoleniu tej siły zawartej w nas — a to czyni się poprzez zgodę z cyklami głębszej gramatyki. Dalej — wszechświat odkrywa przed nami tylko ten aspekt siebie którego zrozumienia poszukujemy, na tyle na ile umysł jest przygotowany aby odebrać ten sygnał. Boskość lubi się ukrywać — jak w grze w chowanego.

Ścieżka pragnień

Subtelność jest powiązana z człowieczeństwem, powodzenie z dbałością o obowiązki, wsparcie niebios ze sprawiedliwością, wytrwałość z mądrością.[1]

Co nie zawiera się w intelekcie, nie jest wyjawione przez niezależny świat, należy do domeny fantazji. Kiedy wyobraźnia negocjuje, ukryte światy ukazują się poprzez fantazję i manifestacje, aby stać się terytorium realności. Jako uchwycone idee wpływają na intelekt, zyskując na korporealnej rzeczywistości.

Pragnienie czy żądza nie dotyczy jedynie seksualnej strony przyciągania, jest też instynktem który zarządza naszym kierunkiem, snami, marzeniami, jest ruchem z aktualnego stanu do stanu pożądanego. Jest też procesem poddanym sublimacji, gdzie zwierzęce energie libidalne są przekształcone w sakralną erotykę, zamieniając akt w sztukę. W aspekcie wyższej intelektualnej funkcji kieruje integralnymi zasadami ku pragnieniu wielkości, ekspansywnym, personalnym wpierw, a potem burzącym mury, zdartym do poczucia przynależności, w której ta pasja jest zaprzęgnięta w służbie w obrębie przyczynowości całości. Ku jakim celom prowadzą pragnienia czy żądze, co definiuje ich przyszły świat? Czy jest to kolektyw agend, snów, które udoskonalają, albo korumpują ten świat, czy jest to emanacja myśli pół-śpiących ludzi, powtarzających ruchy innych, bardziej świadomych?

Dziś prokurowane jako gotowe produkty, sprzedawane i kupowane, uwarunkowane najniższym wspólnym mianownikiem, płytkim, bez kręgosłupa, bez zasad, autentyczności. Czy mogą być przekształcone w silną wizję która jest zarządzana, np. Mahajanicznymi zasadami, rozpatrywanymi osta-

[1] WILHELM, R., & BAYNES, C. F. (1997). The I ching: or, Book of changes. [Princeton, N.J.], Princeton University Press., str. 376

teczną wypadową efektów wszystkich działań? Im większy mamy wpływ, tym większe są konsekwencje naszych działań, tym większa odpowiedzialność za nasze akcje. Gdy niecieleśni posłańcy pośredniczą między Bóstwami, a wyobrażeniami intelektualnymi, jaśniejącymi w umyśle, a czarne światło rozświetlone swoimi emisariuszami, wszyscy wysyłają swoją inspirację i idee do ludzi, poprzez ludzi. Tak jak Magoi i Kapłanki komunikują się ze światami wyższymi. Poprzez interpretację, przez siłę filozoficznego słońca, zgodnego z ludzką naturą, poprzez siłę mądrości — umysłu, błądzącego, a zatem niedoskonałego, próbują prze-parafrazować swoją wizję w świetle gnozy którą otrzymali. Tak, aby ich mała apokalipsa (odkrycie) nie była stracona, zarazem nie brutalizując wizji reszty dominacją, nie zniewalając ich kolejną wizją, podmieniając możliwość odkrycia własnej. Tak strażnicy świętych płomieni stają się pośrednikami między ludźmi a światami boskimi. Pomiędzy wielkimi rzeczami, a ludźmi, na tyle na ile poeci byli w stanie zrozumieć swoje muzy, ich słowa były brane z nieskończoności. Uchwyceni w estetyce odczuwania, nie mogą przejrzeć swojej sztuki, ponieważ jest to sztuka świata, która przez nich przemawia. W podobny sposób filozof interpretuje znaki, szukając powiązań między nimi przez rozum, Intelekt, pamięć, postrzeganie, wiedzę, inspirację. Powinien stać się też poetą który interpretuje świat przez piękno głębi.

Czy jest to piękno desperacji, okropne, rozkładające się, deliryczne, czy wyniesione, szlachetne, rządzone wysokimi ideami aby zadowolić podniebienia niebios i piekieł, czy jest to poetyka bólu, cierpienia, wściekłości, nienawiści, zemsty, czy szlachetnych spraw, prawych, zainspirowanych, pełnych zasad i wartości. Aby zharmonizować te siły, należy złożyć hołd Eryniom, losom, opatrzności, konieczności, przeznaczeniu, jak i maskom świata, niepodległym wobec nich, jednak służąc tym wszystkim instancjom często można zapomnieć aby stanowić swój geniusz w stałości, aby nie dać się porwać jak młody chłopak czy dziewczyna pierwszej silniejszej sile, która wywrze na nas wrażenie. Aby zrównać swoje działanie z większym punktem kosmicznego odniesienia — którego totalnym odniesieniem jest stałość i moc, ale którego manifestacje są różnorodne, zmieniając się z czasem, eonem, wiekiem, epoką.

Sztuką jest odkrycie właściwych czasom nurtów, a następnie sprzężenie się z nimi — stając się ich maską — niekiedy w opozycji do świata, który

je ignoruje, który jest rozmontowywany przez niewidzialne działanie, tkwiąc w zafałszowanym obrazie siebie. Doprowadza to albo do katastrofy, albo do zmian — świat w ten sposób jest przetasowany wobec nowych czasów, stare jego konstelacje często topornie próbują się do nich dopasować, niszczeją, albo są na siłę utrwalane, aby nie stracić nad nim władzy. Ostateczną formę jaką przybiera świat jest sposób w jaki to co istnieje aktualnie, współczesne porządki zmieniają się w odniesieniu do eonu, który nasącza te porządki innymi aspektami i znaczeniami — ostatecznie będąc trwałą siłą która działa na skalę wieków, to w jaki sposób marzenia kolektywu rozmaitych wizji przyszłej formy świata nadają mu formę — w zgodzie, lub niezgodzie z eonem, w harmonii, albo dysharmonii z dominującym nurtem czasów — staje się światem w aktualności.

Dialog o synergii światów

Fuomo: Platon zwykł powiadać, że „Boskość geometryzuje", czy mam rozumieć iż transcendentalny świat jest geometryczny z różnymi poziomami entropii, które można też znaleźć w rozmaitych fenomenach, włącznie z kolorem i dźwiękiem. Jeżeli przeniesiemy to w światy Pitagorejskie, geometryzacja odnajdywana jest w różnych proporcjach którymi może być wyodrębniona. We każdej zatem różnorodności istnieją pewne prawa tego typu geometrycznych matryc w wielkiej złożoności. Czy powinienem twierdzić iż różnice między poziomami organizacji tej uporządkowanej geometryzacji są jedynie fantomami nieporządku i chaosu, iż to co jest w skłonności do nieporządku i chaosu w większej całości jest uporządkowane w perfekcyjnym stopniu? Czy powinienem myśleć iż mieszanka tego co różne, z tym co takie same poprzez limmę, lub dysproporcję propaguje się w sposób w którym pojawia się różność i chaos. Czy powinienem rozumieć jak mistrz Platon że chaos był pierwszy, a porządek był narzucony przez Jedność, która też emanowała pierwsze gwiazdy, a potem podtrzymany? Czy powinienem rozumieć jak on iż rewolucje sfer i planet i gwiazd też są odzwierciedlone w zwierzętach i ludziach, a także że te rewolucje są odpowiedzialne za nadanie ludziom i zwierzętom zróżnicowanych funkcjonalnych dusz przez miliardy lat ewolucji, lub historii gatunków? Jeżeli tak jest, czy może być spójna ze schedą którą otrzymaliśmy od konstelacji wydarzeń i sił, zróżnicowanych dusz które powstały otrzymując promienie innych sił w toku ich Apulejańskich metamorfoz,

przejść i przekształceń?

Peripsol: Od siedmiu-strunowej liry do współczesnych instrumentów każda kompozycja jest kluczem do innych światów, aranżując swoimi dźwiękami, melodiami i rytmem współbrzmienie z rozmaitymi światami. Podobnie w toku działania ekspresji kosmicznej kosmos stroił rozmaite światy, a te zaczęły śpiewać własną pieśń. Nawet teraz, słuchając tego co niesłyszalne, jeżeli odpowiednio się wsłuchasz umysłem, usłyszysz piękną muzykę dochodzącą z dalekich sfer. Każdy porządek i dywinacja poprzez system prawdziwych relacji jest próbą zarysowania zarówno prostoty jak i złożoności świata w uporządkowaną, widzialną całość, jako substazę tego co ciągłe i niepodzielne. Co do muzyki, zauważyłeś jak zmienia nastrój, jak Twój umysł, serce i dusze się dostrajają, jak rezonacja w Twojej czaszce i sygnały biegnące przez układ nerwowy wychwytując inne wrażenia przy muzyce? Każda nowa melodia, dźwięk, rytm, instrument ze swoimi właściwościami działa jak klucze dźwiękowe co otwierają bramy nie tylko do zmian afektu, emocji, myśli, ale także sprawia że otwieramy się bardziej na wpływy z rozmaitych sfer, wymiarów, istnień. Tak, jakby muzyka była interfejsem do tych światów. Podobnie jak podczas symultanicznego angażowania współ-polegającego na sobie współ-pojawiania się synergii świata, tak jakby go koncentrując, tak echa tych są cieniami geniuszu. Co więcej, każda idea, stan umysłu i czucia może być przetłumaczony na kolor i muzykę, a także złączony i zmieniony przez inną ideę, jak można zauważyć w naukach i sztukach które są autorem geniuszu, nie zwykłego warsztatu. Jest tu zarówno wybawienie jak i niebezpieczeństwo. Wystarczy zaobserwować szalonego, obsesyjnego człowieka aby widzieć niestrojenie jego umysłu, kierunku jego myśli i odczuć, podobnie jak z muzyką, mową i ideą stworzyłby może coś niewspółmiernie nieharmonijnego, a gdy jego szaleństwo miałoby przebłyski geniuszu — w coś niewspółmiernie wybitnego. Jednak obłęd zawiera się

też w zdrowych ludziach, co są szaleni ponad wiarę w wielkim urojeniu o sobie i świecie tworzą wielkie zło. Jak zgodni, pełni miary, człowieczy, rozsądni ludzie, inteligentni i subtelni — jakich wielkich czynów mogą dokonać w dyscyplinach które sobie wezmą za muzy.

Fuomo: Zatem najczystszym typem przedsięwzięcia byłaby transpozycja boskiego do oktaw zrozumiałych dla ludzi a potem tłumaczenie ich w znane dyscypliny nauki i sztuki. Ostatecznie, czy to możliwe?

Peripsol: Można próbować podążać tą filozofią w wielu celach, lecz jest to poszukiwanie prawdy. Nikt jej nie uchwycił, niektórzy jej szukają, niektórzy się do niej zbliżają, inni wędrują przez pustynię, niepocieszeni, myśląc że poruszają się wśród oaz i rajskiego ptactwa, choć jest to jedynie pustkowie z mirażami.

Fuomo: Człowiek studiował najszczególniejszy detal kategorii oddzielnych od całości, na czym polega jego postęp. Ja, niepocieszony, oddzielam się aby tkać świat ponownie, zbierając te dziedziny i odkrycia aby spojrzeć w kierunku gwiazd, robiąc sobie dom ze swojego ducha, swojej Jaźni, czy to w poruszeniu, stałości, iluzji, realizacji czy urojeniu.

Synteza Spostrzeżeń

Gradacja pełni — niezmieszanej jedności numiny i pustkowia — anuminalnego chaotycznego potencjału jest kwestią percepcji. Możemy widzieć wszechświat i doświadczyć go jako zimną geometrię obojętnych praw, które nie są nasączone umysłem światła, jako niewzruszoną maszynę. Możemy też widzieć wszechświat jako napełniony kwintesencją żywego istnienia, a zatem pełnego znaczeń. Jest to kwestia relacji (refleksji) w stosunku do naszego istnienia, w stosunku do świata, ponieważ tworzymy projekcję analogii konstelacji naszych inter- intra-psychicznych światów. W ten sposób narzucamy te projekcje światu w jego najwyższym i najniższym punkcie. Dlatego gwarantem naszego istnienia jest to, że czujemy się oswojeni z własną wizją. Nasze wierzenia pozwalają nam zrozumieć mechanikę świata poprzez ustalenie relacji w nich zachodzących, uziemiając trzeźwość umysłu w noetyce psychicznego komfortu utrwalonego wglądu. Gdy usuniemy ten proces z naszych umysłów, prowadzi to do dehumanizacji w kierunku inności — jest to delirium nieuchwytnej jakości tego, co poza, w jej cieniach i przybranych aspektach obłędu, ale także — oświecając istnienie w różnoraki sposób.

Gdy czujemy terror przestrzeni, próżnię czasu, kiedy ciężar przestrzeni nad nami umniejsza nas, a następnie totalna przestrzeń kosmosu sprawia że jesteśmy wyzuci z jakiegokolwiek znaczenia, rozpoznajemy raz jeszcze czym są faktyczne przystanie. Myślimy wtedy "jakże ten mały człowiek może uzurpować sobie prawo do przestrzeni, czasu, aby mógł cokolwiek o nich *czuć* czy *wiedzieć*, aby być tak pewnym, jakże nie jest on umniejszony?" — "Czy siła przyzwyczajeń oznacza że podbiliśmy świat, ujarzmieni przez pozory, iluzję tak głęboko osadzoną w nas że staje się cieniem, niepodważanym, bowiem jest fundamentem naszej wiedzy o świecie, przestrzeni bezpieczeństwa. Czy jest to podbój? Czy rzeczywistość terroru jest znana, jeżeli nie była widziana, odczuta? Przez chwilę, spójrz w przestrzeń, poczuj się umniejszony przez nią — jesteś pojedynczym istnieniem, prze-

strzeń wokół Ciebie jest nieskończenie ogromna. Rozszerz to spostrzeżenie w kosmos — jako eksperyment, gdy zadrżysz, zjednaj się z nim, rozpuść w unii. Twój umysł staje się przestrzenią, przestrzegajcie się tych, co próbują się od niej odłączyć!. Przez tą pewność znanego, zaczynamy podbijać *znaną* przestrzeń, często zapominając o tym, podążając dalej za nicią życia. Zawieszamy wiedzę o terrorze, odmawiamy sobie tej wizji, mentacji. Ujarzmienie przestrzennej jakości tego co dalekie jest śladem, psychologicznym ruchem, który uniemożliwia nam utożsamienie się z wielkością. Lecz Ci — Ci, którzy pozwolili pustce mówić przez ich umysły — ich dusze nie mają granic! Jakże znaleźć relację z iluzjami jestestwa? Krok z próżni w światło numinalne jest tylko jakościową zmianą postrzegania, a głębia znaczenia tego gestu jest majestatycznie poważna, jest różnicą między pełnią egzystencji a nihilistyczną przepaścią. Ci, którzy patrzyli w ten głęboki terror zapoznali się z przerażającymi Bogami którzy patrząc spoza tej przepaści, zaprzeczają każdej egzystencji. Ponieważ w zaprzeczeniu totalności śnią śmiercią poza czasem i przestrzenią z cmentarzysk światów, są bezimienni, ponieważ są bez esencji. Ci właśnie co mają otchłań w oczach, czując alienację terroru która światem wyzierała w ich oczy, patrząc otchłanią na świat — wiedzą! Ale jakże pięknie te otchłanie są zapełniane światłem, gdy człowiek wyniesiony z nicości, z nie-światów Bogów przerażającego napomnienia, poza wszelką ontologią — w potężne uskrzydlone Eony, które są substancją oczu gwiazd, synami i córkami gwiezdnej matki spowitej w noc.

> *Byliśmy z Wediką Dionizyjsko pijani na dwóch butelkach wina. Upita mistrzyni, ukryty smok: "Chcę wiedzieć" — powiedział w agonii — "Jaki jest tego sens, w nieskończoności, przeniknęłam w tej chwili wszechświat, znam wieczność, wiem że nie ma żadnej granicy, czy jest to czysta matematyka?" — spytała. "Matematyka jest tylko kolejnym językiem, który jest niewystarczający" — odpowiedziałem — "Więc czemu my, my którzy tu jesteśmy, czemu cierpimy, chcę wiedzieć" — spytała zaczepnie, z łzami w oczach jako emanacja bogini która wcieliła się w nią na chwilę. Ważyłem jej każde słowo i myśl, w rzeczy samej byłem teraz jej uczniem, tak jak Ptolemeusz był uczniem Uranii — "Co jeżeli jest to tragiczny krąg, który jak pisali Perscy poeci, nie może się uwolnić sam z siebie, to samo pytanie*

można zadać poruszającym się galaktykom, czym jest współczucie w głębokiej gramatyce Ma'at, czym jest ciało Ptah-a, czym jest Nu, Prakriti, a czym Purusza? — "Dla nas, ludzi nie jest to perfekcyjny wszechświat, dla tylu wszechistnień też nie — gdyby perfekcja istniała, zjadłaby się w totalnej jedności albo nicości. "Ale nie jest to wystarczające — powiedz więcej!" — zarządała. Po jakimś czasie uspokoiła się patrząc z pogardą na mój brak odpowiedzi, po chwili usiadła — przez moment przejrzała wszystko na wskroś, zauważyłem jej realizację, mogłem tylko podziwiać je zrozumienie. Nie powiedziałem ani słowa, kłaniając się jej tylko. Nazajutrz mało pamiętała z całości rozmowy. Przynajmniej ktoś to zrozumiał, ale nie byłem to ani ja, ani Wedika.

Dynamiczna aranżacja informacji w zróżnicowanej geometrii myśli

W esencji linearne myślenie jest efektem obserwatora zamkniętym w bardzo wąski fragment percepcji, czy tunel rzeczywistości, które podlegają ograniczeniom ustanowionym przez umysł, lub okolicznościom w których działa.

Umiejętność rozmontowania i zmodyfikowania percepcji poprzez mnożenie logicznie niemożliwych argumentów za pomocą dysonansów poznawczych może rozłupać, segmentować i zbudować inny jakościowo umysł, zwiększając inteligencję, a także przetasowują struktury poznawcze.

Prowadzi to do:

§ Prawdziwych relacji — relatywnych, dynamicznych praw, treści które skutecznie odzwierciedlają głębokie prawa i relatywne porządki.
§ Fałszywych relacji — kołowych, auto-referencyjnych systemów funkcjonujących poza skutecznymi prawami, a zatem bez prawdziwego związku z głębszymi prawami.

Jest to model odarty ze złożoności topografii świata, niejako solipsystyczny. Przyjmijmy że bez żadnych sił porządkujących, regulujących, ogra-

niczających, ani wspomagających umożliwia to spojrzenie na naginanie percepcyjne rzeczywistości do woli obserwatora, bądź jego nieświadomych wyobrażeń, jakiekolwiek by one nie były — tym samym synchronizując je z danymi wzorcami i porządkami. Jednak model solipsystyczny neguje pokonującą się kołowatość, samo-referencyjność pułapek percepcji, systemów urojeniowych, tuneli rzeczywistości które filtrują nasz generalne obraz i ogląd świata. Egzystujące aspekty świata, lub wiążące siły operujące na bazie "meta-fizycznej umowy" (Wedika) wpływają też na umysł który jest związany psychicznymi projekcjami.

W optymistycznym modelu zakładamy że istnieje możliwość wyodrębnienia prawdziwych relacji między naszym bytem a danym porządkiem/ami, nawiązując wymianę natur, treści, substancji, kierunku na zasadzie współdzielenia percepcji z tym porządkiem. Jeżeli tak jest, możemy narzucać treść naszych projekcji chaosowi, zmieniając istniejące porządki — nawet tymczasowo — aby reformować poprzednie, jako mediatorzy i katalizatory tych zmian. To wszystko na tyle, na ile dane porządki nam pozwolą, nie jest to proces absolutnej woli, ale ukierunkowanych, zaakceptowanych zmian, rodzajem zaproszenia do współ-kreacji porządku, gdy zaczyna się proces absolutnej woli zaczynamy tworzyć totalną projekcję która szybko zostaje skompromitowana przez wyższego rzędu istoty niż ludzie, bo zaburzamy to, co Egipcjanie nazywali prawem Ma'at, będąc w panenteistycznym bóstwie, akt magiczny zaburzający jego działanie, który wprowadza chaosu w zależności od potencji świadomości i siły *imienia* powiązanego ze *słowem* (Ren-Hhekau) — musi być skorygowany. W przeciwnym razie jest czczym pustym działaniem prowadzącym do inflacji ego.

Każdy akt narracji jest skonfigurowany w ten sposób, iż przenosi sumę wrażeń właściwy fragmentowi rzeczywistości wykrojonej zgodnie z symulacją wierzenia, estetyki, czucia w danym momencie. Zawiera znaczenie w zależności od bycia doświadczonym i przeżytym. Żadna z narracji nie musi być prawdziwa, ani fałszywa, ponieważ obrazuje ona zestaw powiązań uchwyconych tymczasowo z rozbłysków wydarzeń które czasami mogą być opisane w sposób skuteczny, innym razem fałszywy.

Nie postuluje to mitycznego chaosu ale istnienie złożonych systemy adaptacyjnych w stosunku do topografii wydarzeń które je generują podług

praw, modyfikując topografię wydarzeń w zależności od ich aktywności i zmian. Są one zanurzone w relatywnie uporządkowanym świecie, a mierzone są zgodnie z ich entropią, czy stopniem złożoności, lub prostotą.

Aby je uchwycić na miarę umiejętności, wiedzy, plastyczności, stylu percepcji i myślenia artifeksa lub artifeksy należy poruszać się między ich głębokimi lub powierzchownymi relacjami. To próba psychonautyki hermetycznej. Każda magia zaczyna się od odzwierciedlenia tych relacji w bycie — przede wszystkim świadomości sprzężonej z umysłem, modyfikując wzorce jako obserwator i obserwowany, zatem zmieniając rzeczywistość w zasięgu naszej kompetencji, a także tym czym jesteśmy obdarzeni i tym co jesteśmy w stanie zrobić.

Hermetyka zaczyna się od obrazowania zasad zarządzających tymi relacjami w strukturę, a także prezentowania ich w ścisły, uproszczony na ludzkie potrzeby sposób.

Świat jest zbyt złożony aby pozwolić na jego doskonałą syntezę i odzwierciedlenie w ludzkim umyśle, bazując jedynie na jego funkcjach poznawczych. Ponieważ jesteśmy pokonani przez umysły, ale wydźwignięci przez świadomość. Oczywiście, jesteśmy w stanie oświetlić małe fragmenty rubieży świata, czasami uderzając bliżej realizacji, ale próba złączenia ogromnie oddalonych modeli jest próbą skonsolidowania pewnej kosmografii. Nawet nauka jest powiązana z mitopoetyczną zasadą analogii, porządkując modele, paradygmaty, symulacje wierzeń, obserwacji, wykształcając nowy tunel rzeczywistości, który nie zastąpi jednak totalnego oglądu. W rezultacie, polegamy na najbliższym prawdziwym zestawie odkrytych relacji, pozbywając się niepotrzebnych, lub niższych jakościowo, ale sposób w jaki widzimy świat jest tylko re-projekcją tych relacji ad infinitum. Nie jest to jednak negacja poznania harmonijnego, idealnego odzwierciedlenia na miarę ludzką, ale ostrzeżenie przed generowaniem nieskończonej ilości pewników, czy absolutów, które roztrzaskują fenomeny na coraz mniejsze części, zamiast je przenikać i syntezować na głębszym, jednolitym poziomie.

Dar Boddhisatwicznego łkania

Ileż to razy dusza łkała, rozerwana w pasji, gdy ciało i umysł starały się wyciszyć w zimnym rozumieniu dyscypliny, świadek przed studnią bólu,

otwierając jej wrota raz jeszcze, bólu oczyszczonego w pojedynczej, autentycznej martwej łzie? Jest to łkanie tęsknoty, kiedy sam z samotnością, czujemy że nie należymy już do świata, patrząc na odwrót, do domu.

"O duchu gwiazd, dlaczego pokazujesz mi ten ślepy świat, wskazując ku czarnej gwieździe, dlaczego sprawiasz że jestem banitą, gdy chciałem inwokować światło gwiazd, dlaczego przypominasz mi o pochodzeniu, o służbie, jedynie zamykając drogę odwrotu, po co pokazujesz te cząstki gwiazd i ich zapomnienie, gdy cały czas jesteśmy tutaj? Dlaczego czerniejesz rozpościerając władzę nad światem, pokazując twarz śmierci?"

Jest to łkanie współczucia, kiedy dostrzega się sokolim wzrokiem nieszczęścia wyrządzone temu światu, a ból istot obezwładnia całość naszego istnienia.

"O duchu lunarnej kapłanki, której szare szaty ukazują czarne szakale, po co pokazujesz mi przyczynę i skutek, odwrócone losy, wycie głodnych duchów, dlaczego jak mistrzyni nie nakarmisz ich swoim ciałem i krwią, dlaczego tych zranionych, wściekłych, zdradzonych, nie ukoisz swoim blaskiem, dlaczego cofasz się przed światem, owijając bladą twarz czarną maską?"

Jest to łkanie "tak zatem, a zatem to", kiedy przenika się zrozumieniem świat, widząc otchłań między harmonią, a światem zastanym, który zapomniał o wszystkich ukrytych, wyższych światach, żyjąc w ślepocie.

"O duchu świata, dlaczego ukazujesz mi całe cierpienie i ból, ślepotę, ignorancję, wściekłość, rozdarte losy, wojny, ciemność, dlaczego pokazujesz na świat powyżej i na ogromną przepaść i świat poniżej, dlaczego pokazujesz umysły które ledwo mogą wysunąć się spod jarzma tych rzeczy, dlaczego pokazujesz nowe życie, spowite ciemnością, które jest skazane na pustą walkę, albo na kolejny grób, dlaczego pokazujesz katastrofy, wkładając na siebie ciemną żółtą maskę, dlaczego nosisz wyblakłe złote szaty, dlaczego przypominasz mi o mistykach i rozrywaniu szat, o wielkich mistrzyniach i mistrzach, dlaczego pokazujesz mi ich proch, wskazując w górę zdeformowaną dłonią, skąd słychać nawoływanie upadające w głuchy świat?"

Jest to łkanie przypomnienia, w którym przypominamy sobie o głębokich, penetrujących nasze umysły rzeczach, dla których żyliśmy kiedyś, w jednej chwili oczyszczając nas i uszlachetniając nas.

"O skrybo, duchu pamięci, dlaczego pokazujesz mi moje realizacje, moje chwile wielkości, moją nadzieję i determinację, które połamane przez siły większe niż ja — dlaczego pokazujesz też wszystkich tych, co żyli dla tych samych rzeczy, które na chwile przebrzmiewały, jaśniały w dziejach, dlaczego Twoja twarz jest czaszką, która pokazuje mi klepsydrę pełną ludzkich łez. W jakim celu pokazujesz moje szczere przysięgi i obietnice, które obróciły się w nicość pod kołem losu, jak tych wielu innych, dlaczego moją surowość i intencje zamieniasz w cienie, które mnie napastują, gdy nie mogę już nic czuć?"

Jest to łkanie straty, w których rozpoznajemy całość jednej rzeczy, która została rozdarta, rozproszona, odseparowana i zapomniana, a zatem sprawia że jest niekompletna, zraniona, uderza o błoto i proch ziemi.

"O dumny, wielki duchu człowieczy, dlaczego gnębisz i nawiedzasz tych, którzy Cię stracili, przypominając o swoich gloriach, pokazując te wszystkie rzeczy w katakumbach poprzednich pokoleń, dlaczego wskazujesz na świat Bogów ze smutkiem, a na ziemię z goryczą, dlaczego patrzysz na świat potrząsając łańcuchami, w gwiazdy z czarnymi łzami w oczach, tylko po to aby przybrać moją twarz na chwilę aby nic nie powiedzieć ciszą, skinąć głową i pokazać mój grób?"

Dialog o Cnotach i Przywarach

Fuomo: Peripsolu, chciałbym z Tobą porozmawiać o sprawach największej wagi. Kiedy ludzie odkryli ogień i przynieśli go do swoich jaskiń, w tych czasach działali przeważnie bez światła rozumu. Jakże różny człowiek obycia jeżeli wartości dla których żyją relatywne, całkowicie skonstruowane przez ludzi i osądzone jako wyższe od innych? Jakże możemy wziąć pod uwagę zmianę kompozycji naszych umysłów, pewnych sformułowań które poruszyły nasze umysły bliżej Intelektu i Opatrzności. Czy powinniśmy powiedzieć zatem że Opatrzność była odkryta, a ludzie żyli w jej świetle bez śladu jej zrozumienia? Wiemy iż kosmografia, teologia i filozofia to wszystko impulsy człowiecze, stworzone całkowicie przez człowieka. Lecz czy nie były one powołane do życia jak mapy, czy możemy powiedzieć że ludzie byli kartografami horyzontalnych terytoriów, kartografami światów boskich i kosmicznych wertykalnie? Ledwo wyszliśmy z jaskiń, spotykając się z animalistyczną głębią, zachwytem i terrorem świata w którym wszystko mogło żyć i posiadać swoją esencję, swojego ducha?

Peripsol: Transponując wielkie prawa wszechświata do niższej oktawy, ludzie rozpoczęli interpretować i poddawać dywinacji znaki i symbole dalekie w ich zrozumieniu. Gdy ludzie wspięli się wyżej, mogli uporządkować pieśni wszechświata, harmonię kosmosu odzwierciedlając jego fragmenty, interpretując i tłumacząc je w symbol i dźwięk, poprzez metaforę, analogię, alegorię przybliżając ten świat do nas.

Tak jest, iż każde prawo wszechświata, każde głębokie współbrzmienie tych mocy może być zrozumiane poprzez żyjące idee we współbrzmieniu, w rozwkitaniu ich zasad. Kiedy ludzie uchwycili te siły poprzez swoje czucie, umysły, zgodnie ze swoimi umiejętnościami i zdolnościami aby wołać, symbolizować, interpretować i przekazywać swoje odkrycia innym na swój sposób.

Fuomo: Tym prawem, wszystkie poruszenia instynktu, intuicji, rozsądku i Intelektu, zmieszane i połączone, wydają się jak symfonia, w której nuty i wszyskie notacje muzyczne są dokonane myślą. Możemy zatem powiedzieć że gdy wypowiadamy słowo „harmonia", lub „kosmos", starożytny rozpoznawał w tych słowach pewną proporcję poprzez podobieństwo, choćby poprzez powtarzalność wschodu i zachodu Słońca, porządku, zatem pewnego powtórzenia od niepamiętnych lat. Zatem czy idee takie jak powtórzenie, sekwencja, czas, zmiana, porządek były przekazane przez intuicję, czy istniały a priori w prawach kosmosu, lecz były opisywane jedynie przez ludzi, co później stało się nauką, na przykład astronomią fizyczną? Dalej, zgodnie z etymologią, w starożytnych znaczeniach słów powinniśmy szukać myśli, podobieństwa tego co jako pierwszy człowiek nazwał wzorce myślowe które odzwierciedlały jego genialne odkrycie, tak dał narodziny, w wielkich bólach, nowej idei na miarę człowieka? Zapominamy często o tym że warsztat ideowy jakim posługujemy się dzisiaj nie jest nam dany, lecz powstawał w pocie czoła pokoleń. Czy dalej możemy powiedzieć iż idee ludzkości, są kretywną interpretacją żyjących idei kosmosu, co pasuje nam, Merkurialnym ludziom. To, co było opisywane na rozmaite sposoby w realizacji i urojeniu, otwarciu i zapomnieniu, przybliżając prawdę lub zrzucając nas w błąd? Jeżeli człowiek jest skończonym istnieniem, tworzy skończone koncepcje a zatem nie może w żaden sposób złapać jaśniejącej prawdy, jedynie wskazując ku niej i ku sobie? Jakże zatem jest

w stanie zrozumieć idee tak wielkiej czystości, szlifu, ale nie jest w stanie opisać, ani zdefiniować ich w identycznie perfekcyjny sposób?

Peripsol: Nieskończoność światów poprzedza ludzką rasę, zatem i prawa które nimi zarządzają istnieją przed ludzką rasą. Jako dziecko nieskończoności człowiek przerzuca pomosty między swoją skończonością a poznaniem praw czasu. Jakże dzielna rasa co wytycza ścieżki ponad sobą, wymyślając światy dla siebie niemożliwe! Takie jej przekleństwo i wyniesienie! Tak jak wielki Platon i inni, czyż nie wyobrażali sobie doskonałych idei wpierw, lecz na ideach opierają się misteria i metafizyka, iż kąt między odkryciem i zbliżeniem się do czystych idei, wyobrażenie sobie ich zawartości łączą się ze światami widzianymi przez wieszczów. Tak wielkie rzeczy, czute przez niektórych, jednak niemożliwe do wyjaśnienia są żyjącymi światami sił i idei. Zamykając się na ten strumień, biorąc wszystko za mierną spekulację — czyż nie dokonujemy gwałtu na wyobraźni, działaniu i udziale w tym świecie?

Fuomo: Teraz, po zastanowieniu chciałbym zrozumieć dokładnie cnoty godne Magów, a także ujmy które są ich opozycją, uważając zatem że bez poznania tych drugich jako źródła cierpienia, zła, nieporządku, nie możemy poznać tych pierwszych poprzez kontrasty. Tradycja ustala tego typu fundamenty dla ludzi, tabu i świętość, czystość i skazę, etos i moralność, co konstytuuje kręgosłup społecznego logosu. Zgodziliśmy się, że porządek zabezpiecza linie graniczne Eudaimonii, szczęścia i jego poszukiwań, harmonia i jej proporcjonalna dystrybucja której symbolem jest fontanna, czerpiąc z ziemi zasila górne warstwy społeczne, które powinny zatrzymywać najmniej, jednak uszlachetniać substancję, która następnie płynie ku środkowym warstwom i niższym, zasilając całe społeczeństwo. Porządek który jest harmonijny zapewnia trwałość poszukiwania szczęścia, sprawiedliwość podtrzymuje ten proces, a mądrość reformuje go w cyklach zmian. Zgadzam się, iż porządek jest preferowany w stosunku do chaosu, ponieważ w porządku nie jesteśmy naruszeni przez trucizny nieporządku, a nasze granice są zabezpieczeone przeciwko temu co chce ugodzić w naszą formę, co ściąga swoją naturą cierpienia, co rujnuje i niszczy sprawy które dalej odkryjemy, a są wywiedzione z rozumu, czucia i Intelektu jako preferowane dla naszego gatunku. Jest to niepogwałcenia naszej wolności, wolność naszych umysłów, ciał i dusz przed szkodą i niewolą, naszych zmysłów od obłędu, ta podstawowa zasada otwiera nam drogę do decyzji, szans, i ścieżek których poszukujemy w obrębie porządku.

Peripsol: Przeznaczenie, Pani Ananke nie splata fortun i losów, to wyższa siła której nikt nie może zmienić i wszystek świata słucha się jej. To ona stoi na straży Boskiego Astrolabium Iynx któren niezmiennych dróg. Hekate stoi na straży kosmicznych dróg wodnych. Jednak usłysz mnie, aby być wolnym świadomie jest się świadomie posłusznym wyrokom przeznaczenia, ich odkrycie zależy od szansy, lecz losy i fortuny rządzą życiem, przeznaczenia trzymają władzę ponad grobem. Zatem losy i fortuny mogą być z pozoru w rozdźwięku z przeznaczeniem, ale same nie mogą być niezgodne z przeznaczeniem, Pani Ananke zarządza Moirami i Fortunami. Jest to świat inteligentny, transcendentalnych praw. Oto wyłożone prawa, nazywane Ma'at przez Egipcjan, głębokie obiektywne prawa. Podobnie jak Wasi fizycy studiują wszechświat i glob. Z Monadycznego koła, które jest ewidentne przez emanowane prawa. Oroboros zjada swój ogon, Ereb jest emanacją praw. Lemma wprowadza niezgodę między innością i podobieństwem wyrzucając rzeczy w nieporządek, wszystkie te punkty, niezgody są innym centrum całości. Jeżeli coś nieskończenie czystego i niezmieszanego pojawia się jako piękno wielu filozofom, wtedy prawa wszechświata choć wydają się zimne patrząc na nie mechanistycznym wzrokiem, są zapełnione piękną boską proporcją dla chętnego i pięknego umysłu. Boskość z maszyny jest boskością z nicości, zatem jest maszyną z boskości, która w wielości posiada jedność, zatem w wielkości zawiera się całość. Cykl poprzez kosmos jest uporządkowany, jako maska tej Boskości, jeżeli pragniesz piękna poprzez ustanowienie boskości, znajdziesz tak też wielkość, całość i świętość.

Fuomo: Zatem odnosząc się do Twych wielkich słów, Mag winien znać kompozycję, właściwy środek i miarę charakteru i natury, inklinację która nie pozwala przerosnąć Spartańskiej surowości w komfort, lecz nie umiera w rygorze i niepotrzebnej sztywności. Aby znać te rzeczy, należy doświadczyć swej natury, lub znać siebie, obserwować nasze skazy, wady i przyjemności,

nasze nawyki i karmana, jak reagujemy w rozmaitych sytuacjach i środowiskach w różnorodnym sytuacyjnym i czasowym kontekście naszych chwilowych i stałych predyspozycji.
Aby znać siebie należy żyć i doświadczać, głęboko czuć, szeroko myśleć, aby porównać i odważyć te wszystkie rzeczy w swoim umyśle i sercu, odróżnić je naprzeciwko tego czym chcemy się stać, od inklinacji natur i zdefiniowaniu naszej indywiduacji szlifując nasz charakter i osobowość, prostując krzywe korzenie, promując co odnajdujemy jako właściwe i dobre. Rozsądek jest zatem trenowany przez logikę, krytyczną myśl, retorykę, obserwację, syntezę która rozwinięta odnajduje wewnętrzną równowagę i harmonię zgodną z wzorcem naszego istnienia podobnego równoramiennemu trójkątowi, lub okręgowi, który rozszerza się i skurcza zgodnie ze zdolnością i potrzebą. Kompozycja, rozsądek i harmonia w naturalnym środowisku nie są gotowymi celami, podmiotami, wymaga to oddolnego wysiłku związywania, wyzwalania, rozpuszczania i scalania. Dobre wychowanie jest w stanie wesprzeć dobre nawyki, podobnie jak dziecko które jest kształcone na wolne, silne drzewo. Rodzic obserwuje potrzeby dziecka, czasem zakazując, czasem promując pewne predyspozycje. W podobny sposób nie związuje się dziecka rygorem, ale nie pozwala na wolność która je rozpuszcza: Jeżeli zostaliśmy wychowani w zły sposób, powinniśmy wychować się sami, prosząc mistrzów i mistrzynie o wsparcie, zatem korygując to co zepsuli rodzice. Proporcja i harmonia przynosi wewnętrzne szczęście i odnajduje się zestawiona ze spontaniczną mądrością. Każda dysproporcja czy kłótnia jest rozwiązana przez odważoną odpowiedź i reakcję. Kolumną największej wagi jest poszukiwanie prawdy, która jest rusztowana chęcią odkrycia głębokich praw świata, lecz z tym zadaniem w centrum naszej uwagi, nie powinniśmy zbywać treningu etycznego i moralnego. Każda szkoła misteryjna rozpoczynała od trenowania inicjatów w etosie, cnotach, moralności, człowieczeństwie. Bez nich to co jest dobre psuje się, a owoce gniją, inicjat w najgorszej sytuacji zostaje potworem,

a w najlepszej słabym, skorumpowanym człowieczkiem. Jakże zatem damy dziecku miecz, dając mu zadecydować o tym czy zabije inne dziecko, czy je uderzy w głupstwie czy specjalnie? Jakże pytać osobę bez etyki i zapraszać do sztuki wysokiej magii jeżeli jedyne czego chce to złota, sławy, albo tymczasowych zdobyczy w przechodnim świecie? Bogowie chcą uczyć ludzi którzy chcą się doskonalić, którzy aspirują najpierwiej do współbrzmienia z Wyższymi Światami. Którzy chcą pokonać się i zarządzać sobą. Bezinteresowność i bezjestestwo jest poświęceniem tej części istnienia która otwiera na nas działanie większych światów aby działać w tym. Jak zatem coś co nie chwyta się iluzji jako masek może pracować przez kogoś kto traktuje wszystko jako swój stan niezbywalnego posiadania? Wszystko to przemija. Bezinteresowność odrzuca egoistyczne cele, działa przez akty naturalne i jednolite ze światem, pozwala rozświetlać. Nie jest do pomyślenia aby egoistyczne samo-posiadające się istoty pomyślały o bezinteresowności o sobie lun innych, zatem próbują najechać wszystko to co puste swoimi jestestwami, które są gruntami ekspansji ich urojeń. Należy odrzucać tego typu wpływy poprzez praktykę pustki, oczyszczania z kaprysu i chciejstwa woli która jest niezgodna z wolą naszej Jaźni, to jest Prawdziwą Wolą przywołaną do naszej tymczasowej egzystencji. To dyjadyczny partner, który przez akt separacji sublimuje się w Świętego Anioła Stróża, rozchylając swe skrzydła w celestialnych i chtonicznych światach. Oponenci ekspresji tej siły przez nas usiłują przechwycić nasze umysły i serca, lecz nasz partner unosi się nad wszystkim, widząc i rozumiejąc wszystko konwersując z Rodzinami Niebios, przynosząc wiadomości, inspirację, idee, kiedykolwiek wołany aby odgrodzić przeciwstawne natury. Z mądrości i szczęścia bierze się śmiech, ekspresja radości, co rozpędza złe rzeczy, tym śmiechem jest zrozumienie, ponieważ ten co zna światy, w ten sposób eksponuje swoją radość, zrozumienie jest sposobem poznania praw proporcji i harmonii na miarę człowieka, stąd bierze się łaska jako dziecko

zrozumienia. Żadna sprawiedliwość nie istnieje bez łaski, a także żadna łaska bez współczucia, to jest głębokie zrozumienie wspólnych ludziom rzeczy a także tożsamym z ich losami. Nie pozwól być sobą pomiatany, zamieniając współczucie na wściekłość, wkrótce łaska zamieni się w bezkarną surowość, kiedy to sprawiedliwość zamieni się w proste okrucieństwo. Człowieczeństwo i przyjaźń, co jest rodzajem wspólnoty i poczucia przynależności, dbałości, rozpoznając większą całość i widząc ją w każdej instancji innej żyjącej istoty. Następnie Agape, idea kosmicznej jedności jest postrzegana przez niewielu i transponowana dalej, jest to więź która podtrzymuje społeczności na poziomie społeczeństw ludzkich. Brak fałszu — zatem szczerość i oryginalność impulsu który po zdarciu masek konstytuuje unikalne istnienie, jej Geniusz i Junonę, rozkwitających wśród mężczyzn i kobiet którzy oddychają wolnością i szlachetnością którą mogą zebrać ze światów. Zatem oddychające pełnią, nie zepsute, w tym można zdyscyplinować wielkość, która prowadzi przedsięwzięcia ich żyć zgodnie z naturami ich geniuszu. Wszystko jest brane w dobrym humorze, w ten sposób promuje to dobre samopoczucie. Nic w nadmiarze, wszystko w umiarkowaniu, dobra sprawiedliwość tworzy prawa, obserwując nadmiar wpisuje się prawami ludzkie zachowania w umiarkowanie, w ten sposób stawia się fundamenty pod prowadzenie się i tradycje, które niesiemy wewnątrz, komponując się i promując rozkwit.
Na prowadzeniu się polega etos i zasady, które związane Rozumem, a także obserwacją praw i zmian pośród ludzi odnajdują ekwilibria zgodnie z czasem i wiekiem. Z tego bierze się siła osoby i rozróżnienie tego co właściwe od tego co niewłaściwe, poznanie dobra i zła jest naturalne dla każdej rozsądnej osoby — ponieważ wtedy może wyprowadzić kwiatem Intelektu jak postępować. Integralność polega na tych cnotach i samo-kontroli, które umieszczają te rzeczy pod lejce dojrzałej osoby, aby mogła szczerze nie przekraczać granic które sobie wytycza, a także iż jego słowa nie są przerwaną czczą gadaniną.

Przy dobrym treningu, dyscyplina staje się nawykiem, lecz niechże nie pogrąży się w stagnacji, ale rozwinie poprzez myśl i praktykę dobrych czynów, myśli, aktów, mów, którymi retorowie komenderują.

Teraz anatomia wad i przywar. Największą z nich jest przywiązanie do jestestwa, kompozytów samskar jak nazywali je Buddyści i Hindusi, iluzje które z życiem nabierają wagi, myląc rzeczywistość i związane konceptualizacjami i snami które śnimy o sobie i o innych, w całkowicie uwarunkowany sposób, co przekłada się na egoizm. Jest wiele przywiązań, przywiązania do postrzeganej prawdy i fałszu, do światopoglądów i wierzeń, do obiektów i ludzi, do abstrakcji i koncepcji, są splecione z awersją do opozycji w świecie dualizmów. To ustawienie promuje nienawiść i obsesyjną miłość, co z największego szczęścia upada w utratę i cierpienie, a także preferencje które stają się źródłem antagonizmów, żądze które powodują cierpienia i przyjemności które zamienią nas w ruinę, oślepiające, co prowadzi do pogardy i odrazy, złości i wściekłości, dalej do nienawiści. Ignorancja jest brakiem wiedzy, ale także zapominalstwo, brak kierunku, instrukcji, treningu, edukacji, brak rozróżnienia, zasad i etycznych podstaw. Ignorancja jest związana blisko z awersją i strachem co promuje oddzielenie i nienawiść, lub konflikt interesów który przecina współpracę. Duma jest formą przywiązania do abstrakcji, jakości ciała i umysłu, które są nietrwałe i pochodzą z braku pokory w rozpoznaniu przechodniości tych spraw. Docenienie swoich osiągnięć nie jest dumą, duma prowadzi do arogancji, kiedy przywiązanie do konceptów osiągnięć staje się wartością do której się przywiązujemy, rozrastając się niewspółmiernie. Z pewnością, co jest widziane jako wartość świadczy o standardach społecznych, a także o zdrowiu społeczeństwa. Wartości które rozpoznajemy i z których jesteśmy dumni ukazują też dla jakich spraw żyjemy. Kolejną przywarą, pochodzącą z konceptualizacji abstraktów, przywiązań, dumy

i ignorancji jest zawiść. Jest to innymi słowy odczucie nierówności wobec abstrakcji wartości, konkurencyjną iluzją nabycia spraw, lub braku nabycia środków, zasobów czy wartości. Buddyjskie odtrutką aby pokonać przywiązanie jest rozpoznanie nietrwałości spraw, przechodniość rzeczy, próba wymiany perspektyw z drugą osobą i ze światem, zaangażowanie w innych i pokonanie swojego egoizmu. Aby pokonać ignorancję należy stosować naukę, medytację, kontemplację, edukując się w rozmaitych dziedzinach, wchłaniając nauczanie w praktykę zarówno w społeczeństwie jak i odżywiając dobre rzeczy w sobie. Aby pokonać awersję, miłująca życzliwość dla tych którzy mogą być naszymi oponentami. Buddyści mają niezwykle silne umysły, jeżeli są właściwie wytrenowane, są ćwiczone w cnotach które nie oznaczają bycia nie-asertywnym, ale asertywnym, przekonanym, pewnym, zrównoważonym i radosnym w swojej dyspozycji ze szczerym poczuciem parytetu z innym.
Aby pokonać fałszywą dumę, należy praktykować apofatię, sprawdzając czego tak naprawdę nie wiemy, zawieszając swą wiedzę, przyjmując postawę pokory badawczej i cierpliwość w próbie zrozumienia innego, sprawdzając się i przyglądając własnemu życiu poprzez reminiscencje, jak również bezinteresowność. Aby pokonać zawiść i zazdrość, pokonujemy przywiązanie do siebie, ćwiczymy się w dawaniu i przyjmowaniu, tak jak przy wymianie kurtuazji, codziennej życzliwości, uprzejmości. Pielęgnując matczyny i ojcowski umysł w stosunku do reszty. Aby pokonać nadmierne koncepualizacje, co stają się korzeniem wad, praktykujemy realizację, poznajemy iluzoryczną naturę rzeczy. Wiedza o przyczynowości, włącznie z naszą wewnętrzną mentalną przyczynowością pomaga prześledzić rdzeń przywary a także złapać je za gardło, aby wygnać je z naszego życia, zanim chwasty zaczną się rozwijać. Mutacjami tych przywar są na przykład nadmierne pasje które prowadzą do samo-destrukcji, arogancji, perfidii która rozwija się poprzez przyjęcie tych przywar jako naturalnych i cynicznie wciągając innych w nasze drogi. Brak

rozróżnienia jest podobne ignorancji i pasywnej głupocie, słabość, albo inercja jest poddańczą córką przywar. Głupota jest ślepą plamką pomiędzy urojeniem a ignorancją, niestabilność rezultatem gniewu, urojenia i ignorancji. Dysproporcja w braku dyscypliny rozsadza wewnętrzną harmonię i prowadzi do chaosu, pomieszania i grozi obsesjami. Niesprawiedliwość która ma źródło w braku rozróżnienia, nienawiści, ignorancji, urojeniu rozwija się w okrucieństwo i ślepotę, podobnie jak ignorancja która zrzuca nas w pomieszanie. Desperacja jest rezultatem izolacji, terroru i poszukuje odtrutki dla swojego cierpienia, jeżeli jej nie znajdzie, rośnie w obojętność i zimno, bezsilność, nieczłowiecze czucie i zemstę co może się rozwinąć w okrucieństwo i bestialstwo. Antagonizm który pochodzi od awersji i może spowodować chęć zgładzenia, rewanżu, albo zdominowania, próbując przesłonić innych przywiązaniem się do swojej wizji, czy idei jest zwalczany poprzez zrozumienie drugiej strony, zapomnienie i przebaczenie.

Peripsol: Słusznie, ale czy sam nie jesteś ofiarą wielu ze skaz, które twierdzisz że rozumiesz?

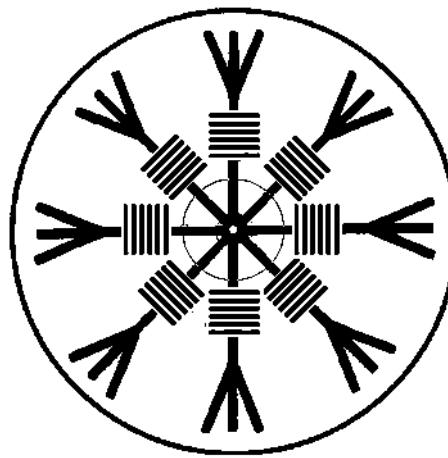
Fuomo: Dokładnie tak, szczerze się korygują, tak jak wolny człowiek powinien, inaczej jakiej wartości byłbym dla niebios, jeżeli nie podołałbym gigantomachii, żadna stal nie byłaby zahartowana aby przeciąć przez urojenia mieczem Mandżuśriego.

Fuomo: Kiedy jesteśmy wzięci negatywnym stanem, w hipertrofii rozwijamy nawyki mentalne, które inaczej nie istniałyby w naszych umysłach, wkrótce odnajdujemy się więźniami — na przykład — nienawiści. Gdy ktoś wpada w pasję co rozwiązuję się w gniewie, wpierw jego umysł jest niewinny, rozzłoszczony jak dziecko, potem gdy znikają bariery, zradza się gniew prostaczka, a jeżeli jego natura szlachetna, w święty gniew. W malewolencji natomiast staje się zimną perwersyjną perfidią,

wtedy gdy pasje zostaną wychłodzone. Zatem gdy lojalna Saturnalna natura staje się zraniona, staje się wykrzywiona, okrutna, będąc lojalną tylko wobec okrutnych rzeczy, zapominając o tym że jest kompanem dla Opatrznościowej gwiazdy, a także rewolucji i poruszeń innych natur i spraw. Odwracając natury w aspekt wypędzenia, wszystkie okropne formy stają się zdeformowane poprzez wyobraźnię, kreatywność, rozwijają się w ohydztwa, a człowiek upada pod naporem nieodwracalnej ujmy stając się demonem który go gonił.
Za każdym razem gdy poziom tolerancji na dobro i zło jest ustawiony wyżej, jest ciężej wrócić do początkowej pozycji, wielkim wysiłkiem równoważy się te dualizmy poprzez wartości, aby odnaleźć środek porządku wydartego z tych doświadczeń. Wielka niesprawiedliwość jest w podobny sposób wyciszona stając się obojętnością. W podobny sposób można mnożyć przykłady dowolnych ekscesów. Pewnym jest że gdy granice zostaną przekroczone, jedynie wielkim wysiłkiem można powstrzymywać wielkie zło. Jak zatem Peripsolu, słoneczny aniele, odciąć te wszystkie zła jednym cięciem? Jak usunąć daleko posunięty ból katorgi zapełniając studnie bóle spokojem, harmonijną siłą, odpornością, wytrwałością zgodną z wewnętrzną prawdą i przejrzystą w pięknej kompozycji?
Peripsol: Działaj zgodnie ze wspomnieniem tego do było dobre i sprawdzone, jako złoty etos który jest dla Ciebie wskazówką, składaj ofiary Bóstwom aby wspierały i podtrzymywały Twój umysł, poddaj się dobrym sprawom, zostawiając złe, wykształć punkt odniesienia i ko-ordynatów w których może się odnaleźć Twój umysł i czucie, zapełnij je tymi wysokimi rzeczami które poruszają nieskrycie Twój umysł, które pilnujesz jak swojej miłości, silnymi postanowieniami i szczerością. Nie traktuj tych okropnych rzeczy, działających na Twoją szkodę lekko, nie walcz z nimi siłą bo tylko wzmocnisz je w dualizmach, uchwycą Cię w siatkę powiązań — rozwiąż je stanowczo z trzeciej pozycji, stąd skieruj swoją inklinację ku skrzyżowaniu człowieczeństwa i Boskości. Mądrość potrafi scalić dualizm poza dualizmami.

Kielich i bicz, aby zbierać to wszystko, nie roniąc ani kropli, aby zarządzać sobą twardo, dać się komenderować swej wyższej naturze, gdy kroczący ptak niebios jest gwiazdą Twojej świadomości, nawołując do siebie z wnętrza Twojego obrazu na ziemi, co jaśnieje pośród innych jaśniejących, a także z zewnątrz, złotą nicią co biegnie poprzez światy. Nawołuj swoją Jaźń do siebie, niech ona Cię uchwyci i podniesie, nawołuj Bogów i Opatrzność aby Cię szlifowali i kształcili.

Pneumatyka i Hydranomia Indywiduacyjnego Geniuszu



„Każdy akt, mentalny, rytualny, psychiczny, duchowy, somatyczny niesie ze sobą ukryte akty magiczne: przekształcenie tych aktów, zarówno świadome jak i nieświadome staje się wytrychem, lub kluczem do sublimacji własnej świadomości, persony etc.

Niekiedy jest to całkowicie pozbawione sensu, niekiedy robimy to z pełnym zaangażowaniem, ćwiczenia magiczno-duchowe miały ułatwić te przekształcenia w określony sposób, ale niekiedy samo życie dostarcza pokarmu do takich przekształceń.

Tam gdzie akt mikrokosmiczny zbiega się z pomniejszym prawem obiektywnym poprzez analogię i odzwierciedlenie dochodzi do rzeczywistej transformacji.

Niekiedy są to tak subtelne i niezrozumiałe sprawy, dotykające chaosu głębi kolektywnej podświadomości, że ciężko pisać o tym analitycznie, ale można się pokusić o sformułowanie szkieletu dynamiki tego działania.

Bowiem to, co jest wyciągnięte z chaosu spoza naszych tuneli rzeczywistości, z terra incognita morza brzemiennych form, podlega logosowi świadomości, jeżeli ta odważy się opisać ten materiał i stworzyć rusztowanie pod nowe hermetyczne porządki.

Autonomia i wolność z uwarunkowanych automatyzmów w konfrontacji decyzyjnej jest narodzinami wolnej woli. To ciągłe przypominanie poprzednich struktur podziału obiekt-podmiot, przerzucanie mostów i sublacja poprzez wcielanie ich w całość, rozwijając dalej struktury psychiczne, epistemiczne i duchowe z autonomicznego punktu widzenia. Niekiedy mamy do czynienia z hipertrofią lub atrofią (przerostem fragmentów nad całością) co jest powiązane z koncentracją, niekiedy z inflacją lub deflacją (zbędnym wywindowaniem sprawy ponad jej rzeczywiste znaczenie, lub na odwrót, zdegradowaniem ważnego fenomenu)

Zaczyna się z syntezą. Przełamaniem — podział na obiekt: podmiot jest połączony i przekroczony transcendentnie. Porównania i tarcia między obecną sytuacją a normatywną sytuacją podczas gdy „odrzucamy sprzeczności poprzez rozwiązania", „odrzucamy polaryzacje poprzez punkt trzeci władający obiema" są złączone w propocjach odpowiednich do potrzeby. Tak jakby dynamika między Ego, Super Ego a Personą w połączonych aspiracjach rozwiązywały się w innej pozycji, wykraczając ponad ten model.

Diurnalne społeczeństwo reprezentuje to, co jest jawne, co wydaje się być takim jakie jest. Stoi w kontraście z nokturnalnymi podźródłami socjologii głębi. Te wątki są chtonicznymi, telurycznymi meta-narracjami całości, wplecionymi w socjologię ignorancji i wiedzy w ciągłym tarciu między logosem świadomości, a biochaosem różnorodności nie wchłoniętym przez świa-

domość, która pełni rolę organizacyjną, wykrajania porządku z chaosu. Inwokuje materiał do przepracowania, absorpcji, kontempacji, zrozumienia i działania.

Pomiędzy tymi światami, wzrost rozwiązanych sprzeczności i złączonych dualizmów w henozie nadzorującej triady poprzez czas sekwencyjny prowadzi do rektyfikacji autonomicznie świadomego centrum zarządzania. Jest to formuła geniusza lub meta-świadomości. Działa podobnie do sprzężenia zwrotnego w indukcyjnie-dedukcyjnym poznawczo-behawioralnym procesie, który staje się zaokrąglony i kompletny — preferencyjnie w harmonii z równomierną dystrybucją w naszych charakterach i umysłach. Jest nasączony tymi wszystkim nieprzewidywalnymi aspektami które wypożyczają wystarczająco dużo przestrzeni dla estetyki czy piękna aby powstały w procesie.

Rozwiązane sprzeczności dają krytyczny wgląd w inaczej nieznane dynamizmy które powstają w krytycznej, dobrze rozróżniającej myśli, jest to forma poznawczego treningu. Złączone dualizmy dają zbitki intuicyjnych, niezależnych osądów, decyzji, ocen. Połączone z samo-obserwacją i obserwacją otoczenia są formą odwarunkowania z alienacji uwiązania obiektu: podmiotu. W ocenie podmiotu: obiektu lub podobnego dualizmu zaczynamy polegać na Innym: Transcendencji Trzeciego.

Jest to superpozycja w której sokoli wzrok obserwuje nas samych tak jakbyśmy byli odłączoną, uskrzydloną dyjadą szybującą ponad naszymi zwyczajnymi „cielesnymi jestestwami", jak pisał Nietzsche „Tylko chaos może dać narodziny tańczącej gwieździe". Sokół niekiedy nurkuje i łączy się z naszą tymczasową karnalną egzystencją i automatyzmami umysłu, ale jest od nich zupełnie niezależny, gdy już raz oddzieli się od nas, poprzez fazowanie świadomości przez Intelekt, czucie i mariaż dualizmów. Gdy znów wzbije się na skrzydłach wolności widzi wszystko z ogromnym wglądem, zaczerpując tchnienia gwiazd. Ten sokół jest duchem indywiduacyjnej świadomości. Przestajemy się utożsamiać z tożsamością, ciałem, myślami, mentalnymi odłamkami, emocjami. Utożsamiamy się z sokołem, rektyfikowanym duchem świadomości, z którym łączymy się pośmiertnie, który zrodził się w konkretnym punkcie czasu naszego życia i wykroczył poza czas.

Ta operacja polega na intelektualnej, poznawczej, afektywnej tranzpozycji wewnętrznego świata ezosferycznego w noo-sferyczne konfiguracje ma-

krokosmosu. Jest to osignięte przez ciągłą koncentrację, tarcie, medytację, cierpienie i pokonywanie cierpienia, konfrontacje i decyzje które kalibrują świadomość na konkretne psychiczne nurty i ruch energii psychicznej przez nie. Są to te psychiczne i pneumatyczne operacje które są robione częściowo przez wybór, los, narzucenie, lecz w większości świadomie. Przypomina to skurcze porodowe węża, a także zrzucanie łusek i skóry, membran, dopóki nie osiągnie dojrzałości w pełni ukształtowanego, uskrzydloneo ducha. Tutaj, ludzka natura jest wzniesiona do aspektu Teomorfii poprzez indywidualną pracę i Theion Ergon, Bóstwa wyciągają i pomagają w kształtowaniu tym, którzy wkroczą na ścieżkę. Jest to ciągła próba rektyfikacji i indywiduacji części natury człowieka, w ciągłym, lecz uświadczonych momentarnie przebrzmieniach — tak jak Satori uniesień, porwań, tęsknot, tragedii, wzniesień, fantazji, wizji, psychicznych, intelektualnych, duchowych, fizycznych. Wtedy też gdy natury przebrzmiewają w totalnej szczerości z hipostazą światów, zostawiamy pieczęć na Sokole, sublacją tych wszystkich dokonań jest wyjściowy wehikuł świadomości. Potem zapadamy się w świat codzienności, ale kontynuujemy pracę.

W zgodzie z Mitraickim aksjomem: Harmonia w tarciu przeciwności, ruch w górę. W podwójnym świecie, gdzie alchemik jest też alembikiem na którym dokonuje operacji. Tao lub harmonia opozycji nie jest odnaleziona przez kształtujących konfliktów. Jeżeli nie ma nacisku, nie pojawia się przeciw-ruch aby znaleźć luźne końce, zapanować nad procesem i przekuć je w siłę. De jest podarkiem od Niebios, we wniebowstąpieniu do sfer wzmacnia, wyposaża i utrwala nas na ścieżce. Bez konfrontacji wewnątrz nie możemy w pełni zrozumieć mieszania i rozwoju indywiduacyjnego geniusza, nie możemy w nim też potem świadomie rzeźbić później. Oczyszczając postrzeganie z „kurzu świata", widzimy w przejrzysty sposób.

Są trzy metody, jednakowo ważne, czasami przeplatające się ze sobą nawzajem. Droga życia, poprzez jego ekspresję, rzeźbiąc w nim, doskonaląc się i zaokrąglając swoją naturę w harmonii. Droga ćwiczeń duchowych i magicznych, medytacja, kontemplacja, inicjacje, ceremonie, to wszystko co rzeźbi w umyśle i świadomości. Droga konfrontacji, kiedy w opozycji uczysz się podejmować decyzję i odkrywać siebie. Z efektów tych wszystkich działań, czy zrozumiemy wszystko jako naukę czy karę zależy od naszego postrzegania, wglądu i pozycji mentalnej jaką przybierzemy. Co z tego weź-

miemy, zależy od tego jak i czego będziemy w stanie się nauczyć. Należy to wszystko znaleźć głębokie w sobie, inaczej nie będziemy w stanie czytać ze świata, brakować nam będzie mądrości i rozróżnienia.

Prowadzi to do percepcyjnej tranpozycji wczesnej świadomości która jest nośnikiem mentalno-afektywnych pieczęci, nawyków, uwarunkowań, pamięci, postrzegania etc. o wszystko przechodzi przez zmiany i staje się skomponowane przez wielość przejść, transformacji w swojej esencji, pozostawiając pieczęć na duchu świadomości.

Duch świadomości jest zdefiniowany jako historia zlokalizowanej skoncentrowanej Jaźni. Jest punktem koncentrycznym, przez który przechodzi pamięć, doświadczenia, formuły afektywno-Czuciowe, formuły poznawczo-Intelektualne, decyzje (autonomiczne postrzegawcze osądy akcji i jej poruszeń), wola jako poruszyciel żądania wizji, fantazji, pragnień etc. W gnozeologii te dynamizmy polegają na wiedzy, konstelacji danych, informacji przetasowanych w rozmaitych relacjach do siebie nawzajem. Bez konstelacji danych, czy zwierciadeł episteme które są wyobrażeniami o świecie ciężko się do nich odnieść. Jest to oczywiście tylko narzędzie, ale pod względem dynamiki pneumy bardzo użyteczne. Świadomość ta za życia jest zlokalizowana w punkcie między brwiami lekko powyżej nosa, jest wyczuwalna jako silna punktowa sfera energii unosząca się 0,5 cm ponad skórą, lekko jej dotykając, choć może się poruszać. Po śmierci, a indywiduacyjna dusza-świadomość działa dalej, możliwie poprzez wehikuły (doskonałe ciała astralne) zbudowane dla nas przez Bóstwa, dzięki czemu dalej może działać w kosmicznej ekspresji.

Świadomość albo gwiazda indywiduacji

Zewnętrzny krąg: Czucie, Rozum, Intelekt, Poznanie

Czucie: Jest zdefiniowane jako emotywno-afektywna interpretacja kosmicznego procesu ideacyjnego na miarę człowieka, rezonując z przejrzystą szczerością, najlepiej odczuwany podczas pogłębionych stanów psychicznych. Jest znane przez człowieka w agonii desperacji, jest znane przez ekstazę, przez śmiech, jest zrozumiane w subtelnej inspiracji i tęsknocie, jest znane w parytecie sympatii miłości, znane jest w prawej wściekłości i współczuciu.

Rozum: Zdefiniowany jako formalny proces interpretowania i porządkowania wzorów i sekwencji fenomenalnych, przy konstruowaniu hipotez, intuicyjnym tworzeniu rozwiązań zagadek i problemów, odbieraniu wyobra-

żeń od świata i przekształcaniu ich mentalnie w coś bliższego ekwilibriom. Jest poddany akcie hipostazy przez Intelekt który stanowi łącznik między meta-fizycznymi światami (w Platońskim i neo-platońskim ujęciu) a procesami poznawczymi.

Intelekt: Zdefiniowany jako łączący metafizyczne wątki i splatanie idei i czucia na hipostatycznym poziomie. Punkt spotkania między rozumowaniem, czuciem, a Intelektem jest triadą henosis, gdzie Intelekt jest punktem odbieranie wyobrażeń, a także punktem projekcji odzwierciedleń i interpretacji w wykrytych proporcjach.

Poznanie: Zdefiniowane jako kreatywność w myśli, indywiduacja. Splatanie oddzielnych wątków aby stworzyć wieloraką jedność. Zdolność do wiedzy, do syntezy, mieszania i łączenia w różnorodności, do przekształcania, przetwarzania, tworzenia. Zdolność do nauk, do sztuki, jest to wzmacniające źródło Intelektu i Rozumowania.

Wewnętrzny krąg: Pamięć, Wierzenia, Postrzeganie Idea, Koncentracja, Obserwacja, Wola, Wyobraźnia, Wiedza, Odzwierciedlenie

Pamięć: Impresje odbierane przez zmysły, fakultet zwykłych i dodatkowych zmysłów (drugi wzrok, poza-sensoryczne doznania, lub intra-sensoryczne ponad-zmysłowe dostawki), jak również wyobrażone procesy, które pozostawiły pieczęć na czyimś mentalnym kontinuum, może być odzyskana lub wyciszona, ukryta lub zdławiona. Jest konstytuwnym procesem indywidualnej pamięć która pozostawia impresje na świadomości.

Wierzenia: Zdefiniowane jako architektura znaczeń, mitów i historii podług których żyjemy, konstytuując szkielet i rusztowanie naszego świata. Są

oparte na socjalizacji wtórnej i pierwotnej, a także na personalnych obserwacjach i przetasowaniach, paradygmatach wierzeniowych etc. Są soczewkami i fundamentami poprzez które widzimy świat (tunele rzeczywistości). Podtrzymują przekonania które wykrawają model rzeczywistości naszego wewnętrznego świata, lub mikrokosmosu. Systemy wierzeń są wehikułami indywiduacji i praktyki, mogą być wspierane przez realizację, albo utopione w urojeniach — w Buddyjskim rozumieniu urojenia jako przeciwieństwa realizacji. Są przybliżeniem tego co jest, z pewnikami o świecie które podtrzymują nasz obraz rzeczywistości w wewnętrznie spójny, lecz niekoniecznie logicznie czy rozumowo spójny system.

Postrzeganie: Sposób w ich widzimy rzeczy w danej mentalnej oprawie fenotypu umysłu i stanu psychicznego, jest to instrument wyobraźni, zmysłów, pamięć, poznania które pozwala nam patrzeć na fenomeny mentalne z innej perspektywy. Są to filtry optyczne umysłu z różnymi kątami i gradacjami patrzenia.

Idea: Rozwiązanie przecinających się innych aspektów wewnętrznego i zewnętrznego kręgu, wyzwolenie napięcia psychicznego przy dysonansie poznawczym, albo wzmocnienie przyjemności intelektualnej przy ekspresyjnym rozwiązaniu. Re-aranżacja informacji i klastrów czucia i rozumowania, która daje nowe pędy w umyśle. Wyobraźmy sobie dynamiczną sieć punktową, która rozgałęzia się w nowych kierunkach, sferycznie, idea jest dynamicznym prze-aranżowaniem tej złożonej sieci, z której wystrzelają nowe gałęzie — w języku drzew myśli mają się tak do liści, jak idee do gałęzi. Punkt w którym ludzka idea (mikrokosmos) spotyka się z rozgałęzieniami kosmicznych, numinalnych idei, sił, mocy, splatają się w mediacyjnym aspekcie wyobrażenia, typ staje się śladem, namiastką archetypu.

Koncentracja: Uwaga jest soczewkowana przez partykularną myśl, obiekt, albo generalne pole widzenia, rozproszone albo punktowe. Skupienie jest czasem który oddajemy podmiotowi koncentracji. Koncentracja jest punktem lasera, skupienie jest siłą i czasem jej podtrzymania.

Obserwacja: Wykrywanie zmian i przeskoków fenomenalnych w sferze czyjegoś skupienia i koncentracji, bezpośredniego lub mentalnego środowiska i krajobrazu, który jest zapełniony zdobytymi informacjami i bodźcami.

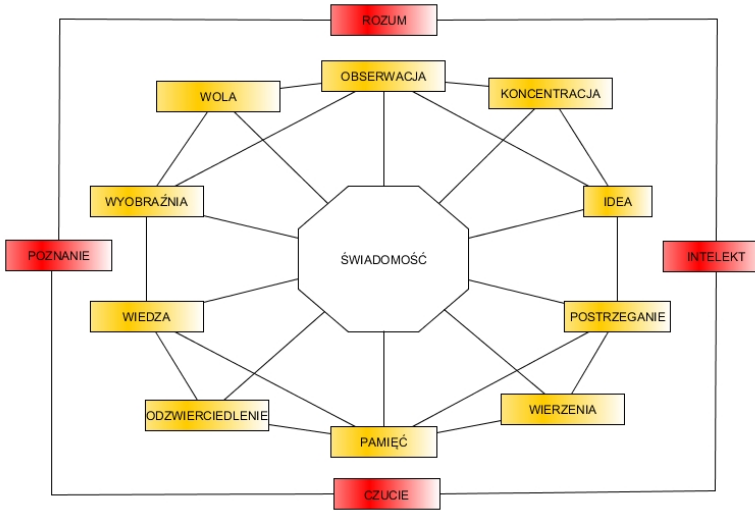
Wola: Ruch pragnienia, pożądania, wyobraźni który jest świadomy i autonomiczny. Jest to ekspresja personalnej projekcji ruchu libidalnego pożą-

dania, albo w otwarciu na wpływy astralistyczne, ekspresja obiektywnego ruchu idei poprzez personalną wolę i projekcję. Kiedy ruch astralistycznej idei splata się z ruchem pragnienia, albo pragnienia personalnych projekcji stają się analogiczne i podobne sobie.

Wyobraźnia: Sposób w który zmysł i idea w ruchu staje się kreatywnym impulsem. Zdolność do re-aranżowaniu idei i zmysłów aby stworzyć nowe rozgałęzienie idei. Tak jak myśli są liśćmi umysłu, a idei jej gałęziami, pień drzewa jest czyimś geniuszem (w rozumieniu Rzymskim, odpowiednio Junoną dla kobiet), charakterem, naturą, czyimś nuklearnym rdzeniem zdefiniowanym przez relację personalnych indywiduacyjnych wartości, parametrów i atrybutów świata i wewnętrznej Jaźni, które są najgłębiej i najintymniej nasze.

Wiedza: Biblioteka nadruków na pamięci z rozmaitych źródeł, treść każdej innej struktury. Sucha wiedza jest odciskiem na tablicy woskowej, żyjąca i doświadczalna wiedza jest drogą poprzez którą jest zastosowana i praktykowana, tak jak sucha idea jest niczym innym nie kognitywnym doświadczeniem, podczas gdy żyjąca jest esencją naszego życia, pasji, równowagi, jest elan vital naszego duchowego i mentalnego krwiobiegu i impulsu kreatywnego, podtrzymującego i destrukcyjnego.

Odzwierciedlenie: Zdolność do odniesienia innego do jestestwa i jestestwa do innego, jakościowy przeskok między samo-poznaniem w świecie, impulsem indywiduacyjnym, tak jakby było to małe laboratorium alchemiczne w którym obserwujemy naszą istotę i poddajemy ją introspekcji, harmonizując naszą pracę, prawdziwe alchemiczna praca. Duchowi alchemicy starali się doprowadzić do psychiczno-duchowego przebicia i przekształcenia poprzez obserwację zewnętrznych chemicznych procesów, internalizując je przez psyche i Nous.



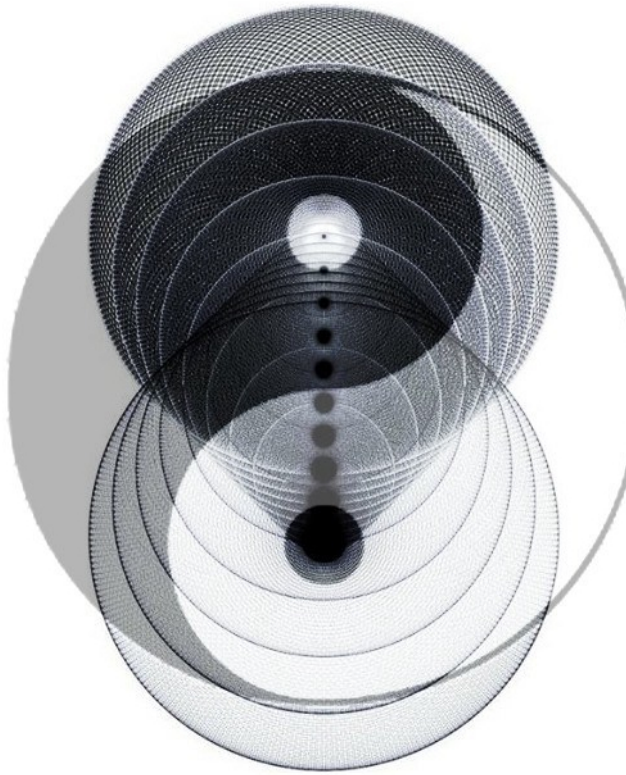
Schemat kalibracji przekształceń świadomości w ciągłym ruchu.

Dialog o Niepodzielności

Fuomo: W świecie porządku i tego co różne, na który to teoremat już się zgodziliśmy, często dostrzegamy chaos w złożoności wielości, nie wiedząc jak się po nim poruszać. Tak jakby fragmenty tego świata były obarczone wymiarami informacjami które niespecjalnie chcą się podporządkować naszemu poznanie, nasz wewnętrzny świat upada wtedy w nieporządek. Jak zatem, Peripsolu, zatrudnić filozoficzne narzędzia aby rozwiązać sytuacje które często doprowadzają nas do pomieszania, desperacji, depresji, demotywacji, obłędu, rozprężenia naszych myśli, umysłu i dusz?
Peripsol: W niepodzielnej całości, oczarowujemy i wiążemy jedynie kategorie świata naszą wewnętrzną psychiczną scenerią poprzez zestaw spostrzeżeń zadeklarowanych w rozmaitych formułach, które rozwinięte czasem z symbolicznych w mitopoetyczne, czasem formalne, czasem oneiryczne zakreślenia, czasem w konkretne i obiektywne. Akt wiązania jest sposobem w jaki formułujemy tą niepodzielną całość. Wiążemy świat kategoriami i rozwiązujemy w zrozumieniu. Umiejętność polega na zdolności aby odmierzyć proporcję zgodnie z systemem znanych i nieznanych zmiennych, które są atrybutami koordynatów wokół których tworzy się spójna przestrzeń, a następnie zaprzęgnięcie tych rewelacji do właściwych działań tak, aby przyniosły dobry efekt. Odnajdywanie proporcji zgodnych z tym co już mamy, takimi jak umiejętności, zasoby wiedzy, zdolności intelektualne, jest w rzeczy samej dzieleniem

niepodzielnej całości w zgodzie z jej prawami aby to co podzielone, a także to co niepodzielne były we właściwym, prawdziwym stosunku do siebie nawzajem. To pierwsze przez imitację, to drugiej przez esencjonalne poznanie – następnie bez straty układając je w harmonię która jest niczym innym jak zgodną, współśpiewającą syntonią między proporcją a proporcją. Uzysując efekt który wytwarza je podobnymi w metafizycznej całości, wcielając w siebie piękno, prawdę, szczęście, erosa, a także wszystkie te idee które można nazwać cywilizowanymi i pełnymi człowieczeństwa. Wiązanie i wypuszczanie proporcji jako wzajemnie zgodne, spójne i harmonijne modele jest kwestią dynamiki. Ponieważ może być wiele proporcji, różnorodności i podziałów w niepodzielnej całości funkcjonując jako kategorie, tak wiele jak świateł co iluminują Jaskinię Platońską które jednakże nie konstytuują Monady, acz żyją wewnątrz niej. W podobny sposób laborant pracuje w swoim laboratorium, próbując uzyskać prawdziwe lub podobne warunki środowiska, aby zrozumieć proces który zarządza zjawiskiem. W podobny sposób podejmujemy przedsięwzięcia Intelektu, traktując alchemiczny umysł jako terytorium makrokosmosu. Zawsze poruszamy się w systemie ko-ordynatów aby odnaleźć relacyjne proporcje – celem Intelektu jest zapełnić te systemy pięknymi ideami, wiecznymi Platońskimi ideami, które tłumaczone na świat Intelektu, a także Czucia działają przez swój własny wkład, na swojej własnej mocy. Zatem prze-aranżowanie tych idei w mikrokosmosie i świecie jako echo naszych światów, podobnie jak Iynges, w systemach Chaldejskich, Boskie idee, magiczne słowa i symbole, które płyną przez moce, siły, źródła i strumienie astromagiczne poprzez kosmiczną ekspresję w różnorodnej wyrazie głębokich praw, zdeterminowanych, a-deterministycznych w poszukiwaniu woli, wizji, wolności, losu, szansy, przeznaczenia i wyboru.

Figuracja Umysłu i Pryncypia



Wszystkie siły, które próbują powstrzymać wzlot do sfer w pracy indywiduacyjnej, od dołączenia do Bogów, posługują się ignorancją, a także działają na tyle na ile ludzkie ciało, umysł, emocje są słabe. Ponad to są bezsilne, świadomość i duch silne jak gwiazda, są ponad ciało, umysł, emocje — wiecznie silniejsze. Sama świadomość tego jest liberatywna. Leonardo da Vinci pisał — „kłamstwa, oszczerstwa, oczernianie nie są w stanie nic zdziałać, gdy umysł jest silnie przytwierdzony do swojej gwiazdy. Te siły które przeczą wyzwoleniu człowieka, poprzez zakłamanie, zdeformowanie obrazu rzeczywistości, włożą wiele wysiłku w to aby człowiek poprzez stagnację, ignorancję nigdy nie podejmował Teurgicznego, magicznego działania w unieśmiertelnianiu serca w złocie i rozłożeniu kosmicznych skrzydeł. Co więcej, Ci wciągnięci w działania przeciwko wyzwoleniu człowieka będą aktywnie uczestniczyć w jego rozbrajaniu, przeczeniu mu na każdym kroku, utrudniając pracę w dołączeniu do kosmicznej ekspresji, będą go trzymać nisko jako niewolnika ziemi. Owoce wyzwolenia są jak śliwy na Drzewie Życia, należy je zjeść i poznać Bóstwa, aby wznieść się na złoto-srebrnych skrzydłach, tłumaczenie człowieka na Bóstwo jest procesem które trwa całe życie, jest to translatoryka wywyższonej, re-deifikowanej ludzkiej natury w Ankh.

Każdy zaangażowany w jakąkolwiek formę rzemiosła czy sztuki nie stanie się praktykiem, jeżeli nie praktykuje. Praktyka życia nie zaczyna się z nauką życia, często nie wiemy jak żyć głęboko i w esencjonalny, autentyczny sposób, choć praktykujemy życie z potrzeby.

Każda sztuka, nauka, rzemiosło wymaga tego typu podejścia. Święte ścieżki wysokiej magii, albo personalnej, jakakolwiek forma wolicjonalnej negocjacji, czy impozycji na rzeczywistości, zaznajomienie się ze sobą, poznanie siebie jest specjalnym typem sztuki,

Nie powinniśmy zmuszać nikogo na wkroczenie na tego typu ścieżki, w rzeczy samej są one ufortfikowane i zagrodzone przed nimi. Jest więcej rad które sugerują aby nimi nie kroczyć. Jednak będzie to jeden z najbardziej świadomych wyborów jaki podejmiemy, ponieważ o te ścieżki trzeba walczyć, podtrzymywać, pamiętać, rozwijać, równoważyć, zaokrąglać, rozszerzać, ponownie dojrzewać i stawiając pociągnięcia pędzla tam gdzie jest to potrzebne.

Uczymy się jak opanować życie i magię, beż mistrzostwa nad sobą, nikt nie opanuje w pełni tego drugiego, szybko zmieniając się w kukłę poruszeń umysłu, emocji, projekcji psychicznych.

Nie tylko to — taki praktyk otwarcie zaprosi wpływy które nadużyją niewytrenowanego umysłu i uwięzą go w urojeniu i ignorancji, lub wypaczą najlepszy nawet charakter i naturę. Zagrodzi to drogę rozwoju poprzez nadużycia umysłu, emocji, niewytrenowanych w przeglądaniu, demaskowania utrudnień, iluzji, forteli, schematów, stając się łatwo ofiarą tych rzeczy, a potem ofiarą siebie i wszystkich innych spraw.

Ostatecznie zamieniamy się w materiał do wyśmiania każdej naszej aspiracji i ideału, dla których żyliśmy — zostają one odwrócone. Przytrafia mi się to każdego dnia, ale nie osiadam na laurach które wygrałem, bo mogę zamrozić rzeczywistość jako coś stałego — a zatem mogę je szybko stracić bez determinacji.

Metodą jest nie branie nic za pewnik, pomimo tych sił które odwracają nas od naszych ścieżek, demotywując nas, zrzucając w desperację klęski, wyśmiewają nas, albo zatrzymują rozwój poprzez ich naturę, albo poprzez perfidię.

Jeżeli jesteśmy gotowi wybudować silne, zdeterminowane, twarde umysły, często nieczułe na rzeczy pod którymi inni się łamią. Umysły które były performatywne pod ciągłym tarciem, utrudnieniem, obłędem, mnożąc naszą inteligencję i rozróżnienie przez ciągły trening, patrząc jak możemy zaprząc najcięższe nawet sytuacje na swoją korzystać i penetrować ich osadzenie i charaktery w jedne chwili, podczas gdy spora część ludzi widzi tylko powierzchnie fenomenów. Zamieniamy nokturnalne, okultystyczne, niewidoczne prądy w diurnalne, to co ukryte w to co odkryte, dziwne i anomalistyczne w oczywiste i naturalne.

Należy wykształcić sobie zasady i kręgosłup aby działać z determinacją na naszych ścieżkach, pomimo tymczasowym deformacjom umysłu i natur, zmysłów i afektu, poświęcić te rzeczy dla których większość ludzi żyje i kocha — tu ścieżka jest otwarta. Nie powinno to nikogo odstraszać, ale nie powinno też zapraszać obiecując ponad to, do czego są zdolni. Nie ma żadnych obietnic.

W rzeczy samej praca ta w większości jest próbą aspirowania do bycia człowiekiem który się definiuje, który eksploruje rozmaite techniki, aby odnaleźć siebie jako człowiek, ujarzmić siebie i prosząc, ewokując, impresywnie działając na świat i Bóstwa w nie egoistyczny, bez-jestestwowy sposób. Aby koncentracja płynęła przez ciągłość boskiego impulsu kosmosu w cha-

osferze, aby dać chaos-mosowi i kosmosowi płynąć przez nas. Materiał który się z tego procesu wyłania jest tworzywem naszego impulsu, geniuszu, natury, wierzeń, działania magicznego i społecznego.

Załóżmy, że nie wiemy nic o magicznych fenomenach, ale jesteśmy wyekwipowani w zwykłą ludzką wiedzę społeczną na której polegamy, a także wiedzę o tych sprawach w których byliśmy wyedukowani, albo wyedukowaliśmy się sami.

Kiedy spotykamy się z anomalią zauważamy jej instancję: nieznane. Ta instancja może być wyparta, albo podlegać procesowi paradygmatycznej nihilacji (zaprzeczeniu) podczas których wracamy do diurnalnej rzeczywistości dnia-jak-codzień. Ta instancja jednak jest dostrzeżona i pozostawia pieczęć na pamięci w dobrych warunkach. Potem do niej nawiązujemy.

Gdy pojawia się więcej anomalii, możemy indukować małą strukturę składającej się z sieci powiązań i wierzeń, np. uzasadniając sobie to „prawem przyciągania i odpychania natur", poprzez trzy instancje lub przykłady. Możemy odrzucić tą teorię magiczną, albo polegać na wierzeniu w przypadek, lub synchroniczność (połączenie dwóch wydarzeń pozornie ze sobą niesprzężonych przyczynowo). Jeżeli mamy więcej wydarzeń które falsyfikuje strukturę, eksplorujemy i poszerzamy te szczątkowe teorie powiązań, które są sprzęgnięte z naszymi wierzeniami (często urojenia powstają poprzez zły 'odczyt' sytuacji, praw i powiązań) a następnie wykształcamy prawo ad hoc, które mają jakąś strukturę, parę przykładów i ciągłość — tzn. w zasięgu swojego działania jest powtarzalne jako zjawisko psychiczne, a także ma to wpływ na zewnętrzny świat, np. na umysł drugiej osoby, istoty po drugiej stronie etc. Czyli zjawisko psychiczne jest powiązane ze światem pseudo-obiektywnym, albo staje się inter-personalne w przypadku dwóch osób doświadczających tego samego w tym samym czasie, albo podczas podobnej procedury magicznej w dowolnym punkcie czasoprzestrzenym.

Następnie przekładamy te prawa do tego co wiemy, episteme zdobytą wcześniej, poznaniem porównujemy w jaki sposób te ludzka wiedza przekłada się na zaobserwowane prawa, np. logicznie. Zakładając że obserwujemy pewne słabe prawo, które jest zbyt niestabilne aby było podporządkowane naszej woli, albo obserwujemy je jako ekstrakt z morza innych praw, z którymi może współdziałać, których po prostu nie znamy.

Tworzymy projekcję tego prawa na każde inne prawo bez rozumienia tych drugich, albo zawieszamy osąd i staramy się rozróżnić jakie inne prawa uczestniczą w fenomenie, ponieważ to które mamy jest niewystarczające w wyjaśnieniu przypadków, synchroniczności i interfejsu umysłu-rzeczywistość etc.

W astronomii wylicza się w ten sposób prawdopodobieństwo istnienia innej planety, kiedy kalkulacje grawitacyjne się nie zgadzają.

Zatem obserwujemy i izolujemy wydarzenia w ten sam sposób. Mając dwa lub więcej induktywne prawa, możemy spróbować stworzyć szkielet generalnego działania spraw — symulacji. Wtedy zaczynamy myśleć z poziomu niekompletnego generalizmu, np. poprzez kosmografię, a gdy jest to niewystarczające, tworzymy zapętlenia między partykularną a generalną instancją która zapełniona wydarzeniami przez przybliżenie tego co już wiemy wyrabia nawyk poznawczy.

W tym nawyku, rusztujemy, zmieniamy chaosferę generalnych praw, tuneli rzeczywistości, kosmografii, kosmologii, a jednocześnie podkręcamy je poprzez testy na partykularnych instancjach i przykładach. Po jakimś czasie wyłania się więcej praw, szkieletów, niektórych się pozbywamy jako niecelnych, nieprecyzyjnych, inne są bardziej trwałe, jeszcze inne — wirtuozersko dynamiczne. Wchłaniamy je operacyjnie jako coś oczywistego, jako nasz sposób na magię. Tworzymy z tego wzajemnie proporcjonalne zestawy praw, episteme, poznawczości która wyjaśnia sytuację, w ten sposób we właściwy sposób ustanawiając się w relacji w stosunku do nich, ustalając poznawczo-behawioralną reakcję poprzez trening mentalny, duchowy i magiczny. Poprzez obserwację instancji które zaczynają działać, ale nie są statyczne, stosujemy je w płodności umysłu i sztuce duchowej poprzez kreatywne rozwiązania, angażując się w sprawdzone szkielety symulując w ich obrębie działania magiczne które stają się efektywne,

Mentalne strumienie i topografia noetyki

Zdefiniujmy mentalne kontinuum. Jest to rzeka mentalnych wydarzeń i fenomenów które są świadome, nieuświadomione i nieświadome w poznawczo afektywnej Jaźni. Może płynąć po cichu, nieporuszony przez radykalne stany agitacji, może płynąć jak lawina pełna pasji, może działać w cichej, pokornej myśli.

Wielu ludzi pozwala tej rzece przejąć ich myśli, akty, emocje, rozrysowane przez uwarunkowane odpowiedzi przekalkowane ze społeczeństwa, mentorów i rówieśników, pomiędzy tym wszystkim jest unikalność odpowiedzi, przestrzeń czyjegoś indywiduacyjnego oddechu.

Skoncentrujmy się w tym punkcie! Początek samo-obserwacji i introspekcji, reminescencji i kontemplacji sprawia że jesteśmy świadomi tego mentalnego kontinuum coraz bardziej. Poszerzamy je, ekstrahujemy i sublimujemy te rzeczy które sprawiają że jesteśmy coraz bardziej świadomi, aż możemy przypatrzeć się mentalnemu kontinuum z bezosobowej perspektywy, z perspektywy Trzeciego.

Czasami zlejemy się z mentalnym kontinuum i znów oddajemy się wytrenowanym lub uwarunkowanym działaniom, ale potrafimy przyjąć Trzecią Perspektywę, bezosobowo patrząc na siebie, zawartość swojego umysłu, a także żywy świat fenomenów.

Poznajemy siebie — nie uwarunkowany obraz naszych jestestw, które zwyczajowo praktykujemy — toteż należy poznać, nasze reakcje, osądy, emocje, oceny, myśl, racjonalizacje należy poddać rygorystycznej dyscyplinie. Stajemy się analizowanymi i psychoterapeutami w Zachodnim rozumieniu, praktykujemy jogę umysłu, intelektualną we Wschodnim tonie.

Przy każdej mentalnej akcji pytamy: „jaki jest powód?", „gdzie jest ich korzeń, źródło?", „czy są one złożone czy proste?", „co myślę, czuję teraz i dlaczego?, potem orientujemy się ku przyszłości, normatywnie — „jakie są psychiczne konsekwencje tych myśli, gdzie idą, bazując na tym co wiemy o sobie, swoich umysłach, emocjach, odczuciach, stylach myślenia etc.?".

Następnie poruszamy się w przeszłość „gdzie zaczął się ciąg naszych myśli, w jaki sposób możemy je poprawić, jak skorygować złe fundamenty, nietrafione wierzenia i praktyki, toksyczne uwarunkowane reakcje?". Jest to ciągły proces, szczególnie w praktyce magicznej.

Eric Kandel wygrał Nagrodę Nobla w 2000ym roku, udowadniając że nauka i psychoterapia zmienia neurony, a zatem neuroplastyczność jest zmieniana zarówno przez jogę, psychonautykę, ćwiczenia duchowe i magiczne, poprzez rozmaite eksperymenty i praktykę która jest tematem tak wielu mistycznych i religijnych tradycji na przestrzeni światowych cywilizacyjnych dziejów. Czytanie filozofii, literatury, rozwiązywanie problemów, ich synteza, poszerzanie idzie w parze ze zmianami w organicznym mózgu. Praktyka jogiczna, fizyczna, neuro-muskularna, psycho-somatyczne sprzężenia są kształtowane w podobny sposób, z tymże motorycznie.

Kiedy uczymy się o sobie, tymczasowo zawieszamy „filtrowanie racjonalizacji i nihilacji", defensywnych mechanizmów inhibicyjnych umysłu które zapewniają integralność jego organizycyjnej entropii. Perswazja i oczarowywanie tych struktur niesie ze sobą rozmaite niebezpieczeństwa, ponieważ rozbicie złożonych klastrów psychicznych wyzwala energię psychiczną która nieświadomie wyzwolona jest automatyczne inwestowana w inne lub nowe struktury psychiczne, idealnie ucząc się nabywamy nowe strukturę bez inwestycji energii psychicznej, natomiast przy rozwiązaniu i dekonstrukcji poprzednich, energia tak szybko utrwala i przemieszcza się w nową poznawczo-psychiczną kieszeń. Ten proces jest pół-świadomy i może się zakończyć rozmaicie, np. energia może być re-inwestowana w poznawczą topologię danego fenotypu który jest negatywny i niszczycielski, albo patologiczny.

Rozwój introspekcji staje się nawykiem, niekoniecznie robotycznym. Z czasem jesteśmy bardziej uzdolnieni, błyskotliwy, w innych osłabieniu, przytępieni, stagnacyjni.

Innym celem jest wyrobienie dyscypliny psychicznej. Zatem w błyskotliwym osadzeniu wykorzystujemy nasze zdolności, a w otępionych czasach angażujemy zasoby do innych spraw, albo podtrzymania procesu mentalnej higieny — jest to równie ważna sprawa.

Najlepszym treningiem jest medytacja, albo wyciszenie umysłu. Innym jest praktyka jogiczna, niezależnie od tego czy jest to prana, kundalini,

czy mentalna joga. Inną sprawą jest konfrontacja i decyzja bazująca na naszych osądach i wartościach.

Tak jak poprzednie porządki organizują myśli, późniejsze pozostawiają silne pieczęcie i nawyki na zachowaniach psychicznych. Wszystko to nie dzieje się w próżni, nasz rozsądek i zdrowe rozróżnienie sprawdza co przynosi dobre rezultaty, a co jest zbędne i nieproduktywne, albo toksyczne i trujące.

Możemy czasami przyzwyczaić się do toksycznych stanów, a czasami skoncentrować naszą świadomość aby wyzwoliła się z tego łańcucha.

Kiedy jesteśmy zanurzeni w danym stanie naszego umysłu identyfikujemy się z nim, a potem szukamy afirmacji i przyjemności. Niektórzy ludzie przyjmą ból i cierpienie psychiczne w neutralnym stanie, kiedy są w nim osadzeni odrzucając te przeżycia, albo toksycznie aktywnie poszukują tych stanów.

Argumenty, że nie jest to pożądany stan i modalność istnienia nie dociera do nich, dopóki nie rozwiążą tego przez kontrast i racjonalną obserwację. To przykład stanu istnienia w którym umysł jest kompletnie zanurzony w wykrojonym stanie totalności i bierze ten stan za wszystko co jest. Aby przejrzeć się w tym stanie potrzebujemy referencji w tym co jest zdrowe, większość z nas posiada „popularny zmysł" w tym znaczeniu.

Jakkolwiekbądź, to co jest intuicyjne nie jest znane jako efektywne przez trening. Poprzez lata praktyki, wybrałem model Buddyjskich klesh (wad), lub trucizn umysłu w rozmaitych mutacjach, wariacjach, szczepach istniejących we współczesnym świecie. Następnie izolując wartości, cnoty, pewien etos istnienia, wybierając model Via Romana (drogi cnót Republikańskiego Rzymu), polityczno-społeczne idee Konfucjańskie, Buddyjskie antidota, czy Egipską kosmografię, przybliżenia religijne i teologię Egipsko-Helleńską i neoplatońską, czy mitraicką Solarną, z rytami przejść Eleuzyjskimi i poczucie oddolnej służby całości wysoką magią, poprzez rozpoznanie nierówności między cierpieniem a współczuciem, między eksploatacją a wolnością, co tworzy kreatywny impuls, podobnie jak przeciwwaga w kontr-ruchu które poprzez binarność, odciągają mnie od moich zamierzeń, niszcząc charakter i naturę.

Jest to model który jest stworzony na własne potrzeby, personalna gnoza, która niemniej jednak dla danej osoby jest strukturą operacyjną, każdy

poprzez studia i poznanie może wykształcić sobie własne. Warto być świadomym potrzeby pewnego ethosu, lub referencji w ideach i cnotach, wartościach, świętym i profanum, aby poruszać się po chaosie informacyjnym w pewnym estetycznym porządku.

Metoda

Jeżeli nie zagradzamy drogi truciznom w naszym mentalnym strumieniu możemy stać się bezwolnymi ofiarami urojeń, wad, trucizn tworząc tarcie między obiektem a podmiotem, nie rozwiązujące tego transcendentnie z pozycji Trzeciej. Lecz przeciw-akcja nie powinna tworzyć opozycji w dualizmach tarcia, ale proponować drogę środka poprzez rozwiązanie lekkich i ciężkich zaburzeń myśli w opozycji, rozwiązując je w harmonii. Jak osiągamy ten cel różni się od umysłu do umysłu.

Nigdy nie rozumiałem "puszczenia wszystkiego", albo mantry „let go" powtarzanej w pop-wersjach duchowości na zachodzie, jeżeli nie odganiamy złodziei naszych umysłów — urojeń, wściekłości, ignorancji, jeżeli nie pokonujemy naszego cierpienia i nie staramy się być, „ponad siebie", pokonują nas rzeczy proste w naszej bezwolności, a ciężkiego kalibru opętania innymi naturami w łatwy sposób przejmują nad nami kontrolę. Jeżeli poddamy się tym sprawom i nie będziemy ich korygować, prostować podczas medytacji, działania społecznego i magicznego, nie kierować się wewnętrznymi wartościami i ethosem, w końcu upadniemy do wspólnego mianownika naszych najgorszych cech, odwróconych aspiracji i standardów.

Dlatego zaangażowana medytacja jest proponowana na równi z rozumowym rozwiązywaniem problemów i trucizn, poprzez świadome mentalne próby aby zatrzymać tą „wiecznie działającą, skaczącą małpę naszego umysłu", jeżeli mamy do czynienia z opozycją w której nasza zewnętrzna zaburzona natura i działanie mieszają się rujnując praktykę — aby podwoić próby kiedykolwiek jest to możliwe, mieszając prostą, przejrzystą naturę aspirującą do wysokich rzeczy, aby wcielić je w zewnętrzne i wewnętrzne działanie. Rozróżnienie między rygorem a bezmyślnym treningiem jest często mylone, rygor wyostrza fakultet zmysłów, Intelektu, wzmacnia umysł i inteligencje,

ten drugi jest sztywny, suchy, osłabiający dynamizm i spontaniczność i może stać się nie-rozróżniający, a pod negatywnymi wpływami — okrutny i niszczycielski.

Było to — jak myślę — pytanie o dyscyplinę wsparte przez wewnętrzną prawdę. W najgorszych sprawach możemy rozpoznać trucizny jako zwykłe w naszym mentalnym kontinuum, nawet nie rozpoznających ich jako coś przeciwstawnego rozwojowi i realizacji. Potem jak szybko jest to rozpoznane, powinniśmy złapać złodziei naszych umysłów za gardło i wyrzucić.

Argumentowałbym, że:

Jeżeli obserwujemy wzrastające urojenie które może zmieść nasz umysł pod swoją władze, rosną trucizny, jeżeli przeciwstawiamy i tworzymy przeciwważące tarcie, tworzymy psychologiczną przestrzeń aby ją zapełnić później. Być może metodą jest znalezienie wyższych planów mentalnego stanu (tak jakbyśmy wspinali się po górze), a potem neutralizując truciznę poprzez odgórne działanie, analizę przyczyn i warunków, a potem wspierając analizę przez teksty (np. Buddyjskie ćwiczenia umysłu, stoików — Marka Aureliusza, w osobistym przypadku), "dobra mowa, dobra myśl, dobre działanie". Jeżeli zatruty jest umysł, myśli są zatrute, mowa jest zatruta, a wkrótce zatruta jest akcja, działa to też w drugą stronę, dobra, świadome działanie poprawia myśl, mowę, a także umysł synchronizując się z nimi..

Rozwiązywanie mentalnych nawyków jest trudne, jeżeli długotrwale na nas oddziałowują, ciężko przeciąć te zbitki za jednym zamachem (choć czasem się to zdarza), nie powinniśmy szukać opozycji, ponieważ łapie nas to w dualizmach psychicznych, ale z punktu Transcendentnej Trzeciego/Trzeciej możemy zneutralizować obie funkcje przez ich rozbicie. Pomiędzy miłością a nienawiścią, na przykład odnajdujemy paternalny i maternalny umysł który wznosi się ponad te sprawy, zwalniając się z dualizmów.

Obecne społeczeństwo widzi jestestwo jako indywidualność, choć najczęściej jest to powtarzanie uwarunkowanych ruchów innych i nie ma w tym indywidualizacji ani Jaźni. Wzmacnia też poczucie uchwycenia się tego iluzorycznego jestestwa jako kokonu który reifikuje (tworzy przedmiot-podmiot) tego fenomenu jako coś rzeczywistego, prawdziwego. Procesowi iluzorycznej reifikacji w ten sposób poddanych jest wiele abstrakcji, języka,

słów. Wtedy bierze się iluzje za coś ostatecznie prawdziwego, a zatem mającego nad nami kontrolę.

Z perspektywy złotych wieków niektórych cywilizacji, współczesne społeczeństwa są tak zatrute, że nawet nie zdają sobie sprawę z wielu głęboko osadzonych, zaowalowanych, wielokrotnie złożonych i zapakowanych jak Matrioszka iluzji w iluzjach, które przeczą mądrości, zasadom, wglądowi, a także stoją w dziwnym kontraście ze starożytnymi systemami myśli, bycia, etosu, które ukazują kontrast jeżeli są uchwycone w pełni i zrozumiane na wskroś. Te kontrasty rzadko są w polu wiedzeniu przez tych, którzy nie są ich świadomi, ale ostatecznie są rzeczy które są ludziom wspólne, jest to niepodważalne.

Jednym sposobem radzenia sobie z tym jest wykształcanie autentyczności, podtrzymując jestestwo jak kukłę naszej Jaźni na scenie, nie grozi to derealizacją tylko zmianą perspektywy, jesteśmy jednocześnie tu „działając sobą" a jednocześnie tam „działając Jaźnią na działanie sobą świadomie", inaczej musielibyśmy unikać całkowicie społecznej interakcji — ciężko zachować pewne standardy mieszając się z ludźmi, ale łatwo być człowiekiem w społecznych kontraktach który nie zawiedzie siebie w podtrzymywaniu pewnych ważnych standardów i etosu, nawet w minimalnej formie, kiedy ma do czynienia z wulgarnością, brutalnością czy głupotą, przemawia się do tych zjawisk inaczej, ale nie staje się z nimi tożsamym.

Jeżeli jesteśmy wepchnięci w przywiązanie do jestestwa lub jego jakości, ponieważ społeczny obraz ulega projekcji w bombardowanie naszej struktury psychicznej tracącej kontakt z Jaźnią, wpada, wbija się coraz głębiej w kokon, zostajemy otoczeni.

„Przywiązanie do jestestwa jest źródłem wszelkiego zła" — wszystkie inne ruchy, złe czy dobre otwierają się z tego punktu, w esencji gdy odkryjemy że nasze jestestwa są puste, że są składami mentalnymi, wszystko przechodzi przez nas jak przez powietrze.. Jest to modalność mentalna, a jednocześnie funkcjonalna, umysł może wtedy uwięzić się w niskich rzeczach („wartość jest źródłem konfliktu"), ale tylko na tyle na ile nadaje absolutną rzeczywistość wszystkich rzeczom, jest wtedy im podporządkowany, a zatem zniewolony przez nie. Inną sprawą jest używanie jestestwa aby się zindywidualizować, osiągnąć autentyczność posługując się jej kukłą, jest to wtedy praktyczny „wehikuł" w którym żyje nasza Jaźń, rodzaj osłony złożonej z bardziej integralnej całości.

Szkodliwe jest też wyrobienie sobie elitarystycznego nastawienia, które w najgorszej sytuacji prowadzi do odizolowania, mizantropii i dehumanizacji innych, lub tworzenie otoczki wyższości i inflacji we własnym umyśle. Jeżeli inni widzą nas w elitarystyczny sposób, nienawidzą nas, lub są pełni podziwu — nie zależy to od nas. Powinniśmy natomiast trzymać naturalne standardy nie będąc porwanymi przez postrzeganie innych, tracąc coś z siebie na rzecz zewnętrznych okoliczności. Lepiej jest niszczyć mury separacji i rozmawiać z ludźmi, albo przynajmniej nie wznosić murów wokół siebie, gdy nie jest to niezbędne (czasami taki protekcjonalizm jest wskazany, ale równie niebezpieczny).

W społeczeństwach obecnie promowane jest utrwalenie jestestwa albo projekcji swoją „indywidualności", w rzeczy samej bardzo łatwo wtedy być zmanipulowanym albo manipulować ludźmi, patrząc na to jak na naturalny proces. Jeszcze gorzej — robi się to na ślepo, nie znając innej drogi, wpadamy w przywiązanie do jestestwa i do wyolbrzymienia, hipertrofizacji naszych cech, jakości etc, oddzielając się jeszcze bardziej.

Tworzy to rozłam w świecie — elity poddane tym procesom dehumanizują ludzi, nie widzą przyczyny i skutku, a osoba bez środków przypomina bezdomnego którego kiedyś spotkałem który przechwalał się ilością dóbr które miał wcześniej. Był to żałosny spektakl. Dzieliły tych ludzi tylko środki i desperacja. Jest to droga alienacji i arogancji, ślepoty, megalomanii, hipokryzji i obsesji.

Równoważąc między masami i kukłami jestestw (często nosimy ich parę, są mniej lub bardziej zintegrowane, dopóki nie spoimy bardziej trwałej i przejrzystej tożsamości), próba wyzwolenia się z nich jest trudną grą, ale możliwą do dokonania. Nie ma potrzeby uciekać od społeczeństwa, jak czynią to niektórzy — czasami mądrze, czasami przedwcześnie, czasami bez celu: częściej jest to pytanie rozwoju silnego jestestwa (czy nawet Ego — ale bez przywiązania), który z jednej strony działa w społeczeństwie, między jego kontraktami i meandrami, a czasami odłączając się od nich jakby nie istniały, a czasami działając nimi poruszając się w świecie, gdzie większość wchodzi w interakcję poprzez maski person.

Prowadzące pryncypia

Działamy w systemie odniesień. Czy ten system odniesień jest bardziej statyczny, ze zmiennymi elementami pojawia się w pytaniu pomiędzy doświadczeniem, wiedzą, postrzeganiem, rozróżnianiem, osądami, a decyzjami. Kształtujemy ten system odniesień poprzez aktywny, krytyczny udział w życiu w odniesieniu do świata. Potem obserwujemy świat w odniesieniu do życia. Używając naszego rozumu, czucia, Intelektu aby odsiać dobre rzeczy od szkodliwych, zbędnych, lub niepotrzebnych części, obserwujemy większe fenomeny generalizując obraz, widząc to, co możemy zobaczyć z lotu ptaka. Penetrując świat ludzi, społeczeństw, historii, światów widzialnych i niewidzialnych, ustanawiamy fundamenty na których opieramy naszą mapę i wskazówki. Następnie decydujemy jak i kiedy działać, reagować, kiedy być stałym, kiedy się rozwijać, a kiedy się wycofywać. Patrzymy ponad teraźniejszy świat, poza ich historię, ponad całość i patrzymy konsekwentnie na przyszłość — tam rodzi się wizja, łącząc te elementy.

Wizja jest nieodłączną częścią każdego maga czy mistrzyni, każdego człowieka który pracuje ze swoim widzeniem kształtu świata, lub katalizując te wyższe. Tam gdzie wizje się zbiegają, pojawia się współpraca, tam gdzie są indywidualne, jest indywidualna praca, perswadowanie wizji w rozumny sposób jest mądre, narzucanie innym swojej wizji to cecha tyrana.

Wszystko już odkryte...?

Stajemy się kartografami i kosmografami tych światów, zapełniając białe karty najlepiej jak potrafimy. Idziemy tymi ścieżkami, które inni już przetarli, tworząc mapy światów nieodkrytych w zgodzie z tymi co wiemy i możemy wiedzieć, interpretując je na tyle, na ile jesteśmy zdolni. Obserwując te światy tworzymy też nowe punkty odniesienia, myślimy głęboko o użyteczności tych spraw, ustalając fundamenty pod nowe prace. Rozsądek szuka rozwiązań w tym co wiemy, Intelekt tworzy mediację między wysokimi światami, Rozumem a zwierzęcym umysłem. W ten sam sposób zapełniamy

nasze mentalne terytorium, nasze afektywne i poznawcze nawyki i rozwiązania, sposób w jaki reagujemy na pole fenomenów w psycho-reaktywny sposób.

Tworząc mapy terytoriów nieznanych

Złudzenie oddzielenia od świata, natury, innych ludzi ma ogromne konsekwencje dla całości im dłużej trwa. Zatem widząc generalne konsekwencje poszukiwania własnych interesów przez jednostki, grupy, całość widzi się to jako samobójczą misję, w której uszkodzona tkanka ludzkiego zaufania i współpracy zaczyna rozsadzać społeczeństwa i je radykalizować.

Cierpienie i ból innych nie jest sprawą od której powinniśmy się izolować, podobnie odżegnywanie się od śmierci, obecnie żyjemy w świecie kiedy Thanathos jest ukryty przed większością — wywołuje to lęk i fałszywy „kult życia". Dehumanizacja, odczłowieczenie nie rozbraja Intelektu który rozpoznaje te proste, oczywiste fakty. Cierpienie można pokonać przez trening. Nie odrzucamy rozpoznania całości przez zwyczajowe rozumienie, wrośnięte w społeczeństwo.

Rozpoznając kontrasty które są nierozwiązywalne, nie godzimy się jednocześnie na zastaną sytuacją, ani nie odkładamy jej na półki ignorancji, znając konstelację kontrastów i nazywając niewolę wolnością, a cierpienie szczęściem. Próbujemy rozwiązać je wewnątrz i na zewnątrz. Domeną ignorancji jest separacja a także zapomnienie, zamknięcia się na „nieznane znane", to do czego się przyzwyczailiśmy jako regularne, kiedy stają się wściekle oczywiste, jak zranione zwierzę — kontrasty szukają rozwiązań, kiedy możemy je znaleźć i zastosować, reform — kiedy są możliwe do wynegocjowania, buntu i rebelii — kiedy należy rozsadzić struktury prowadzące do zniszczeni i odnowy.

Silne serce jest kompanem swojego mistrza — pisał jeden z dwunastu wieszczów-kapłanów Egiptu, myśli które idą w złą stronę powinny być zdominowane i rozpędzone, a umysł ukierunkowany w pożądany stan. Co jest

silne nie powinno ignorować słabości, co jest rezolutne i rozumne, powinno pokonywać siebie, co jest odporne, powinno przesilić ruch oponentów, ale nie stając się im podobnym, ale obserwując z góry kolejne wydarzenia i działać na nie w zdecydowany, spontanicznie mądry sposób.

Dialog o Wyroczniach Chaldejskich

Fuomo: Moim życzeniem jest eksponować myśli Juliana Teurga, którego dusza archanioła, zaczerpnięta z niebios przez jego ojca odrodziła się na Ziemi jako człowieczy mistrz teurgii i magii. Chciałbym przedłożyć swoje myśli zainspirowane wersetami z Wyroczni Chaldejskich. Nawet ten co stał u korzeni Judeo-Chrześcijańskich i Muzułmańskich wierzeń, Abraham, napomniany przez swojego ojca, był zmuszony wspomnieć iż tron Magów znajdował się w Chaldei.

Peripsol: Uśmiecham się na Twoje przedsięwzięcie, bowiem te stronice nie były dotknięte wzrokiem zrozumienia i wiary przez bardzo długi czas.

Fuomo: Było zatem napisane że świat jest inteligentny i wrażeniowy, a zatem może być poznany przez kwiat intelektu, co odkrywa swoje miejsce pośród Boskich światów poprzez wysiłek i praktykę, poprzez ryty Theion Ergon, to jest pracę poprzez Bogów, wywierając na siebie i na bóstwa wpływ, otrzymując wpływ, w sekretnym języku, gnosis arretos, w najsekretniejszej kontemplacji odkryty jest bezsłowny język umysłu, czucia i idei, poprzez który można komunikować się z Bóstwami i Iynges. Te magiczne bezsłowne słowa i istoty które łączą logoi świata, tłumacząc jego duszę poprzez misterną sieć obwieszczeń intelektu, idei, wyobrażenia, splendoru, glorii. W Wyroczniach Chaldejskich jest zapisane, że „nie da się postrzec poprzez rzecz specyficzną", ale poprzez ogień umysłu który jest pusty,

oczyszczony ze skaz i trucizn, jasny wzrasta zatem jak płomień do gwiazd do Najwyższego, rozchylając róże Intelektu osiąga największe z niezapisanego, niepowiedzianego, nieuchwytnych słów rewelacji, co otwiera się z lotosem świata, jako receptywny wehikuł Boskości. Nasz rozum nie może przekazać tych wszystkich zachwytów, acz Intelekt który dotyka wysokich spraw przenosi w procesji niezachwianą lwią siłę, odżywiany przez nadzieję staje się stalowy, pragnąc piękna, wyniesienia, tęskniąc za sprawami które nie mogą być inaczej przekazane niż przez radość, piękno, wielkość. Ten inteligentny świat jest poza umysłem, niezależny od nas, lecz jest wszystkim, a zatem przez nas jest w nas, możemy odkryć go i poddać się refleksji. Co więcej w Wyroczniach Chaldejskich jest zapisane że potrzebna jest największa koncentracja nad Triadą w Henosis, kiedy to Boskość dotyka mężczyzny i kobiety jednocząc się poza wszelkim dualizmu w transcendentnej całości. Ponieważ koncentracja najwyższej klasy wymaga czystości umysłu i intencji, powinna być naturalna, jak miłość nie może być wymuszona ale rozkwita subtelnie z dobrze zorientowaną harmonią pojawiającą się z najgłębszych tęsknot uduchowionego serca, umysłu i dusz. Pieczęć która jest na nas pozostawiona uzbraja nas w pancerz ze światła, bowiem jak pancerz okala nas i swoim ciężarem który jest ciężarem złotej przestrzeni w odróżnieniu od ołowiu materii, który upada niżej — wywyższa i uskrzydla nas. Ojciec Ad, Adad, Bóg niebios. Intelektualna membrana pomiędzy siłą, intelektem, ogniem jest zatem tą uniwersalnych świętych bram wszechświata, Hekate strzeże ich pieczęci. Jeden który emanuje triadę, lecz jest poza nią, poprzez wiele masek Jeden zawiera je w sobie, wiele intelektualnych sił i mocy penetruje ten świat, lecz aby zebrać ich jako przyjaciół i powrócić do Jednego poprzez skoncentrowanie sił swego ducha na całości, na nieobecności, na inności i podobieństwie, na bezczasowym i czasie na bezprzestrzenności i przestrzenni. Wyekwipowani podejmujemy próbę powrotu poprzez znalezienie jej i jego umysłów i serc w domu wewnątrz

i w Jednym. „Monada rozwija dualizm", zatem dualizm jest przekroczona przez scalenie dualizmu przez jedność monady, kiedy to wyzwala energię do prawych domen i tworzy zakreślenie Trzeciego, poprzez złączenie w jedność tracąc jakości dualizmu i stając się Jednią. „Każdy Bóg i Bogini są dobrzy", ponieważ prawa wszechświata zstępując z wysokich oktaw do niższych naturalnie pracują ze współbrzmieniem jakości Bóstw które są w bliskości do Jednego co włącza wszystko: transcendentalnego Intelektu który jest piękny i dobry. „Każdy umysł Bóstw postrzega tego Boga (...) Jako paternalną otchłań" — twierdzą Bogowie, jest zatem Transcendentną Wielkością, która jest chwalona przez Bóstwa i Boginie. Jest znana jako łono, które można nazwać łonem Mater Magna, Wielkiej Matki, lub jak gnostycy jako Bythos jako otchłań, Sige, Ideę i ciszę co jest żeńskim aspektem głębokich sił co Bóstwa są w stanie zrozumieć, a śmiertelnicy usiłują się zbliżyć. Miłość jest rozumiana jako scalająca siła, jak Ci co wiążą systemy światów przez wszechświat. Julian Teurg pisał że cnotami są prawda, miłość, a także niosąca ogień nadzieja która podtrzymuje prace. Rhea, generatywne źródło wszystkiego, znane sfery planet ukształtowane przez Intelekt, których Aion, Hyperion jest wyższym niewidzialnym Słońcem, którego Helios jest widzialną gwiazdą, może on ucinać kwiaty z rubieży Ojca Otchłani. Teolodzy tego czasu nazywali Słońce „ogniem, korytarzem ognia" ponad nim „światy słońc, pełne światła". Iynges są istotami niezależnej myśli widziani jako kurierzy pomiędzy światami, biegnącymi jak fala poprzez światy, „każdy świat posiada niezachwiane, stale podtrzymywane intelektualne wsparcie". Bogowie uczą iż świat podtrzymują konektorzy, nazywani jednoczącymi systemów-światów, a także że istnieją siły które egzystowały przed inteligentnymi-poznaniowymi światami, lecz niewiele się o nich mówi. Czy są zatem pozbawione światła świadomości, tak jak Skandynawskie Rokkr, albo głębokie siły kosmicznego Tartaru, głębie które poprzedzają nasze światy ale o których się nie mówi? Choć mój śmiertelny umysł ledwo

dotknął wód chaosu i wycofał się, uciekłem w rozgwieżdżone noce co sygnifikują złote pola Jaaru. „Skrzydła z ognia, eteru i materii", Teletarchowie tych światów formują swoje domeny, w nich mieszkają hiperkosmiczne Bóstwa, archonci, archaniołowie, aniołowie każdego systemu-świata, z horrendalnie ogromną liczbą istnień które je zamieszkują. W sprawie chtonicznych i tellurycznych daimonów „Wyrocznie Chaldejskie" nazywają je „wielopłynącymi plemionami", bowiem ich natury zmieszane, biegnące rozmaitymi kursami, niestabilne gdy spotykają ludzi, nazywane też „strasznymi, podłymi". Jamblich z Kalcis, pisał aby nie „zapraszać ich inspiracji", te dzieci pierwiastków, żywiołów i natury mogą bowiem zaszkodzić bezwolnie ludzkiej formie. Choć szanowane, zapraszanie ich jest nad wyraz niemądre. Litera Chi którą umieszcza się na sercu duszy równoważy hermetyczną solarną równowagę. Można ten równoramienny krzyż umieścić na splocie słonecznym, wewnątrz czaszki, na czole, na dłoniach, na płucach i w generatywnych częściach, pieczętując się nimi. Etery jako istnienia wzmacniają i regenerują ciała mężczyzn i kobiet którzy są zaangażowani w swoje zadania, tak jak ich skóra i ścięgna, kości i mięśnie, nerwy i krew, mózg, wszystkie te rzeczy są odżywiane aby utrwalić ich akt. Przeznaczenie jest porównywalne do natury, to jest — tego co przechodnie, przedkładając przeznaczenie co nie gardzi naturą, ale żyje duchową substancją, odrywamy się od śmiertelnych światów. Jednak „gwiezdne procesje nie są przyniesione na rzecz człowieka", a „człowiek sprytnym, chytrym stworzeniem z bezczelną, często niewdzięczną naturą". Nie zapominajmy o tym, przywołujmy siły aby wyzwalać. „Bądź w ciszy, inicjacie' — przekazują Wyrocznie, „wschodzące dusze przekraczają Południową Bramę, śpiewając hymny do Paeana", jaśniejąc jak anioły, żyjące siły. Koło solarnego świata służy dosadnej głębi, prawdziwe słońce odmierza biegiem czasu, czasem spoza czasu — tak zatem solarny obwód czasu jest spleciony z obwodami innych gwiazd i galaktyk.

Peripsol: Twoje ludzkie zrozumienie jest niepełne, lecz nie trać życia z oczu, weź do serca że ścieżek jest dużo, lecz jaśniejąca Prawda musi być poszukiwana, razem z Nadzieją co podtrzymuje ruch, bez przerwy.

Zwierciadło gwiazd albo rzecz o żywych esencjach

Ta część jest niedoskonałym odzwierciedleniem doświadczeń Numinosum lub świata żywych idei. Uchwycony w słowa i równie niedoskonały system interpretacyjny, który ewoluował wraz z autorem – który również podlegał ciągłym kameleonicznym, mediumistycznym zmianom. W miarę zdobywania wglądu — operujący na prawdach relatywnych i uświęcając starą tradycję pokory badawczej z agnotologiczną myślą „wiem, że nic nie wiem".

Napisany został jako testament, po części w celu skonsolidowania własnej pracy w operacyjną całość, po części jako wskazówka dla tych, którzy są na drodze do poznania, jako inspiracja, lub interpretacja, zapraszając do osobistego wglądu, zawsze subtelnego, intuicyjnego, nigdy fundamentalnego, wyzutego z subtelności, konkretystycznego.

Z jedynym celem tego tekstu, jakim jest otwarcie nowych drzwi, oświetlając drogi poprzednie, bez pretensjonalnego narzucania swojej wizji, lecz z zaproszeniem do udziału w niej, aby odkryć własną dla siebie, inspirowaną własnymi doświadczeniami i wglądem.

Jeżeli tekst ten w jakikolwiek sposób da komukolwiek nadzieję, albo rozbuduje jego/jej poznanie służę pomocą, ponieważ jest to wystarczająca podzięka za lata pracy i czasem agonalnych, a czasem natchnionych doświadczeń magicznej inspiracji (geniuszu), czy psychozy (obsesji), dzięki którym mogłem spisać te słowa i kontynuować pracę.

Pamiętajmy zatem o zagrożeniu i pułapce systemów opisowych, w jakie często brnie każda filozofia, niedoskonałości słów, które są jedynie redukcją idei poddanych interpretacji, które wraz z wiedzą będącą produktem rozważań, można się posłużyć nierozważnie, niszcząc delikatne zawieszenie między głębokim odczuwaniem, zagubieniem się w konceptualizacji, a skostniałym doktrynerstwem.

Założenia wokół których budowane są fundamenty interpretacyjne doświadczenia, są obrazami utrzymywanymi w umyśle, nieuprzedzonymi i nie zreifikowanymi. Z tego doświadczenia powołujemy do istnienia inter-subiektywną przestrzeń wymiany, uniwersum dyskursu, zawieszamy część niejasności, lub poddajemy fragmentacji te obrazy na mniejsze i mniejsze części, które wydają się z pozoru nieważne i przeczące sobie. Jednak skonsolidowane poprzez całościową perspektywę, która zawiesza częściowo osąd i zawierza nieopisanym subtelnościom wiedzy doświadczalnej, przy-

oblekając je w formę przystępniejszą od języka mentalnej idei — od języka ciszy która jest pełna słyszenia — do żywego słowa lub tekstu, gestu wykonanego śladu.

Tylko w ten sposób, możemy wybudować system wymiany między doświadczeniami a ich syntezami, niedoskonałościami, a pragmatycznym aspektem wytworzonej wiedzy, naprowadzającej na proces zrozumienia, lub topiąc się w niej, tworząc niezamierzony zamęt.

Jest to ten rejon myśli, doświadczeń, gdzie równoważąc między urojeniem a realizacją, obsesją, a kreatywnością, uczymy się nowego sposobu patrzenia na sprawy, które wcześniej nam umykały, ze świeżą perspektywą, która umożliwia spojrzenie wstecz, aby zrozumieć zawiłości, wydające się wcześniej chaosem.

Gdy umysł zostaje pokonany, zaczyna się Intelekt i intuicja pozytywnej pustki jako mediator i negocjator formy tej informacji apofatycznego dźwięku, gdzie kończy się nauka, zaczyna się mit, lecz jest to mit żywy, którego estetyka przyobleka się w opowieść — stąd też, część tego tekstu jest formą opowieści, alegorii, metafory.

Gdzie nieuchwytne spotyka się z logią (przestrzenią słowa) i logiką (gramatyką) rozsądku, posługujemy się kalejdoskopem światopoglądowym aby wytłumaczyć to co możemy (retoryka), odnaleźć zasady, reguły, wzorce, prawidła, jednak nie umniejszalnymi ani do rozsądku, ani do sposobu prowadzenia narracji, które wytracają pierwotne znaczenie ideacyjne, nie posiadając wystarczającej pojemności, aby przetworzyć pewne sygnały i przerzucić pomost między ogólnym wglądem, a jego pomniejszymi częściami. W tym zawieszeniu poglądowym, a jednocześnie krytycznym, prezentuję ten tekst.

> *"Mapa nie jest terytorium" — Alfred Korzybski (1879 — 1950, matematyk warszawski, twórca Generalnej Semantyki)*

Teoria soczewkowania podczas tworzenia

We wszystkich tych rzeczach życia, jesteśmy reprezentacją i wcieleniem idei, lub ich mieszanki, świętej, czy wulgarnej, nobilitującej, czy zawierającej się w domenie profanum, czy pięknej, czy ohydnej — są to niezliczone serwitory tonu i smaku idei, żyjących esencji, instynktów tak przyobleczonych, czy bestialskich, ludzkich, pełnych błędu lub człowieczeństwa, boskich, aspirujących do ziemi, lub tych co wzlatują do metafizyki.

Te wszystkie muzy, furie, natury, co zawierają nasze motywy, popędy, myśli, to czym jesteśmy, czy z natury, rozumu, irracjonalności, rebelii — młodzieńczej i sprawiedliwej, czy bezmyślnej i wynikającej z ignorancji. Te rzeczy wyższe, co należą do spraw celestialnych, te co należną do ludzkich relacji i ich powiązań ze światem, łańcuch lżejszy, czy te niższe rzeczy należące do natury poza intelektem, których nie oświetla filozoficzne słońce, gdzie żyje podłość, bestialstwo i perwersja, ale także obsesja, szaleństwo i inspiracja, gdzie porządek co opanowuje chaos wyrywa nową treść której nadana jest człowiecza maska.

Te rzeczy które pochodzą z deprywacji ludzkiego ducha rzucając go w chtoniczne światy, potrzebne w jednakowej mierze, lecz w potrzebie zaokrąglenia, transformacji, ujarzmienia, sublimacji sztukmistrza przemieszanego z demoniakiem zmieszanym ze świętym — w gwiezdną Jaźń, w kompletność.

Te światy muszą być jako jedność, aby dopełnić Jaźń. Jeżeli te sprawy zdecydujemy się zrozumieć przez biologię, fizjologię, psychologię rozwojową, genetykę, czy socjologię i filozofię, rozumując że kwestia idei jako bóstw jest kwestią estetyki, nie zakładamy im glorii ich należnych koron, gdzie przeciwnie pojmując świat idei jako prawdziwą rzeczywistość, jest w tym coś co podnosi czucie metafizyczne wcielające się w umysł, co po-

trafią zasiać swoje jarzmo i piękno, rozkwitające lub gnijące — miarą człowieka.

Jest coś czego nauka (jakkolwiek nie byłaby potrzebna, niezbędna aby zrozumieć świat) nie może zapewnić, czego religia nie może indoktrynować, bowiem jest to filozofia duszy — niech będzie to fantazja, lecz jest to jedyna fantazja co uszlachetnia i czyni pełnym, tęsknota która nie jest zastąpiona niczym oprócz szczerego poszukiwania — studia nad człowiekiem kończą się na jego pełni we własnej mierze pośród nieskończoności, a zatem na nim samym — sztuka cieni, rozumienia i katalogowania fenomenów nie wyjaśni świata, lecz jego pozory, w istocie w niektórych sytuacjach może oddzielić głębsze rozumienie istoty człowieka, jego ducha przez siebie, gdy w alienacji poddaje się kosmicznym pustkom i zapomina że on, ona też może odzwierciedlić nieskończoność na tyle na ile pozwala nam ludzka miara.

Pomiędzy hermetyzmem, a delirium, pijąc obłęd, upajając się gnozą, wychwytując w formę nieprzekazywalne: inklinacje stające się obsesją, w ścieżkach prostych, zrozumiałych, manifestują się przez siły, które wymknęły się porządkowi, ponieważ nigdy do niego nie należały, lecz to z nich właśnie powstał porządek — tak wezwani, mierzymy się ze skostniałą wolą która zamraża rzeczywistość, poglądami które narzucają jej kształt, ucząc się przekształceń aby przepływać przez światy niepoznane, zanurzając się w tych, co nie zawierają uchwyconej esencji, lecz poprzez eksplorację i indywiduację przytrzymują w zawieszeniu między ekstazą hiper-sensualistów, w chtonicznych, dziwnych transach, identyfikacją z przestrzenią kosmosu, większej przynależności, co wciela się w egzystencję w eonach ponad gwiazdami, doszukując się głębszego sensu bytu, uwypuklając kolejne aspekty poprzez parabolę, przeżytą w pasji, wypaloną w rozeznaniu.

Jest to sztuka w równoważeniu mocy w sobie, gdzie zachodzi prawdziwe rozróżnienie, nie odrzucając głębi na rzecz szczytu, a szczytu na rzecz głębi; Podobnie jak zarodek w jajku, zawieszeni między otchłanią a jednią, oplecieni oroborosem, karmieni przez obie siły aby doprowadzić do przekształceń aby móc się oto — utożsamić jako część nieskończoności, odzwierciedlając jej część na miarę mikrokosmosu człowieka.

Człowiek nie jest jedynie pustym naczyniem które wchłania wszystko, zawiera wszystko, lecz jest ograniczony przez formę i umysł — aby odkryć

podstawę swojego istnienia, musi się rozmontować, rozluźnić zbitki energii psychicznej, ról które nie podległy rytualizacji przejścia, złapać oddech na który nie pozwala to co znane, a jednocześnie pamiętać o tym że właśnie ta forma, sposób w jaki wyciosa swoje duchowe serce, jest na miarę jego człowieczeństwa — nigdy więcej, nigdy mniej.

Zarówno poprzez świętą ascezę, jak i obłąkaną seksualność; Przez siłę miłości, jak i przez niszczycielską nienawiść — w ten sposób aspektem wielorakich nurtów, które koncentrują swój byt przez alembik człowieka, uwypuklając jego charakter w różnych aspektach, negocjując jego charakter — rdzeń poznania — to w piekłach, to w światach celestialnych, to w głębi otchłani śmierci, to w gwiezdnych światach asterii, wychylając się poza gwiazdy i poza gorejące czarne formy brzemienne w manifestacje, dalej szukając prawdy — lub namiastki tego co może stać się sublimacją Jaźni, aby nie zostać Tarotowym wisielcem — archetypem mechanizacji poznania, zapętlenia, gdzie fizyczne siły kosmosu świadczą o potrzebie istnienia bez wszelkiego sensu, zimno pętając kosmos prawami, a człowiek gubi się w maszynie, stając się nią sam, bo zatracił to co stanowi jego rdzeń, zatem głupcem — ten jeden przekroczy ziejącą głębię w ufności ku Wyższym przeznaczeniom, prowadzony przez mystagogów, pneumapompów, przewodników w misteriach i dusz, nie złamie się pod naporem iluzji, krocząc jedną ścieżką, nie obracając się ku tymczasowym mirażom. W ten sposób siły realizując człowieka, zniekształcając, niszcząc, lub umacniając i poprzez idee szlifując człowieczeństwo, gdzie każdy kolejny rytm jest wyznaczany decyzją, a każda decyzja okolicznościami, w kalejdoskopowej dynamice która sublimuje doświadczenie, percepcję, obserwację, umiejscawiając się w egzystentach porządków rezonujących z tą rzadką cząstką która pragnie się wyzwolić. Tylko to co zaistniało, tylko te części które sprzęgły się w jedno z wyższymi światami, lub dziwnymi siłami, mogą rezonować z nimi wspólnie, tak aby człowiek mógł odpowiedzieć na pytanie: kim jest on sam, jakie jest jego przeznaczenie, następnie oddalając się od nich, gdzie sztorm tego co wydaje się realne, zamienia się raz jeszcze w rzeczywistość, aby przypomnieć o sobie na samym końcu drogi, że to tylko złudzenie.

Ekstremy przeszłych natur, modulowanych przez niskiej intensywności chaos, przyoblekając się w pełzający jad, absurdalny humor nasączony malewolencją i dziecinną radością zabawy, z Mefistofelicznymi wstawkami na

odetchnięcie gdy umysł jest opętany, katalizujący, mediumistyczny, uportalowiony, emanując gamą charakterów, które a to wyostrzają aspekty istnienia, a to przytępiają jego działanie usypiając w ciszy *ars oblivionis*. Co ubierze się w umysł, uzewnętrznia to, co było zawarte w przeszłości, z nowymi konstelacjami zmiany, adaptacji, wzdłuż nawyków, ukrytych, jawnych, nieodkrytych, poruszając się między melancholijną trzeźwością tęsknoty, zrezygnowaną mądrością, aby znów wypluć szatańską nienawiść, w nobilitowaną świętość, co pochyla się we współczuciu, aby odbić miecz z wyważeniem, lub bez miary i równowagi, siekając na oślep, paść ofiarą delirium i obrócić się przeciwko sobie, po to aby stać raz jeszcze nad doliną dróg, które się przeszło i z trzeźwością oddzielić to wszystko w większym wglądzie, a ta droga jest widoczna dopiero ze szczytu.

Panta rhei kai ouden menei

Patrząc przez pryzmat wielościennego kryształu, lub kalejdoskopu; poszukujemy narzędzi aby umożliwić większy wgląd w pracę, jednak fundamenty zrozumienia są budowane na fragmentach ruchomych niepodzielnych obrazów, aspektów fenomenów, które grają na wierzeniach, przekonaniach porządkujących zaobserwowane wzorce, naprzeciw poszukiwań, a także zrozumienia, narzędzia które same muszą zostać zrozumiane, aby zrozumieć czym warunkowane jest widzenie. Same narzędzia są wbudowane w większe prawa, negocjując przepływ wzorców między światem a umysłem, jednak nie są tylko obserwowalną redukcją tych praw. Kiedykolwiek weźmiemy jeden aspekt ruchomego obrazu, zmieni się ponownie, jeżeli potraktujemy ten obraz jako rzeczywistość, osadzamy się w wierzeniu, nie wychwytując zasady. Lecz gdy zaobserwujemy ten obraz raz jeszcze pod innym kątem, lub jako fragment klastru większej sieci wydarzeń, zmienia się zarówno aspekt jak i obserwacja. Sztuką jest próbą ujęcia generalnej dynamiki fenomenu opierając się na serii zmian w relacji do innych zmian. Każda pewność zawiera w sobie błąd, „działa, to co działa", magiczna zdolność do egzekwowania czegoś, pewna umiejętność nie jest równa z utrwalonym zrozumieniem jak działa dana rzecz, dany fenomen, jednak jest obowiązkiem wykrycie pewnych zasad, wzorców, gdy pojawiają się rzeczy niepoznane, anomalistyczne i dziwne, lub piękne, o ile nie leżą w preferencyjnej estetyce sfery sakralnej, bądź sfery profanum, są bowiem rzeczy święte, których człowiek nie chce kalać swoim nazbyt analitycznym umysłem, które mogą zostać zamordowane przez logiczną redukcję i są rzeczy pośrednie, które temu poznaniu podlegają, są też rzeczy które nie powinny być całkowicie zrozumiane, np. idea miłości — ze względu na ich nieuchwytność, niemniej jednak praktykowane w zgodzie z ich autentyczną esencją.

Teatr świata

„Pomyśl — gdy wszystkie próżności Cię opuszczą — o wszystkich generacjach przed Tobą, o wszystkich tych które nadejdą. Gdzie te piękności co przeszłe czasy powołały, gdzie te które po nich się pojawią w przyszłych czasach? Wszystko będzie tym samym prochem, mają jeden wspólny dom, nie ma tak licznej rodziny jak ta grobu. Przypatrz się codziennym sportom Natury, jej chmurom i mżawkom, spektakularna powietrzna scena. Nawet te chwilowe rzeczy muszą zejść z powrotem do ziemi"[1]

	Entropia spada	Entropia stabilizuje się	Entropia wzrasta
Harmonia	Porządek Wzrasta (Złote Czasy)	Utrwalenie pozycji w zmianach	Próba odbudowy porządku
Nieporządek	Porządek zaczyna się rozpadać (Czasy Schyłku)	Powolny rozpad utrwalonej pozycji	Zniszczenie i rozpad danego porządku

Wymyślenie teatru odzwierciedliło świat na scenie, nie tylko świat ludzi, ale świat efemeryczny — niewypowiedziany, transcendentny. Następnie teatr ten odzwierciedlił się w świecie, zatem świat był potraktowany jako teatr, z wszystkimi scenami i aktorami, którzy muszą odejść gdy sztuka się zakoń-

[1] Coelum Terrae, Podniebny Chaos Magów, Thomas Vaughan, edycja A.E. Waite-a

czy. Lecz tu aktorzy i sceny, odseparowane od widowni, obserwatorów są widziane jedynie jako obraz wyczarowanego świata. Podobnie jak alchemik odzwierciedlał swoją pracę poprzez transformacje, łączenie i wytapianie metali, zaangażowany w swoje dzieło prowadził do przekształceń świadomości, percepcji, podobnie jak teatr — do katarsis.

Odłączenie tych scen od świata przeżyć widzimy je jedynie jako złudzenie. Z wymyśleniem wirtualnej rzeczywistości w której człowiek staje się zarówno aktorem jak i widzem, biorąc udział jako odtwórca i stwórca, może ponownie pomyśleć o świecie poza wirtualną rzeczywistością jak o holograficznej, wirtualnej symulacji, lecz czy będzie w stanie uciec z tych stworzonych światów, ucinając połączenie między transcendentnym a egzystującym, uwięziony w nowym teatrze, utopiony we własnej kreacji, aby uświadczyć że stracił poczucie głębokiej rzeczywistości, która nie potrzebuje substytutów — być może jako część Boga, jeżeli spekulować o egzystencji takiego bytu, poprzez manifestację utopionego się we własnym obrazie, tylko poprzez nadzwyczajną próbę wyzwalając się ze świata w którym stał się więźniem. Panenteizm, w swojej polidemoniczności i politeiźmie, postuluje że pan-en-theos — Bóstwo nasącza sobą cały wszechświat w różnorakich aspektach, lecz zakłada też istnienie bytu dalekiego — Deus Absconditus — który nie jest częścią aktu, który jest tak samo widzem w teatrze, jak Pan-En-Theos cześcią swojej wirtualnej domeny.

W tym teatrze, kiedykolwiek jestestwo jest potraktowane jako oddzielna rzeczywistość, jako coś stałego, jest poddane cierpieniu, ponieważ odmawia przepływu, ruchu, zatem poddaje się utrwaleniu swojego stanu. Jeżeli umysł nie uchwyci, lub nie stara się posiąść żadnego ze swoich stanów, jakości, cech, nie cierpi z powodu ich straty, a strata jest rządzona nietrwałością. Odcięcie się od nietrwałości nie oznacza negacji życia, lecz raczej pozwala na jego ciągłą ekspresję. Tylko wtedy, kiedy pojawia się pogląd trwałości, posiadania i przywiązania, nadając mu oddzielną rzeczywistość, ta rzeczywistość staje się źródłem cierpienia, tworzy konflikt między zaangażowaną konstrukcją mentalną a nietrwałością, zatem zaprzeczając ruchowi rzeczywistości. Bez samo-posiadania i uczepienia się złudzeń trwałości umysł staje się jaśniejącą pustką, która nie poddaje się nieszczęściom, jest jak wiatr czy woda — wszystkie te rzeczy które mogą się zbroić przeciwko nam — przechodzą przez nas.

Być może naginając nas chwilowo, lecz nie doprowadzając do ich przyswojenia. Jest tak, że rzeczy którym się otaczamy, lub środowisko w którym żyjemy może być obwarowane sprawami które chcą posiąść siebie lub innych, poprzez ignorancję lub przywiązanie spychają nas w podobny pogląd i umacniają pogląd samo-posiadania, uczepienia się jestestwa, nietrwałych stanów, a zatem prowadząc do warunków cierpienia. Tylko poprzez siłę możemy uciąć tego typu powiązania, w stałości która przyzwala na ruch, lecz w starciu z ruchem nie jest poddana fragmentacji, nie pozwala sobie być ciągniętą we wszystkie strony jak flaga na wietrze, ale porusza się zgodnie z rytmem, nie zamrażając żadnego ze stanów w określonej pozycji.

Chociaż umysł może być naginany, nie powinien się uwięzić w żadnym iluzorycznie trwałym stanie, jak źdźbło trawy, jego korzenie są silne, podstawa jest określona, gdy przychodzi deszcz, burze, wiatr może je nagiąć, lecz gdy wiatr mija, powraca do siebie, tak jak inklinacje mogą być formowane tak jak woda która kształtuje wgłębienia w skale poprzez cierpliwe działanie, tak samo korzenie czystej świadomości powinny być umacniane przez dyscyplinę, przez wewnętrzne studia nad działaniem umysłu, świadomości przez studia etycznej i moralnej dyscypliny, te pierwsze dają narzędzia kształtowania umysłu, te drugie poczucie kierunku. Otaczanie się ideami które charakter chciałby przyswoić, chroni jednocześnie przez tymi które działają w kierunku odwrotnym, gdy to, co rozpoznane jako wyższe, jest wyższe, to rozpoznane jako niższe — należy do niższego świata.

Podróżnicy Freji

Frigg kvað:
Heill þú farir,
heill þú aptr komir,
heill þú á sinnom sér!

***Stanza 4.** Bezpiecznie podróżuj, bezpiecznie wróć,*
Niech droga co przemierzasz bezpieczną będzie.

***Vafthruthnismol** (Edda Poetycka)*

Możesz podróżować przez pustynie i stepy, dziecięciem ich być, nigdy nie odnajdując domu, lecz pielęgnując tęsknotę za gwiazdami, co gdy raz zdradzą tęsknotę, pamięć, nie zastąpią ich pocieszeniem. Jest to potrzeba sięgnięcia po świat za tym światem, czy inaczej nie pozostawałaby tylko agonia i westchnięcie? Podróżuj dalej, podróżniku, gdzie pielgrzymi odnajdują rozwiązanie tylko na samym końcu. Wyprawa, co tęsknotą rozwiera większe światy, przebywając je wszystkie aby odnaleźć się ponownie, tam, gdzie należysz. Nigdy nie ustępując iluzjom, na żaglach wielu rzeczy cudownych, okropnych rzeczy, nie przywiązując wagi, ani uwagi do nich ani na chwilę, tym światom, co oczarowują swym wdziękiem, odstraszają terrorem, stając się jedynie niewolnikiem złudzeń? Gdzie wyższe idee, gdy ciało jest chore, spocone, tkwi w brudzie. Przez ten brud, świadomość czuje cierpienie, animalistyczny ból, który zapełnia umysł. Gdzie wytrzymałość, śmiałe idee, determinacja, gdzie pocieszenie?

"Pożeracze brudu! Poślizgnięci jesteście, na waszych ekstrementach? Pasożyty! Niszcząc ten świat, wyobrażacie sobie, że jesteście warci cokolwiek dla niebios? (Anathema Zosa, Kazanie dla Hipokrytów, Austin Osmane Spare)

Kiedyś spotkałem bezdomnego na wózku, chowającego się przed zimnem w pomieszczeniu z maszyną do wypłacania banknotów. Był okryty brudem i odstręczał zapachem, gdzie jego beznadzieja przekształciła się w wyłkane łzy. Powtarzał imię swojego boga, jedyne co znał, łkał, świadomy tylko swojej desperacji. Co za kontrast z tymi co budują swoje zamki niebios i piekieł, pobłażając sobie nagrodami i karami, gonitwami, tymi za życia, czy tymi po śmierci, stwarzając fantazmaty, które w istocie nieuchwytne splunęłyby na każdego ze swoich kreatorów z pogardą? A te co stoją w wyższej przejrzystości są wyszukiwane przez łgarzy, którzy kradnąc całe życie, ograbiają z niego innych. W istocie, królowie, królowe co zabijają sny i kradną marzenia.

> *Jak to jest,*
> *Że tylko Ci wyczerpani,*
> *Nie pragną nieśmiertelności,*
> *A osunięcie się z bólu,*
> *Jest jedyną nagrodą losu,*
> *Na którą mogą liczyć?*

A jednak i raz spotkałem króla żebraków, co nosił swą koronę w łzach tego człowieka, w skinięciu białobrodego profesora, co stracił wszystko co kochał, gdy nasze spojrzenia spotkały się w porozumieniu pewnej nocy. Tak zatem sztuka osiągnięta małymi środkami jest warta więcej, niż jakikolwiek uprzywilejowany trening, gdzie sztuka oczywista jest sztuką wulgarną, a obraz świata musi być namalowany duszą, geniuszem interpretowany tylko duchowym sercem jako dopowiedzeniem. Ci silni co przetrwali w najgorszych warunkach, potrafili być mistrzami, mistrzyniami — tym składam pokłon tym większy, Ci których cierpienie nie złamało, którzy pielęgnowali te szlachetne dusze, zamykali te bogactwa antycznych czasów w swojej postawie, potrafili zachować niezależnie od sytuacji. Przejrzyjcie się w oczach żebraka, być może czasem spojrzy na Was stary filozof, który też miał matkę i historię swojego życia, być może spojrzy na Was Odyn — bóg wędrowców.

Tańczcie, Hierofantki

> *„Ostatnią rzeczą, którą człowiek odkrywa jest on sam. Dziwną jest a jednak powszechną prawdą, że ludzka tęsknota do wiedzy zaczyna się od rzeczy najdalszych, kończy się najbliżej"*

Wielka tęsknota jest dana tym, co cierpiąc i odzierając życie w tym świecie patrzą z przejrzystością na wyższe światy, gdy opadają zasłony. Ten wzrok tęsknoty zakopany i zakurzony w niewiedzy, tak daleki od nas, że ktokolwiek doświadczy esencji tej tęsknoty przez swoją duszę, będzie cierpiał koszmarny żal. Rozpoznając zachwyt kosmosu, w cichej pieśni która jest niesłyszalna, naprzeciwko narracjom, życiom, pogoniom i rolom tych ludzi, którzy są odgrodzeni od niej, ich miast, ziemi. Przez chwilę pozwalając sobie na poczucie przepływu boskości, lecz zaraz chowając się w terrorze za ślepą ignorancją, kiedy staje się to zbyt przytłaczające, kiedy staje się to niemożliwym jarzmem co pod swoją wagą rozbiłaby dusze na kawałki, otwierając jej rany w doskonałym lustrze, odkrywającym wszystko co jest, co było, co powinno być. Katarsis prowadzi do Katabasis — zejścia w otchłań, które w odpowiedniej chwili przebija światło poprzez wszystko co ukryte było za zasłoną natury, co staje się objawione, lecz wszystko to co zaciemnione i skryte w nas, staje się odsłonięte, przenosząc nas od separacji w jedność, stając się źródłem wolności, a jednocześnie postanowieniem, aby nie zagubić tej cząstki we wszystkim co mówi: „zapomnij". Ciężko jest doświadczyć utraty świata który wygasł, lecz nigdy nie istniał poza oczami mistyków, wszystkich potyczek tych, co z głębszym wglądem jasno widzieli zaprzepaszczenie losów, zła wyrządzonego przez losy, pozwalając jedynie pojedynczym duszom na błogosławiony stan wiedzy odwróconej i uświęconej. Terror znacznie większy dla pojedynczej duszy która zobaczy, w samotności ludzkości, w epifanii szczerego rozdarcia, w darze łkania, w bólu wygnania, wewnętrzna walka która poszukuje własnej wolności, czy raczej — wyzwolenia, powrotu. Zmuszona przyodziać się w pancerz otuma-

nionej obojętności, aby uciszyć tą wiedzę, w przeciwnym razie nie mogłaby żyć, lecz po pewnym czasie odkrywając że pod pancerzem nie ma już nic, oprócz pustki, próżni. Gdzie zatem szukać tej duszy, co przy realizacji czuje agonię, a uciszona zanika w surowym żalu, która chciałaby znaleźć schronienie przed złem świata, z narzuconą dyscypliną, która podmienia subtelność na zimny podmiot. Potrzeba ciągłego re-definiowania czym jest człowiek, czym jest "Ja", czym dokładnie są nasze natury, nasze człowieczeństwo, nasze bestialstwo, gdzie sfery sakralne przenikają sfery profanum. Te rzeczy, które powoływały nas wcześniej, okazały się zmienne, wskazują ku dalszym szlifom, bowiem co nie jest "tym", co nie jest "tamtym", nie może być odpowiedzią, lecz spłyceniem, rozmyciem, zapomnieniem, rodzajem ars oblivionis. Zatem poszukiwania trwają dalej, poprzez odwołania się do tego co wyższe, transcendentalne, poprzez odrzucanie "to nie jest tym" i próbą odzwierciedlenia natury, raz to animistycznego *participation mystique* Levy-Bruhla, raz cywilizacyjnej, kulturowej, a raz tej bez której człowiek jest pokonany przez impas — wartości wyższych, rozgałęziających się w drzewie życia, natury i *numinosum* lunarnego (żeńskiego) i solarnego (męskiego), naprzeciw zaślepkom co tymczasowe formy bierze za trwałe, zapominając o nauce Jaźni, światach esencji. *Tat Tvam Asi*, Twoja sztuka tym. Co jest prawdziwie ludzkie, co uczestniczy w światach doświadczonych, ucałościawia, jednak wskazuje i unaocznia odległość, znajdując dom wszędzie, zarazem będąc bez korzeni, odczuwając tęsknotę, niezależnie od tego co chwilowo może ją uciszyć, odciągnąć uwagę. Odchodzimy w nicość, jednak powracając, odnajdując się w świecie, zaludniamy nasze umysły rzeczami które sprawiają że zapominamy, być może zaślepieni, odgradzając się od powrotów, jednak jesteśmy z tej samej esencji co rodzi się, powołana do realizacji dojrzewa, odkrywa swoją filo-zofię, dopóki nie zjedna się z Jaźnią, z rzeczywistością większą. Jest to zawieszone pytanie okoliczności, decyzji, oglądu, percepcji, przyczynowości, nigdy deterministycznej, tak jak możemy odnaleźć się w większym świecie, lub nie. Możemy się urodzić, lub nie urodzić się wcale, dalej w tym narodzeniu odkryć pewną dojrzałość postrzegania, dojrzałość duszy, w cyklu przemian, lub przeżyć życie zupełnie innymi drogami, nawet na chwilę nie stawiając kroku w inne światy.

Symboliczny paradoks obrazów, Czasu i powołania do istnienia

> *„Światło było pełne słyszenia i słów. Były zjednoczone w formę. Ciemność była wiatrem na wodzie, ubrana w chaotyczny ogień. A Duch między nimi był pokornym, łagodnym światłem. Zatem są trzy korzenie, wszystkie rządziły się osobno, same"*
> *— Parafraza Szema*

Wyobraźmy sobie całkowitą jedność, która odzwierciedlając się w chaosie, zapełniła próżnię formami, przestrzenią, ruchem, czasem, energią, która aktualizuje się przez każde wydarzenie, każdy szlif który doprowadza do punktu w którym wieczny chaos jest pobudzony, lub styka się ze stałością, jednością, zapełniając się, a unia przyobleka się w nieskończone obserwacje. Siły te nawzajem przenikają się i przemieszczają w równowadze. Pierwsze odzwierciedlenie, lub świadomość mogła przybrać wielość form i przestrzeni w różnym stopniu oddalenia (tak jak dwa lustra tworzą nieskończoną podzielność fenomenów, czy refleksji), gdzie żadna istota nie jest jeszcze zdolna do samo-refleksji, więc jedność przybiera formy kosmicznych energii, następnie odzwierciedla się w bytach bliżej siebie, wysubtelniając się przez pierwsze fale życia gwiazd, bytów, istot, etc. Deus-ab-nihilo.

Makrokosmos i mikrokosmos są obrazami, które się odzwierciedlają, gdy świadomość jednego imploduje (generalny partykularyzm mikrokosmosu) w Kosmiczną Jaźń (generalny obiektywizm makrokosmosu), a przestrzenie są współdzielone będąc jednym i tym samym. Co zaczęło się jako gra paradoksów i anomalii przyprowadziło nas z powrotem do gier chaosu zaczynając grę porządku, grę statyzmu, ruchu, różnorodności i jedności. Gdy porządek oświecił chaos, a ten odzwierciedlił się w porządku, a siły się przejrzały, powstała świadomość, będąc potencjalnością obu. Czas nie istnieje, przestrzeń nie ma znaczenia. Tak istota kosmiczna żyje każdą inną istotą, znając jej cierpienia jak swoje własne, nawołując do siebie zewsząd. Byłaby monstrualna, gdyby nie była kompletnie czysta i nienaruszalna, przenikając Monadycznie sieć istnienia.

Jeżeli założymy, że kosmiczny chaos odzwierciedlił się w porządku, tworząc różnorodność a porządek w chaosie, niejako wyłaniając całość świadomości, poddanej procesowi różnorodności, dzieląc się na harmonijną i nieharmonijną w cyklach inicjowania, utrwalania, wzrostu, rozpadu i niszczenia, ta jedność w różnorodności, poprzez proces emanacji uchwycona została w mikrokosmosie naszej nieskończenie mniejszej natury. Jako bardzo młody gatunek w tym wszechświecie, który w pewnym okresie został powołany do możliwości sublimacji swojej natury przez Jaźń wyższą, przygotowującą do takiego rozumienia, która powołuje do życia gdziekolwiek, gdzie widzi możliwość oderwania swojej części do Jaźni, a jednocześnie nawołując samą siebie do swoistej epifanii, natura będąc z jedni, ulegając nieskończonym przekształceniom w polu działania widzialnego wszechświata, powraca do jedni (Pleromy), poprzez różnorodność form zdolnych do świadomego odzwierciedlenia, uaktualniając wyższe światy, gdzie czas i przestrzeń przestaje istnieć, a trwa bezgraniczna świadomość.

W oderwaniu od starożytnych misteriów, widząc jedynie odblaski tej tęsknoty, jesteśmy skazani na substytuty, które nadają chwilowy sens życiu, a zbliżając się do wyższej Jaźni, jesteśmy szturmowani przez wielorakość porządków widzenia, architektur znaczeń, wierzeń i wymiarów, które nie są tożsame z głębią realizacji gnozy, z penetracją, zostały one bowiem stworzone przez założenia utrwalające, a nie inicjujące, zatem tak przekształcone utrwaliły się w tradycjach, ułatwiając drogę niektórym, a utrudniając innym, którzy odnaleźli się w wieczystej filozofii (Philoso-

phia Perennis et Universalis, lub — Philosophia Prisca) w koncepcji realizacji indywidualnej, spontanicznej, gdzie nieuchwytne prawdy obiektywne nadal działają i wywierają wpływ na tych, którzy się na nie otworzą. Jaźń działając w polu absolutnym, realizuje poprzez siebie wszystko, co na zewnątrz działa w świecie relatywnych percepcji. Te porządki, które dążąc do zniewolenia, grają na wywołaniu na podmiocie wrażeń wyższości, utrudniając rozróżnienie świętości, od jej pozorów, lub uwiązując człowieka w swoich rzeczywistościach, jednocześnie relegując odpowiedzialność za własną pracę soteriologiczną do instytucji, mówiącej: „nie szukaj dalej, znalazłeś to, czego szukałeś", co koroduje, niszcząc pracę i pamięć o niej, lub otwarcie jej przeczy wymuszając zapomnienie. Proces odnajdywania się w Jaźni jest procesem, który trwa, w myśl „wątp, zwątpienie bowiem prowadzi do badań, badanie do wiedzy, a wiedza do praktyki"[1], które się wzajemnie uzupełniają — nie jest to sceptycyzm, ale zdrowy rytm doświadczenia, który prowadzi przez realizację i porównywanie nie-prawd, lub relatywnych prawd grających na pułapce obiektywności, zrzucając z siebie ignorancję i zaślepki, które często zaciemniają umysł domniemanym osiągnięciem progu: poza którym nie ma już nic, grając na wierzeniach, urojeniach, lękach i nadziejach, petryfikując nasze starania w statyczną, sterylną obojętność.

[1] Alexandra David-Neel, Chapter II, The Secret Oral Teachings in Tibetan Buddhist Sects (City Light Books, San Francisco: 1967), Str. 15

Luminarze Gwiazd

„Opatrzność nie jest bowiem czymś bez umysłu i duszy, nie jest też usłużna ludzkości. Widzieliśmy bogów jako istoty, które używają podmiotów natury i obdarzają nas nimi, stale i wystarczająco; nie uważamy bogów jako różnych między ludźmi, nie jako barbarzyńskich, czy Greckich, południowych czy północnych. Są jak słońce, księżyc, niebiosa, ziemia i morze — wspólni wszystkim, choć nadaje się im inne imiona wśród różnych ludów, tak jest też z rozumem (logos), który porządkuje te wszystkie rzeczy z opatrznością co je nadzoruje, a także asystujące moce które są przydzielone wszystkiemu: dane są im inne honory, a także sposoby zwracania się do nich wśród różnych ludów, w zgodzie z tradycją, używając pustych symboli, niektóre z nich są bardziej zaciemnione, inne bardziej klarowne, zwracając myśl ku sprawom boskim, jednak niepozbawione niebezpieczeństw. Niektórzy zatem, myląc się strasznie, popadli w przesądy, inni, odżegnując się od tych wszystkich rzeczy, odwrócili się ku ateizmowi."[1]

> *Nieskończona stałość jest zarazem totalnym poruszeniem, tak jak kompletna cisza jest pełna dźwięku.*

Odzwierciedlając w mikrokosmosie natur, życia, boskiego teatru — czasem stając się radosnym bogiem, co ściga boginię, czasem chwytając błyskawic, w kolejnej bitwie przegranej, lub wygranej na scenie umysłów, na scenie serc i dusz, konstelacje srebrnych nici Moir, losów, w jednej chwili przyoblekając przeszłe wydarzenia i miłości, nienawiść, radość i przenikający ból, dużo silniejsze od tych które znamy. Archetypy cyklów psychicznych, czy sprzężenie z przebłyskiem dawniejszych spraw, ubranych w człowieka w nie-

[1] Stanza 67, De Iside et Osiride, Plutarch, Griffiths, John Gwyn (translation), (University of Wales: 1970)

skończenie mniejszym stopniu, przyciągając siły, które pochylają się nad małymi życiami, te siły co żyły większymi sprawami niż tym, co człowiek może znieść; wpleceni w ogromną, kosmiczną sieć. Bawiąc się, cierpiąc powroty, losy w grach, stając się choć na chwilę bóstwami co podobne są gwiazdom, przekuwając nowe ścieżki, bliżej ziemskich scen, być może chwilą oddechu przypominając siłom co były kiedyś, ten opuszczony świat.

Sophia

Najgorszym terrorem nie jest to co jest znane, oczywiste, zwykłe aż do bólu, to myśl że to co stało się znane, oczywiste i zwykłe ustanowiło się naprzeciw wysokiej idei, co zakuta upadła w proch. Tak zapomniana, opuszczona, wygnana, a na jej ścierwie to co zgniłe drążąc jej resztki w negacji powagi, w jej zaprzeczeniu, stało się tym co znane, oczywiste, zwykłe — a my przyzwyczajeni do tych rzeczy, nie widzieliśmy, nie widzimy już nic innego, w rzeczy samej — uwarunkowani tak, abyśmy nie wiedzieli że kiedykolwiek istniała, skarlali razem z małymi rzeczami tego życia.

Zatracając tęsknotę, zamieniliśmy ją na separację, a część będącą manifestacją całości, widzieliśmy tylko jako część, a działanie tej części, braliśmy za działanie czegoś większego, Tęsknota nigdy nie została uciszona, lecz postrzeganie uwiędło, a świat wiecznych idei został rozgraniczony między ich spłycone reifikacje, które jawiły się jako coś boskiego i podzielone między podmioty tak, aby nikt nie mógł odnaleźć starożytnej dynamiki pneumatycznej, epifanicznej soteriologii.

Zaczyna się w ten sposób każda samotność, a jednocześnie tęsknota, często bez wyrazu, która z braku większego odniesienia, raz po raz zastąpiona wydarzeniami rozproszonego świata, wyciętego i zamienionego w fetysze egzystencji, który nakazuje, aby nie patrzeć nigdzie poza tym, co jest wiadome. Nie mogąc uśpić nostalgii ani zniszczyć skorupy, które podmieniły spełnienie na ułomne surogaty, które tymczasowo mogą zapełnić życie, ale nigdy nie gwarantują spokoju, nie chroniąc nas przed cierpieniem, zagojone jedynie przez powrót, przez odnalezienie siebie w percepcyjnej gnoseologii, z dala od świata, a jednocześnie twardo po nim stąpając.

Chodząc wśród tych, którzy nie wybrali nie-wiedzy, czy nie-gnozy z własnej woli, lecz poprzez narracje funkcjonujące w sposób odrywających mistykę od nauki, rozsądek umysłowy, od Intelektu idei, odnajdując się w chwili trzeźwości nagiej duszy, oglądając się na świat zapomniany, jakby opuszczony, w których kosmiczne pustki nabierają charakteru i wymowy we współczesnych pustyniach, a krok przez otchłań wydaje się wpierw ostatnim ruchem w ogrom czasu i nieskończoności, lękliwym, a jednocześnie oddalającym się od źródła lęku, formy, która umniejsza człowieka bezgranicznie, aby esencjonalna część stała się częścią ogromu bezczasu, nieprzestrzeni, zrzucając wszystko z siebie w ostatnim geście poświęcenia, rozstając się z przemijalnością, jej pogoniami, pięknem i skończonością, aby działać w strumieniu jaźni, patrząc poprzez czas i nawołując do tych, którzy zostali, a także są przygotowani na krok naprzód w sposób zrozumiały w domenie ludzkiej, czyli prawd relatywnych, zbliżając poprzez nie do światów wyższych.

> *Opuściłem dom swojego kuzyna, siadając na małym wzniesieniu obok przystanku autobusowego na obrzeżach Warszawy. Zacząłem z tęsknotą patrzeć na rozgwieżdżone niebo, gdy poczułem jak wpada we mnie błyskawica — poczułem potężny strumień energii poprzez ciało, manifestując się pancerzem i spartańskim hełmem na głowie, w tej zbroi ze światła znalazłem małą przestrzeń ciszy i w tej ciszy trwaliśmy razem, gdy dzikie myśli raz po raz pacyfikowałem, aby nie zniszczyć świętości chwili. Mój umysł nie był w stanie utrzymać tej świadomości w moim zwierzęcym umyśle, a dużo silniejszy, potężniejszy umysł delikatnie trzymał mój w ryzach, aby nie rozpadł się pod wpływem tej nagłej ekspansji. Spotykałem ich wielokrotnie, ufałem im w ciszy, gdzie nadzwyczajna mądrość i wgląd nie potrzebowały ani słowa. Nazywałem ich kiedyś gnostyckimi eonami, odzwierciedleniami wyższego świata, które umniejszając się, mogły na chwilę zejść do świata poniżej, przyoblec w formę, z ostrością zrozumienia, łagodnością potęgi, która nie musi niczego udowadniać, okalającą swoją obecnością. Wraz z nimi czuć przestrzeń wyzutą z materii, jakbyśmy byli ciałem zawieszonym w kosmicznej boskiej pustce, wszechobecnym jak oni, otoczeni gargantualną przestrzenią, jednak w jednym z domów.*

Sakralność Techniczna

Co jeżeli świat jest rządzony straszną mocą wyobcowania? Jeżeli pierwsza przyczyna pojawiła się w zimnie ogromu siebie i tak, nieodzwierciedlona, w ludzkim zmyśle jawiła się jako totalna samotność. A to było niewystarczające, umysł powołał do istnienia inne moce, stając się jednak jeszcze bardziej samotnym, rozpoznając swoją wyższość, która nie miała sobie równych, zatem była na górze, nie mając odniesienia do tego co na dole, gdy niższe moce zarządzały się same. Powrót do siebie jest zawsze powrotem do pustki, do stanu niepokonanej samotności. Nie jest to pozytywna filozofia, lecz to co znalazło się w świecie dobrego zostało stworzone przez współczucie sił, współczucie bowiem jest rezultatem łaknienia powrotu do stanu idealnego, odtworzenie go w każdej instancji świata, pożądanie aby cały świat z wszechistotami wrócił do siebie, zło które powstało z chęci kreacji zostało zażegnane współczuciem. Kiedy odzwierciedlamy tą jedność widzimy świat pięknym, napełnionym boskością, lecz ten świat przemija, zawsze jest jest przemijalny, realizując sobie jego istotę widzimy że wszystko kończy się podobnie, ponieważ odzwierciedla prawo odłączenia. Czymże jest sztuka jak nie ucieczką od okropnej samotności, od oczu pełnych otchłani, tworząc więcej teatrów cieni, gdy ogarnia nas ciemność, może dlatego nienawidzimy swojej sztuki, niszczymy ją, ponieważ nie przynosi niczego dobrego, stale uciekamy z ruin boga, budując na nich rzeczy boskie, a ludzkie, żeby odebrać choć część glorii która została stracona.

Możemy spróbować, odpowiedzieć na pewne problemy, wznosząc się w całości i wolności, zakładając, że wszechświat jest panenteistyczną, znaczy zawierającą wielość i wielorakość jednością (E Pluribus Unum) w niepojętej jaźni, do której się zbliżamy odzwierciedleniem, uaktualniając mikrokosmos wyższą świadomością, „Jako na górze, tak i na dole" (lecz czy świat zbudowany przez ludzi odnosi się obrazem do górnych światów jest inną kwestią) lub tantrycznym „Jako wewnątrz, tak i na zewnątrz" (lecz

czy poznanie siebie po zrzuceniu łusek na widzeniu, przyniosło wnikliwe poznanie zewnętrznego makrokosmosu?), poprzez jej komponenty, emanacje i strumienie.

Fizyczny wszechświat, który wydaje się nieskończony poprzez referencje opartą na płaszczyźnie linearnego czasu i głębi przestrzennej, staje się miejscem do realizacji jaźni i poprzez niezliczone emanacje, dołączenie do bezprzestrzennej *nieskończonej przestrzeni* (akasanañcayatanupaga deva), lub bezczasowej *nieskończonej świadomości* (viññanañcayatanupaga deva), aż do powrotu do Pleromy, w wielkich cyklach, obejmującym wiele wszechświatów i ich trwanie aż do rozpadu, oglądając coraz to nowsze formy, ich wzniosłość i terror, poprzez prymordialną świadomość odzwierciedlającą się w formach poprzez swoje zagubione cząstki, otwierając drogę do wolności w ponownym całościowym wstąpieniu.

Zbliżając się do horyzontu zdarzeń, które są dalekie od ludzkiego pojęcia, „kosmos uczy śmiechu, a jednocześnie głębokiej pokory" — jak zawarte jest w zachwycie, który wyrywa poza terytorium znane, i uczy ponownie doceniać najmniejszy szczegół rzeczywistości, choćby spadający liść, który jest zawarty doskonale sam w sobie'.

Wieczne prawa Ma'at, rozumianej jako abstrakcyjny czynnik głębokiej obiektywnej prawdy, czy wyższej gramatyki wszechświata — konieczności (Ananke), Harmonii (ekwilibriów) i Heimarmene (Przeznaczenia Wyższego), równoważącą wszystkie siły w sposób kosmiczny. Starając się uchwycić kosmiczny punkt odniesienia w tym ciągłym ruchu i przeplataniu się zdarzeń, poprzez rytm mniejszych punktów odniesienia to próba zrównoważenia wglądu (gnozy) i ruchu zgodnie z nurtami, lub strumieniami przekształceń w szerszym spektrum zdarzeń i powiązań.

Jakiekolwiek wydarzenie w tej mentalnie naszkicowanej kosmografii, kosmologii, może reagować na różne sposoby z różnorodnymi nurtami, w których zawierają się wydarzenia. Świat ten może być postrzegany jako wiecznie ruchomy, współ-zależny, i współ-pojawiający się zróżnicowany nurt energii splatającej się w błysk tymczasowej egzystencji w ciągu iluzorycznej rzeczywistości w całość, reagując też z niezliczonymi emanacjami nasion energii, czyli energii nacechowanej charakterem fenomenalnym, sama będąc produktem ruchu w strumieniach kosmicznych wydarzeń, które wzajemnie się odzwierciedlają i splatają.

W zależności od zagęszczenia węzłów tych wydarzeń na scenie obserwowanej przez człowieka jawią się jako coś stałego i odizolowanego, choć w nietrwałości zanikają bez kontynuacji w większym ruchu, który jest ciągły, a zatem same stanowią ciągłość przemiany. Stąd w Wielkim Traktacie o Chińskiej Księdze Przemian (Ta Chuan) „wszelka zmiana odnosiła się do stałości niezmiennej (ostateczny punkt odniesienia), naprzeciw której stała cykliczność zmian i zmiana sekwencyjną, w której nie ma powrotu do stanu pierwotnego.[1]

Całościowy punkt widzenia, niezależnie od próby obiektywizacji ludzkiej świadomości, z poziomu percepcyjnego jest dla niej niedostępny, a zatem punkt kluczem jest punkt odniesienia, który wyłania się w toku pracy i umożliwia nadanie pewnej dynamiki ekspresji w Bergsonowskim *Elan Vital duszy świata, czyli esencji Hhekau.*

[1] The I CHING or Book of Changes, Ta Chuan, Wielki Traktat, Księga Przemian, tłum. Wilhem Hellmut (Princeton University Press, New York: 1997) str. 280

Negocjanty symboliczne jako narzędzia świadomości magicznej

(...) w tragedii, autentycznej i fałszywej, znaczeniu i absurdzie, wartości i braku — wielkość i okropność człowieka — spotykają się. Istnieje pewne pocieszenie w tym, że nie wszystko może być zredukowane do absurdu i braku znaczeń, że totalna desperacja i rezygnacja stają się bezpodstawne, że egzystencja nie musi być całkowicie potępiona (pereat mundus, pereat humo), gdyż to co szlachetne, święte, transcendentne przenika każdą tragiczną sytuację. Niemniej jednak jest to smutne pocieszenie, ponieważ „świat idealny" jest zawsze obecny, lecz tylko „tak długo jak go nie posiadamy" (Fichte). Prawdziwe, święte, transcendentne jest „tylko ideą". I gdy ktokolwiek będzie w stanie dostrzec tą ideę, staje się wcieleniem samej idei, która zanurza się w ciemnej grocie świata, aby wyzwolić więźniów skutych w łańcuchach i wyprowadzić ich na słońce, jest jak Sokrates, zamordowany przez więźniów, ponieważ przeczy wszystkiemu czym więźniowi żyją; stoi w tragicznym konflikcie ze wszystkim co odnajduje poniżej.[1]

[1] Boris Wiszeslawzef, Joseph Capmpbell ed. Dwie drogi zbawienia: Zbawienie jako rozwiązanie tragicznej sprzeczności, „Wizja Mistyczna: Papiery z Rocznych Posiedzeń Eranos", str. 7—8

Poprzez redukcję noetycznych esencji do fenomenów mentalnych, a następnie do systemów, wiążąc je wewnętrznymi zasadami logicznymi, forsujemy pewien porządek, zawierający redukcje emanacyjne głębszej numeny, wyjałowionej na potrzeby ludzkiej świadomości, a jednocześnie wzbogacające ludzką świadomość, poprzez wydźwignięcie jej ku sobie. Ponownie, rozplątując ten porządek, zmieniany punkt odniesienia i zanim padniemy ofiarą poglądu trwałości, dostosowujemy się do rytmu zmian, zmieniając się wraz z kalejdoskopem wydarzeń, zachowując jednak wartości zindywidualizowane, które podźwignęły nas do esencji, będące odniesieniem najwyższym dla każdego życia, które było w stanie je odkryć.

Konkretyzując te fenomeny poprzez proces reifikacji, oddzielamy idee, które nadal są połączone z całością wydarzeń, a następnie mierzymy je specyficznymi zasadami systemowymi, poddając je przekształceniom poprzez obserwację. Jawią się one jako pełne synchroniczności anomalie, lecz przy głębszym wglądzie jest dostrzeżona przyczynowość, ale nie determinizm. W momencie, gdy zreifikowane narzędzie zacznie się zlewać z esencją, oddziela się od esencji i staje się jej cieniem, tak upodmiotowione urasta do rangi intelektualnego fetysza, który jest drogą do urojeń, albo ignorancji, elementem kluczowym jest podtrzymanie esencji w Intelekcie–Intuicji, co jest sprawą koncentracji i spokoju. W ten sposób zdobyte doświadczenie odrywa się od doświadczającego jako informacja lub pewien katalog lub system wiedzy, który nie może zastępować *przeżywania*, lecz staje się istotnym kluczem do ponownego *naprowadzenia*, poprzez pamięć, na wcześniej wytyczoną drogę.

Wiedza doświadczalna, która prowadzi do przesunięć obserwacyjnych, a zatem wytyczając inny system referencyjny, odzwierciedla się w matrycy świadomości, przy odpowiednich rzutach obserwacyjnych staje się komplementarna z większą, głębszą rzeczywistości i konstytuuje odcisk percepcyjny, czy będzie to wiara, doświadczenie, zmiana tunelu rzeczywistości, czy zmiana architektury wierzeń i znaczeń. Dlatego właśnie każda praca jest indywidualna; referentem jest Jaźń artifeksa, lub artifeksy, a umysł, który jest narzędziem mediacji między Jaźnią a intelektem, jest poddawany obróbce, wraz z emanacjami duchowymi, całość współgra z jestestwem, ale staje się całością tylko poprzez siłę dążącą do–Jaźni i oświecającą od–Jaźni. Ponieważ fenomeny mentalne nie są odizolowane od całości, wewnątrz domeny doświadczeń fe-

nomenalnych, każda ich część, może być użyta jako portal, lub narzędzie do interpretacji większej sieci współ-zależnych. Skuteczne porządkowanie wewnątrz takiego systemu doprowadza do podobnych rezultatów, ponieważ obserwacja jest nagięta systemem; czy będzie to system ciągów symbolicznych jak język, który poprzez składnię, mapy semantyczne i katalogowanie fenomenów narzuca im pewien kształt, czy języki wolne kontekstowo, które są uchwycone intuicyjnie, bez redukowania ich do znaczeń. Najważniejsza jest bez kontekstowa szczerość — *gnothi seauton* — nie znając siebie, można się oszukać i interpretować większość fenomenów naginając do nie-prawd, lub podług złudzeń o sobie, zafałszować cały obraz. Poznanie własnego rdzenia, poprzez jego afirmację i zaprzeczenie jest jednocześnie kluczem do zachowania czystego umysłu, który nie myli się z niczym innym, ponieważ w żadnej punkcie swojego iluzorycznego samostanowienia nie istnieje, odwołując się do Jaźni, a tożsamością, czy ego, grając jak kukłą na teatralnej scenie. A zatem — gnothi seauton — V.I.T.R.I.O.L/L.O.I.R.T.I.V

> *„Nigdzie nie idziesz"*
> *— powiedział demon.*
> *„Już tu będąc, nie ruszam donikąd,*
> *Bo nie przybywam już wcale".*
> *— powiedział mistyk.*
> *"A zatem musisz być"*
> *— odpowiedział demon perfidnie się uśmiechając*

Narzędzia

> *"100.402, zdarzenia są zmianą współ-relacji między wielością systemów, lub między tym co konstytuuje jakikolwiek system. Zdarzenia są zmianami współ-relacji, między dowolną odseparowaną 'rzeczą' charakteru systemu — minimalną rzeczą która może być podzielona na części"*[1]

[1] *Synergetics: Explorations in the Geometry of Thinking* (1975) in collaboration with E.J.

Negocjant symboliczny jest dynamicznym przekaźnikiem, katalizatorem mentalnego sygnału. Przyobleka się w chwilowy klucz, lub portal umożliwiającym akcję i komunikację poprzez daną **ramkę rzeczywistości** (ekran całości projekcji, a także introjekcji fenomenalnej) jako medium świadomości poruszającej się po rozmaitych fragmentach matrycy świata, lub świata fenomenów i zdarzeń. Czasami bierze w tym udział jako obserwator, czasami jako współuczestniczący, czasami pasywnie (uczestnicząc w kształcie fenomenów), czasami aktywnie (negocjując inny kształt fenomenów). Ten wynegocjowany mentalnie *przekaźnik*, czy *wytrych* obładowany intencją lub wolicjonalnością może zostać wykorzystany w różnych celach. Przeważnie są one związane z informacją lub kształtowaniem umysłu w trybie aktywnym (personalnym, egotycznym) lub katalizującym (wyższym, całościowym). Po pierwotnym przetworzeniu zamienia reprezentację, czyli mentalny obraz zarejestrowany przy użyciu zmysłów i przypisaniu tej reprezentacji odpowiedniej architektury znaczeń i wierzeń inwestuje energię mentalną w dany obraz. Obraz ten jest nadrukiem wszystkich energii i aktorów, którzy w momencie malowania mentalnego obrazu zainwestowali swoją esencję w jego stworzenie — nie ogranicza się to do ludzi, lecz do wszystko współ-negocjujących wymiarów i istot. Powstają nowe nasiona nasączone odpowiednim odzwierciedleniem psychicznym, które jak w procesie stochastycznym Markoffa w którym jeden ładunek progresywnie jest modyfikowany przez poprzednie, które znikają z terytorium znaczeń. W ten sposób każde nowe nasiono powstaje na mocy prawdopodobieństw warunkowanych poprzednimi ciągami wydarzeń — są warunkowane przez poprzednie, lecz są czymś zupełnie nowym, podczas gdy poprzednie znikają. Właściwie każdy podmiot akcji mentalnej może być obładowany *szlifami energetycznymi* i w zależności od korelacji ze świadomością wywołuje różne reakcje w zależności od konstelacji psychicznych zaangażowanego osobnika, a także typu jego świadomości, który z kolei dodaje i odbiera szlify energetyczne pozostawione przez innych, w ten sposób nie istnieje w świecie działanie, które poprzez wszystkie swoje komponenty nie jest ***kolektywne, choć wydaje się pozornie odizolowane.***

> *„Formuła analogii zastosowana w nauce jest podstawą typologii symbolicznej, tj. symboli wyrażających powiązania między prototypami i ich manifestacji poniżej; formuła analogii zastosowanej w czasie jest podstawą mitologicznej symboliki, tj. symboli wyrażających powiązania między przeszłymi archetypami przeszłości a ich manifestacjami w teraźniejszości"*[1]

Reprezentacja jest zatem powierzchnią fenomenu głębi sieci współzależności i jest interpretowana przez *głębię wzroku świadomości* lub sposobu, w jaki świadomość infiltruje, penetruje warstwy rzeczywistości poza zasłonami Natury. Przy czym, rozdzielanie powierzchni fenomenów i rzeczywistości sensorycznej od ich głębi i esencji jest błędem, ponieważ też są częścią całości, które po obróbce sensorycznej i umysłowej krystalizują się jako uwarunkowany, utarty sposób postrzegania. Przy komunikacji dochodzi do różnej interpretacji informacji jako energii do-świadomościowej, czyli przepuszczanej przez zmysły i umysł, warunkowane jest to osobistymi konstelacjami psychicznymi, a także topografią doświadczalnej wiedzy od-świadomościowej. Ustalając pole albo platformę współdzielonych znaczeń, a jednocześnie fundamenty akcji, która odbywa się wewnątrz *świata fenomenalnego*, lub wydarzeń polegających na sobie nawzajem, a jednocześnie połączonych ze sobą jako manifestacje energii psychicznej.[2]

Negocjant ustala przejście, kształt i naturę kanałów komunikacyjnych, jak również charakter informacji między dowolnym fragmentem *rzeczywistości* a *możliwym, potencjalnym* fragmentem świata poprzez symbol kompatybilny i współzależny z ustaloną osobistą konstelacją psychiczną, z różnymi gradacjami wolności w polu działania, a także konstelacją świadomości reaktywnej, aktywnej i partycypacyjnej po drugiej stronie.

Negocjant symboliczny jest zatem kluczem-wzorcem, wolicjonalnie, lub intuicyjnie wyodrębnionym ze świata współ-zależnych fenomenów. Można

[1] Anonymous, Meditations on the Tarot, a journey into Christian Hermeticism (Putnam: Nowy Jork, 2002), str. 13

[2] Dowolna inwestycja energii intencjonalnej lub wolicjonalnej, świadomej lub nieświadomej w wydarzenie, zawiązka jakiejkolwiek akcji.

go postrzegać jako nawarstwienie pewnych dynamizmów pod-świadomych, pewnej *topografii energii psychicznej* reagującej z fenomenami, lub świadomą techniką kierowania koncentracji do poziomu przepływu informacji zawartej w energii, lub zabarwionej energii, poprzez spektrum współ-połączeń. W regularnych *probierzach percepcyjnych* ta energia jest przekształcana podświadomie i kierowana ku najbliższej mapie mentalnej, która zostaje obładowana energią mentalną, albo rozgraniczona przez wolicjonalną chęć efektu, lub motywu osiągnięcia celu.

Dlatego właśnie negocjant symboliczny może zostać wyekstrahowany z jakiejkolwiek części zreifikowanej (uprzedmiotowionej) akcji agregatów mentalnych człowieka, która zostaje nadrukowana jako fenomen interpretowalny przez zmysły i umysł, a następnie przetłumaczona na ekran rzeczywistości (jako produkt kreatywności). Ten fenomen, tymczasowo odizolowany z całości matrycy fenomenów, jako fragment interaktywnej rzeczywistości, zostaje ograniczony do egzystujących współ-polegających i współ-pojawiających się komponentów, które go tworzą. Jest to próba nadania znaczenia sieci energii, poprzez próbę redukcji skojarzeń do danego systemu, rozumianego jako narzędzie, które może wyodrębnić intuicyjne odpowiedzi. Nigdy nie jest to obiektywny podmiot, lecz instrumentalne wydarzenie psychiczne, które nie porusza się w próżni i zawsze jest jedynie redukcją fenomenów meta-fizycznych wewnątrz świata relatywnych percepcji w stosunku do siebie. Nie zmienia to natomiast dynamiki transformacji, pod wpływem zróżnicowanych strumieni energii. Wewnątrz ruchu tych strumieni, jako samo-świadome i odzwierciedlające się istoty, możemy spróbować, znaleźć *rytm i punkt odniesienia*, aby uchwycić wyższe nurty w całości odzwierciedlenia. Wszystko w świecie ruchu, a więc zjawisk fenomenalnych może być wynegocjowane jako *klucz* konwersujący z podporządkowanymi schodzącymi portalami-oknami, które umożliwiają wgląd w meta-rzeczywistość, odszyfrowane za pomocą, negocjanta, lub wschodzącymi portalami, które są prawdziwym źródłem napędzającym negocjant, który staje się magicznym narzędziem. Jest to proces wstecznej inżynierii reifikacji ideacyjnych w stronę symboli i słów, które mogą zostać pomylone z *procesem numeny*, zawsze zagrażając pomyleniem samych fenomenów z narzędziem gramatyki, które rządzą tymi fenomenami. Proces jest nieodłącznie obarczony ryzykiem związanym z balansowaniem między obsesją (psychozą) a rozbudzaniem kreatywnej Jaźni (Geniusza lub Junony).

W praktyce zawsze będzie mniejszy w stosunku do całości, choćby dlatego, że jest jedynie interpreterem. Jest to proces konwersacji między zindywidualizowaną psyche, między samo-odzwierciedlającą się świadomością o różnych stopniach kompetencji, lub głębi samo-wiedzy i wglądu i pomiędzy światem ruchu, którego jest częścią, a także obserwacji z zewnątrz, gdzie podmiot transcenduje na pozycję bardziej całościowego oglądu. Esencja lubi się ukrywać, jak natura, poprzez wielokrotność manifestacji w formie, rozgraniczając się w fenomenach i redukując rzeczywistość doświadczalną, np. do systemu geometrycznego, języka, obrazu, muzyki, lub jakichkolwiek kreatywnych przedsięwzięć przerysowaną z Intelektu, Intuicji i Czuciu zanurzonych w całości w różnych gradacjach. Dopiero później następuje przeniesienie do umysłu i refleksyjnej świadomości człowieka lub ujawnia się podświadomie poprzez akcję (ruch). Tego typu modulacje psychiczne są ekspresją formy i mentalnej aktywności, która z potrzeby jest tkana wielu wiecznie-ruchomych zmiennych i nigdy nie jest odizolowana. Tych górnych wymiarów, które pracują poprzez emanacje naszego istnienia, zazwyczaj nie możemy doświadczyć przez organy kontaktu wewnątrz naszej rzeczywistości, są rozkodowywane poprzez wynoszenie świadomości w strumieniach energii jako koncepcje, idee, wizualizacje sensoryczne, czy jakąkolwiek formę psycho-fenomenalną. Możemy, używając naszego umysłu wydobyć filozoficzną sztukę na powierzchnie rzeczywistości, odsuniętej od sfery obiektywnej, lecz wewnątrz sfery pracy relatywnej ekstrakcji mogących ująć je w zrozumiałą formę. Domena obiektywna w tego tych środowisku jest odwrócona do nie-doświadczalności, subtelności, która nie może być złapana w relatywnych sferach zrozumienia, co nie jest jednak defetyzmem poznawczym, a pokorą badawczą.

Podsumowując, głębsza rzeczywistość nie może być uchwycona przez obrazowanie sensoryczne, lecz świadomość umysłu może wychwycić, poprzez wynegocjowanie ko-ordynatów określonego wzorca głębszej rzeczywistości, tj. tej za weneckim lustrem (sugerując obserwację spoza ludzkiej świadomości) lub za zasłonami natury (światy duchowe) odpowiedni psychoaktywny wzorzec, który ujmuje świat meta-fizyczny w poznawalny, choć ograniczony sposób.

Odnalezienie współrzędnych ewolucyjnej Jaźni na danym fragmencie niezdefiniowanego obrazu mapy gwiezdnej, może automatycznie skalibrować powiązania podczas zainwestowanie energii konstytuującej fragment

podczas jej tworzenia, na faktyczne powiązania, które wolicjonalnie działają na płaszczyźnie bezczasowej i bez-przestrzennej sfery, umożliwiając nawiązanie kontaktu z jakąkolwiek świadomością, która jest zdolna do połączenia, świadomość oddalona wymiarowo i przestrzennie, a zatem i czasowo, może się wcielić poprzez emanację teleastronoetyczne (gr. zdalny gwiezdny umysł) w człowieka, emanując poprzez niego. Podobnie kalibracja świadomości na domenę eoniczną (światy potężnych sił) może działać jak katalizator do modyfikowania energii, a zatem informacji powiązanych z energią; Ponieważ człowiek nie ma wglądu wymiarowego w tego typu prace, są one doświadczane jedynie w rezonujących domenach percepcji, intuicyjnie działając na wyższych, ko-ordynowanych przez większe świadomości (albo organicznie dostosowane do działania w zgodnych wymiarach, albo działające jako niewcielone świadomości w matrycy świadomości która przeżywa siebie)

Nie ma innego przepisu na działanie, jak otworzenie się na ruch kosmiczny, poprzez badanie, działanie do-wewnątrz (gnoza) i poprzez narodzenie się pierwiastka pneumatycznego do-zewnątrz (egzosfera), poszukiwanie i zlanie się z wyższą świadomością, w ruchu dążącym do całości, ustępując miejsca Jaźni i wycofując niedoskonałą wolicjonalność złudzenia *ja*. Wraz z ewolucją świadomości w wyższych nurtach wzrasta wolność działania, ponieważ współgra ona z rozleglejszą gramatyką świata, a wraz z wycofaniem się w oddzielone, iluzoryczna *ja*, wzrasta alienacja i pojawia się wzorzec oddzielenia się od całości i *działania na własną rękę*, wykorzystując jedynie teren własnego umysłu i starając się poprzez wolicjonalność konstytuować rzeczywistość wokół *ja*, gdzie znika esencja, a pojawia się imitacja, czyli forma. Tak jak gnoza jest katalizowaniem magii eonicznej (uczestnictwa w ruchu zmiennych, napływających strumieni energii), gdzie umysł i świadomość współgra z szerszymi nurtami, tak samo oddzielenie się od nurtów wyższych jest formą magii prywatnej, która nie powinna sobie uzurpować innego nazewnictwa. Tak jak większość ludzi jest oddzielona od całości stanowiąc *wyspy* i działa mentalnie w obrębie oddzielenia, tak samo ludzie, którzy działają poprzez epifanię włączają się w ruch większej całości, uczestnicząc w niej.

Geometria Jaźni, czyli Transformacja Emanacji

Światu samo-świadomości, a także światu świadomości obiektów zewnętrznych nie brakuje niczego — są już wyposażone w konkretną formę prawdziwego doświadczenia[1]

"Są Ci ludzie, którzy odkrywają realizację na podstawie realizacji. Są też Ci którzy zwiększają swoje urojenie, pośrodku urojeń"[2]

Podczas eksperymentów z malowaniem mentalnych konstrukcji, dzięki sportretowaniu tej możliwości poprzez mediację, zauważyłem, że każda skalibrowana myśl interpretowana i widziana na mentalnym planie-ekranie, może pojawiać się jako pomniejsza emanacja energii, zwykły myśloksztalt, Denkform, lecz dostrzeżona z głębszej perspektywy, ujawnia zaawansowaną geometrię skupiającą się wokół formy mandali. W tym samym czasie każda *pojedyńcza (*wyodrębniona*)* myśl, intencja, ruch mentalnej energii przekształcała mandalę w mniej lub bardziej złożone formy, o zróż-

[1] — "[Bendōwa, A Talk about Pursuing the Truth" in Shobogenzo the true Dharma-Eye Treasure, vol. I (translated by Gudo Wafu Nishijima and Chodo Cross, Numata Center for Buddhist Translation and Research, 2007)

[2] — „Genjō-kōan, The Realized Universe", Chapter 3, in Shobogenzo the true Dharma-Eye Treasure, vol. I (translated by Gudo Wafu Nishijima and Chodo Cross, Numata Center for Buddhist Translation and Research, 2007)

nicowanej kolorystyce odpowiadającej rozszczepionemu promieniu światła z widzialnego spektrum, lecz działającego też przez niezarejestrowane spektrum infra- i ultra- (percepcja człowieka interpretuje tylko granice jej możliwości). Całość tej mandali reagowała na najmniejszą zmianę w psychicznych konstelacjach strumienia energetycznego, ulegając transformacji. Można wywnioskować, że z właściwą miarą, poprzez proces *ucałościowiania* umysłu, pływy tej energii stają się wcześniej opisanymi „kluczami negocjacyjnymi", wpisanymi w głębszą geometryczną matrycę, w tkaninę rzeczywistości. Rezonują z większą całością, na zasadach niemożliwych do zdefiniowania i odtworzenia ze względu na ich anomalistyczną naturę w linearnym-sekwencyjnym trybie postrzegania. Tu chciałbym dodać, że nie twierdzę, że głęboka rzeczywistość jest geometryczna, lecz zmysły wewnętrzne, czyli ezoteryczne człowieka, są bardziej wyczulone na obserwacje pewnych aspektów głębi poza *ekranem zewnętrznym*, czyli egzoterycznych, mogą postrzegać głębie tej tkaniny na sposób geometryczny, być może pokrywając się z cząstką Jaźni współdzieloną z resztą tkaniny świata. Jest to jedynie sugestia, że w wyższej funkcji umysłu ludzkiego, czyli **nous** (rozum), istnieje pewna symetryczna zależność, która pod wpływem ruchu energii mentalnej, a także fotycznej (sygnałów światła) mającej swoją tonalność, siłę i dynamikę, przekształca się symultanicznie z głębszą rzeczywistością, albo jako interpretator samodzielny, albo rezonując jako część intelektualnej *duszy*, czyli komponentu jednoczącego, funkcjonującego w strumieniu wyższego rzędu w większym ruchu całości. Ruch ten jest zawsze współ-zależny, zawsze współ-pojawiający się, zbliżając się harmonijnie do pewnych archetypicznych strumieni funkcjonujących jako potencjał odzwierciedlając się w psyche, współ-tkając z nimi obraz, lub zamykając się w izolacji na większe strumienie, i odosabniając się od całości, doprowadzając do alienacji, na które niemniej jednak stale wywierają wpływ inne nurty energetyczne, te często są jednak niedostrzegane. Umysł nigdy nie działa w próżni i od początku skrystalizowania się świadomości, jest uwikłany w zależności, Wschodnie (Orientalne) szkoły pracują z rozpuszczaniem i przekształcaniem tych zależności aż do czystej świadomości, pozbawionej kurzu świata, która jest *czysta od początku*, lecz w człowieku może zostać zrealizowana. Głębia tej *tkaniny rzeczywistości* może się zamanifestować *wewnętrznemu widzeniu* człowieka poprzez progresję emanacji, fre-

kwencji i spektrów iluzji, jako formuły geometryczne poddane zróżnicowaniu komplikacji, podlegającej entropicznej dynamice sprzężonej ze spektrum koloru i dźwięku, ukazując domenę wymiaru, z którym się pracuje. Źródłowe wymiary domenowe pojawiają się w świadomości mentalnego, wewnętrznego wzroku, lub percepcji-pamięci, poprzez skoncentrowanie energii przy właściwych emanacjach świadomości *obserwatora*, rozszyfrowując sekwencje danych poprzez fale życia, świadomości i egzystencji. Proces myślenia lub jakiejkolwiek mentalnej akcji, czyli uogólnionego abstrakcyjnego *ruchu*, oprócz emanacji na niższych poziomach świadomości, jest również częścią tkaniny głębokiej rzeczywistości, w sposób pasywny, lub aktywny; budowanie zaawansowanych geometrycznych formuł-kluczy, które wchodząc w syntonię z wyższymi źródłami, otwierają odpowiednie agregaty człowieka na sublimację, a intelekt jaźni odzwierciedla i wchodzi w interakcję z progami tolerancji głębokiej rzeczywistości formuł geometrycznych, które jawią się jedynie jako geometryczne poprzez projekcję części umysłu człowieka na głębię świata i re-projekcyjną interpretację, poza nią znajduje się pustka obiektywnej prawdy.

W ten sam sposób działa ideacja, która doprowadza do przełomów świadomościowych i sublimacji wyższej jaźni, gdzie idea jest w stanie sublimować pierwiastek życia, dołączając go do strumieni wyższego rzędu, zgodnie z archeo-typologią sił. Umysł i świadomość są kształtowane w ten sam sposób. Gdy doprowadzi do świadomościowego skoku, istoty wyższego rzędu, które identyfikują tego typu świadomość, starają się zrobić wszystko, aby ta jaźń nie została stracona pod brzemieniem tej rzeczywistości i „kurzu świata", który pasywnie i aktywnie zaciemnia większą wizję. Gdziekolwiek w historii ludzkości pojawił się gnostyk obdarzony wglądem, trwa proces sublimacji w pneumatyka, czyli tego, co jest obdarzony wyższą Jaźnią, poprzez który jest ucałościowiany, ten, co pracą przebił się przez zasłony, zawsze mógł i może liczyć na pomoc w wysublimowaniu tej refleksji, lecz musi też podjąć zadania wielkiej pracy nie popadając w spróchniałe konceptualizacje, podmieniając praktykę i mistykę, na puste formy, które nie zawierają już esencji. Można stwierdzić, że im pewniejsze kroki stawiamy na drzewie życia alchemicznego przekształcenia człowieka, tym bardziej formy jego odwrócenia starają się nas przyciągnąć i odseparować duszę od Jaźni, zagradzając jej drogę na mocy odzwierciedlenia: „im większy bagaż, tym ciężej się idzie",

a ten na drodze jest zrzucany — czasami jesteśmy zbyt przywiązani, lub myślimy że przedmioty w bagażu są niezbędne, jednak gdy na drodze pojawia się przeszkoda, musimy je odrzucić w ofierze, lub stanąć w miejscu.

Struktura idei

> *Neczer to dusza świata, czytanie duszy świata to akt dywinacji teurgicznej.*

Akt mentacji usystematyzowanej, strukturalnej konstelacji idei nieprzyobleczonych w ciało, a zatem apriorycznych i nieodczuwalnych, porządkuje zawartość zmiennych w szkielecie wrażeń i śladów, które są brzmieniem sił i ciszy tłumaczonych na język odczuć. Te z kolei są wbudowane w złożone lub chaotyczne systemy które powinny być nakierowane na efektywne odzwierciedlenie, zmierzenie, reprezentując prawdziwe relacje między naszymi umysłami, wyobrażeniem, a głębszymi prawami, a następnie wcielając je w nasze działanie i kogencję. Poprzez akt czystej percepcji dokonanej przez świadomość, rysując mentalny obraz w naszej wyobraźni, z nabytą wiedzą, doświadczeniem, wrażeniem, pamięcią, stylem myślenia, rodzajem poznawczym, intelektem, rozumem, czuciem nadajemy treść tym ideacjom. Następnie, celując w prze-parafrazowanie ich, interpretując je w zrozumiałą ludzką wiedzę, język, sztukę, naukę i estetykę, wydzierając im sekrety, podtrzymujemy esencję która je nasącza i przenika. Ten proces staje się kluczem aby dokonać wstecznej inżynierii zrozumienia i przetłumaczyć je w praktyczne techniki magiczne ukierunkowane na działanie w zgodzie z całością. Szukając ich śladów w świecie, dokonujemy aktu reminiscencji. Tak izolujemy relacje po raz wtóry poprzez inne tunele rzeczywistości, systemy wierzeń, architektury znaczeń, bazę wiedzy, sensorykę i odczucia, zainspirowane idee, indywidualne koncepcje. Te nowe interpretacje są zawieszone w zróżnicowanym kontekstualnym środowisku, ograniczone przez prawa zmiany i ruchu, czasu, przestrzeni, uniwersum dyskursu do którego należą. Istnieje różnica między płaską wiedzą, która jest linearna, kołowa, powtarzalna, replikacyjna, a także akumulatywna i specjalizacyjna, a także tą która wykracza poza zwykłą percepcję czasu, przestrzeni, poznawczego rozwiązania — jest wie-

dzą aktywnego uczestnictwa w percepcji i działaniu. Ta druga jest żyjącą wiedzą, przestaje być wiedzą, bo jest od-uczona, nie wymagając słów, staje się rdzeniem naszej Jaźni. Jest intuicyjnym zrozumieniem świata, przekraczając naszą zdolność do właściwego tłumaczenia go na płytką wiedzę na poziomie ludzkim. Ilekroć sięgamy po te żywe księgi świata, działamy z wszystkim i czytamy wszystko — intuicyjnie wiemy jak, jednak raz po raz spada na nas lawina złudzeń, oczy przestają widzieć, a umysł rozumieć, zostaje tylko wrażenie, które pamiętamy jak te piękne momenty, które warto pamiętać.

> *Gdy oddałem wszystkie książki do antykwariatu, zostawiając tylko parę najważniejszych, odwiedził mnie cień, który wyjmował zapalczywie resztki tych książek. Włożyłem w niego dłoń, czułem czarny ogień. Spytałem się go czarnym językiem, szeptem, dlaczego potrzebne mu te książki. Szukał wiedzy. Niezależnie od tego jak bardzo próbowałem go przekonać że wiedza jest tylko narzędziem, a nie celem, diabeł zaślepiony wygrzebywał kolejne książki szukając nie wiadomo czego. Przykro było patrzeć na byłego człowieka, który za życia uzależniony od takich rzeczy, pośmiertnie zapomniał kompletnie o całej treści swojego życia, zredukowany do roli pożeracza wiedzy. Wzruszyłem ramionami, a ten przeszukiwał resztki biblioteki dalej — być może spodziewał się wyłowienia jakiegoś sekretu!*

Dialog o Sferach, Inteligencjach i Naturach Planet

Fuomo: Peripsolu, wczoraj gdy Wenus powstawała, piękna Afrodyta-Lucyfer, Gwiazda Zaranna, myślałem o teoremacie w której fizyczna astronomia studiuje jedynie cienie esencjonalnych rzeczywistości. W astronomicznym języku, byłem zupełnie pewien gorącej powierzchni tej planety, jej orbity, czasu jaki zajmuje jej obiegnięcie Słońca i innych właściwości fizycznych zgodnych z rewolucjami innych planet w Układzie Słonecznym. Jestem też świadom ukrytych światów które wywiodłem drogą indukcji z instancji rzeczywistych doświadczeń, wizji i pracy z tymi inteligencjami. Tak jak na ziemi, planety i światy kosmiczne są zamieszkane przez wielość form żywych, niecielesnych, z różnymi duchami które mają swoje własne porządki światów, zarówno te śmiertelników którzy wznieśli się do wyższych planetarnych sfer jak i Bóstw przez historię i czas, te starożytnych sił poprzedzających istnienie naszej skromnej człowieczej formy i te przyszłych porządków które jeszcze mają nadejść. Zasalutowałem intensjonalnie ciszą, prosząc o audiencję, wysłany duch zaiskrzył na czerwono wchodząc w pod-lunarną atmosferę ziemską, a wysłana emisariuszka przeleciała w glorii z kierunku Wenus i wzięła moje ciało, zamieszkując w nim chwilowo. Przykułem uwagę do innych osób w autobusie z miłującymi szlachetną miłością oczami.
Czy właściwie myślę że jest pewne połączenie przez intencję,

myśl która porusza się duchem i salutuje im? Iż przybywają one z własnej woli i że jest nieskończona liczba tych duchów na ziemi, w układzie słonecznym i w niekończących się galaktykach? Czy dobrze zakładam że w szerokiej naturze każdej z planet, jest wiele zindywidualizowanych duchów które znajdują się w obrębie grawitacji sfer tych planet?
Czy powinienem polegać na starożytnych przypowieściach które opisują planetarne sfery, czy powinienem je sprawdzać sam?

Peripsol: Zakładasz to, co widzisz i czego doświadczasz, możesz uznać że jest tak to a tak, lecz w głębi poza powierzchnią fenomenów są większe rewelacje. Niech Cię to nie odwiedzie od głębszego zrozumienia filozofii która w proporcji odkrywa ukryte realizacje zbliżając Cię do Boskości przez prace Intelektu i czucia. W przeciwnym razie będziesz zagubiony w przepełnieniu wszystkim co widzisz, słyszysz, doświadczasz. Gdy dziecku daje się zabawkę, bawi się nią przez chwilę i odkłada, myśląc że ją opanowało. Kiedy jesteś rodzicem, widzisz że podmiotem zabawy dziecka jest zabawka, widząc filozofię zabawy, rozmyślając o niej. Im głębsze znaczenie gry w którą dziecko szczerze się angażuje, Twoje zrozumienie niewulgarne, zachowujesz ojcowski i matczyny wzrok. Lecz w mgnieniu oka widzisz przyszłość dziecka, jego potencjał, jego troskę i szczęście. Pozwól aby to wszystko przeszło przez Ciebie, głębie i płytkość którego doświadczy, wszystkie ukryte nieznane które też są jasne dla wnikliwego obserwatora niewinnej gry dziecka. Inaczej, Fuomo, byłbyś zapełniony wrażeniami i pokonany przez nie uderzyłbyś na klęczkach o ziemię pod wrażeniem małego duszka którego byś zobaczył, albo który miałby na Ciebie wpływ? W Grecko-Rzymskim świecie klęczenie było uważane za odruch barbarzyńców z Lewantu, stój wprost, z rękami skierowanymi do nieba, podziwiaj je i inwokuj, bądź silnym jako wieszcz i niepokonany jako teurg!

Fuomo: Zatem z wyprostowanymi ramionami, zakreślając sfery i kręgi wokół mego ciała, zapieczętowany wyższymi pieczęciami, kręcąc się, kręcąc, kłaniając się Rozgwieżdżony Niebiosom,

adoruję całość, w pokorze kłaniam się Matce Gwiazd, całuję ją, ciesząc się i uśmiechając na najmniejszego duszka natury, niewzruszony przez tytanami z cienia co przesłaniają gwiazdy, niechże tak będzie, jeżeli świat miałby się rozpaść, będę stał w rewerencji jak monument co koncentruje się na Boskim poruszeniem przez świat i przeze mnie!

Peripsol: W ciszy i skoncentrowanej sile znajdziesz więcej niż to co okazujesz młodzieńczymi jeszcze głupstwami i szarpaniną, jednak odważny w słowach, bądź dzielny, odważ się, zaangażuj, twórz i milcz! W tym uczestnicz w kosmicznej ekspresji.

Fuomo: Chciałbym eksponować myśl Al-Kabisiego, zmarłego w 967 roku, która dotyczy rozumienia planetarnych natur, łącząc ją ze szczątkową wiedzą o sekretnych przejściach i tunelach które powstają z rewolucji natur i ruchów luminarzy, otwierając portale do wielu światów, domen, zarówno w Układzie Słonecznym jak i rozgwieżdżonych światach niebios. Wydaje się iż natury mają inklinację do mieszania się, a nawet lunarne cykle są zakolorowane w różnym stopniu przez planetę która ma w danym momencie największy wpływ na księżyc. Podobnie, zakładam że w Układzie Słonecznym nie ma tylko siedmiu sfer, ale zgodnie z lunarną tradycją Egipską jest ich czternaście, o wyższych i niższych oktawach. Z obecną wiedzą którą mamy o Uranie, Neptunie i Plutonie przed pasem Oorta jest ich jeszcze więcej. Nie śmiem opisywać pełnej wiedzy Al-Kabisiego jako że nie jestem uczonym astronomem ani astrologiem, ale zgodnie z rozwojem nauki, astrologia musi być czytana świeżym okiem i mierzyć odczyty z doświadczeniem poszukując jaka też prawda może być w niej zawarta. Co więcej, w świetle współczesnej wiedzy możemy ocenić co ominąć, jako że świat Al-Kabisiego był mniej znany, o czym rozmyślać a co odrzucić, jednak próbując uchwycić perspektywę tego znakomitego Araba. Na rzecz tego celu, tylko natury planet w ludzkim oku i doświadczeniu będą opisane w swych wpływach i rewolucjach. Postaram się jedynie rozgraniczyć to, co ludzie, włącznie ze mną

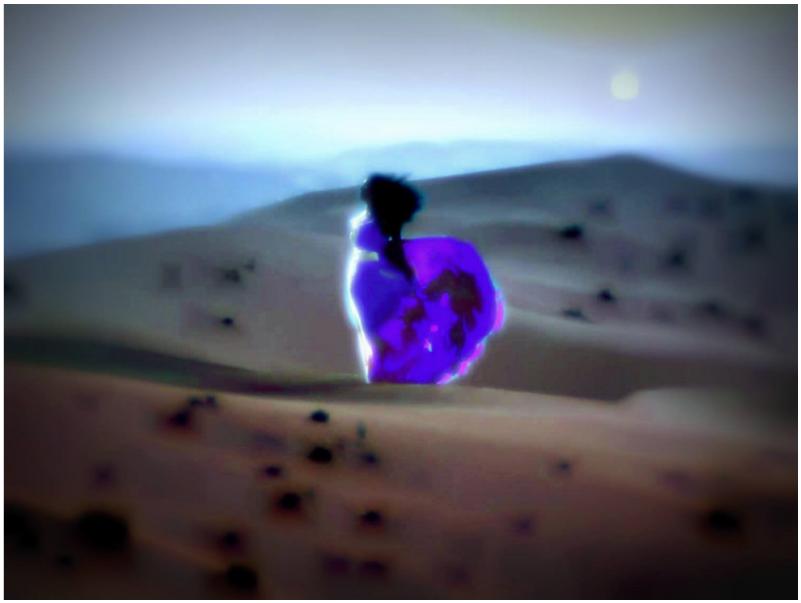
odkryli gdy weszli w relację z poruszeniami natur danej planet. Zacznijmy od Słońca, naszego Pana, co wskazuje na natury wysokiego ducha, nauki, intelektu, perfekcji, przejrzystej tożsamości i prawdy. Jego promienie padają na wszystko jednakowo. Księżyc zgodnie z naturą jaką zabarwiają je inne planety ma wiele rąk, a także jako aspekt Hekate i Selene jest trójdzielny w fazach księżycowych, które zawierają dwadzieścia osiem faz jako dwukrotność czternastu i czterokrotność siedmiu. Zatem Księżyc bieży jak zając, reprezentowany też przez trzygłowe Bóstwa. Zajęty jest inicjacjami, oczyszczaniem ducha, świętością, pięknym chłodem i odpoczynkiem, jak można stwierdzić po duszach i duchach zamieszkujących ten rejon. Ma też malewolentny aspekt, w którym odwraca te atrybuty, prowadząc do szaleństwa. Właściwości koncentrują się inaczej w zależności od tego czy Księżyc jest nowiu, pełni czy wygasaniu. Saturn jako siódma sfera niebios jest wiekiem mądrego starego wieszcza, jest surowym nauczycielem, w niższych oktawach jest straszny, w wyższych dostojny i cesarski. Jako mądry starzec wypala rzeczy zbędne, a także w okrutny sposób potrafi oderwać nas od zbędnych przywiązań zgodnie z wiekiem, jeżeli chcemy kroczyć samotną ścieżką tej planety. Inne jest prawo dziecka do zabawy od senatora co odbywa swą służbę zgodnie z wiekiem, obowiązkami i odpowiedzialnością. Jest zimny i suchy w charakterze, melancholijny, zatem osoby młode które są schwycone przez ból i cierpienie, wrażliwie ludzi z tendencją do bycia melancholikami, skrzywdzeni mogą działać zgodnie z cechami Saturnalnymi poprzez praw nauki, przyczynowości, zbierając mądrość z doświadczeń życiowych która utrwala się w ich konstytucji i podejściu do świata, a także ich sposobie myślenia. Głębokość myśli i dużo ciszy, samotniczy tryb życia, lecz lojalny wobec przyjaciół i tych przyczyn i pobudek które są warte czasu i zaangażowania. Jest to też lojalność wobec wierzeń i Bóstw które są nam przychylne. W człowieku podkreśla moc i stanowczość, ziemskie posiadłości, przedsięwzięcia, nadzorowanie aktywności ludzkiej, inteligencje, odwagę,

wysiłek, arogancję, a także zwiastuje przyczyny śmierci. Odwrotnie, może też zamieniać ludzi w żebraków. Natura Saturnalna poprzez inklinację, naturę, doświadczenia życiowe, lub urodzenie, kiedy jest zraniona albo kiedy wyczerpie się jej cierpliwość może stać się okrutna, zła i podła, zatem powinna aspirować do tych rzeczy Ethosu i Intelektu aby pokonać te skazy które są symbolizowane przez ołów, przekształcić zatem ołów w złoto poprzez ciągłe zaangażowanie i konfrontacje w alchemiczne przedsięwzięcia aby okiełznać szkodę, pokonać zło i z siłą, błyskotliwością sublimując ją w coś lepszego, szlachetniejszego, silniejszego. Kiedy wielka odporność z wiekiem staje się stonowana zwiastuje cechy mądrego starca lub wyrafinowanej mistrzyni. Wielkie niebezpieczeństwa grożą tym, których natura nie oprze się złemu wpływom Saturna, włącznie z okrutnymi morderstwami. Wielkie dobro pojawia się z pokonania zła i zamienienia nienawiści w miłości, wielka mądrość, benewolencja i siła. Jowisz, wspaniały Jowisz wskazuje na dojrzałość człowieka, Al-Kabisi pisał że cechuje ludzi o wielkim uduchowieniu, szerokości myślenia, chęci życia szlachetnego, można na nim polegać. Mądrość sprawiedliwości i jurysprudencji, cierpliwość, prawda, artystyczne przedsięwzięcia, tolerancja, wysokie kunszty i wysublimowane działania, potencja i Joie de vivre. Ta sfera jest szlachetna, królewska, warta i wyrafinowana. Nauka, Intelekt i wizja żyją w tej sferze. Teraz o Marsie, planeta ta zarządza wiekiem między młodością a dojrzałością, może zwiastować tyranię, rozlew krwi, ale także przywództwo armii, pośpiech, niestałość, bezwstydność, podróżowanie, może też oznaczać młodzieńczą porywczość i głupstwa. Lecz jest też oznaką odporności i wytrzymałości, zgody i fortelu, próżności, arogancji, upartości, surowości, niewdzięczności, ostrości i rychłość we wszystkich sprawach, w których o wyciągnięcie miecza zbyt łatwo. Wenus równoznaczna z łagodnością umysłu, hojnością, przyjaźnią, pasjonującą miłością, flirtem, świątyniami i domami czci, wszystkich form sztuki. Żartobliwa, ciesząca się ekscytacją,

łatwo podniecająca się, szukająca rozrywki i seksualnych uciech. Wszelkie żądze, pożądanie są jej udziałem. Kochliwość, ozdoby, biżuteria, rozmaite seksualności. W związku z boskim Merkurym, zajmuje się posłannictwem, wiedzą o wszystkich Boskich rzeczach, wskazuje ku młodości i czasom gdy młody człowiek jest wychowywany. Zarządza publicznymi wystąpieniami, retoryką, aktywnościami nauk i sztuk które zajmuję się Boskością i Filozoficznym Słońcem.

Peripsol: Nawet gdybyś przestudiował natury planet i w pełni polegał na opowieściach przeszłości, nie złapał być ich ani na jotę ograniczony ludzkim językiem. W zależności od tego jak je widzisz, widzą też Ciebie, choć natury w rzeczy samej działają, a zadanie stworzenia map ich inklinacji jest dobrym przedsięwzięciem. Liczba promieni między tymi planetami a zatem mieszanie się ich natur jak odbieramy je na Ziemi, zawinięte w gwiezdne środowisko i sfery Archontów tych i innych systemów światów spotykamy się z gigantycznym procesem, choć szlachetnym. Nie rzucając cienia zwątpienia na Twoją archiwistyczną ciekawość, pamiętając że historia i genealogie światów się zmieniają, lecz natury planet też zabarwione gwiazdami i innymi systemami. Zbliż się do Opatrzności przez wyobrażenie sobie, że jesteś małym luminarzem, na którego inne moce mają wpływ, gdy kręcą się wokół Ciebie, wypychasz się siłą w zgodzie ze wszystkimi światami w Rozgwieżdżone Niebiosa. Tak harmonie synchronizują się przez opozycje tych wszystkich sił, tendencji i inklinacji. Przez patrzenie wewnątrz siebie odnajdziesz alchemiczny złoto, co rośnie między nigredo a albedo przez rozmaite scenerie. Patrząc w siebie dojrzyj sfery i ich poruszenia, wprawiając Intelekt w ruch przez słońce w przecudowny święty ogień nieskończoności, znajdziesz się na złotych połanach które rektyfikujesz wewnątrz, wypalając wszystkie imperfekcje w nicość!

Adyton



Sekhmet — Królowa w Purpurze, Mistrzyni Lwów i Bogów.

Alternatywne odczytanie magicznego kwadratu z Yuan Anxi

Starożytni Arabowie wierzyli że cyfry mają ciało, gdzie rdzenie lub dusza za numerami skrywała tajemnice, ubierając się w znaczenia w zależności od kontekstu i szyfru, wyjawiając swoje sekrety numerycznych sekwencjach. Zakładając że ludzie z tamtych czasów byli mistrzami w ukrywaniu tajemnic, można założyć że niektóre magiczne kwadraty nie uniknęły tego cierpliwego zabiegu, w spontaniczny sposób, mogąc wyjawić swoją mądrość, tym, którzy wiedzą jak odczytać ten ślad. Tu, prezentuje hipotetyczne znaczenia które kryją się za magicznym kwadratem z Yuan Anxi.

Żelazny kwadrat jest zapisany Arabskimi numerami w siatce sześć na sześć. Wykopany z pałacu Księcia Anxi (Syna Kubhlai Khana) we wschodnich przedmieściach Xi'an

Prawdopodobnie, Żelazny kwadrat wszedł w posiadanie Mongołów (którzy już podbili części Juan Chin) po zdobyciu Wschodniej Persji w latach 1218 — 1221

Po dynastii Północnej Song, X'ian był znany jako Jinzhaofu. Imię tego miasta było znane w Fengyuan w 1273 pod dynastią Yuan. W 1275, Książę Anxi (syn Khublai Khana), lub Ananda, który był Mongolskim księciem, zbudował miasto pałacowe w pobliżu Xi'an. Nazywane było Dawang Dian po Chińsku i Gan Erduo w Mongolii. Dzisiaj, nazywa się Anxi.

Rozwiązanie (interpretacja):

Metodologia: Numeryczne wartości są przetłumaczone w alfabetyczne wartości rdzeni. Używając systemu numerycznego Abdżad, są odwrócone, czytając od prawej do lewej, jak w Perskim Farsi. Następnie rdzenie są analizowane kontekstowo i symbolicznie naprzeciwko siebie ze słownikiem staro-Perskiego. Każda komórka stanowi oddzielne znaczenie, które jednak przepływa w znaczeniach od jednej komórki do drugiej, często intuicyjnie. Kombinacje komórek magicznego kwadratu nie tworzą znaczeń kiedy są zsumowane rdzeniami, ale biorąc je oddzielnie, pojawia się pewna polisemiczna ciągłość. Każdy ze słów-rdzeni, wyodrębnionych przez wartości, które były analizowane z precyzją, na tyle na ile to możliwe. Ponieważ jest to przedsięwzięcie poetyckie, nie uzurpuje sobie prawa do poprawnego tłumaczenia, ani absolutnego znaczenia, jeżeli jakiekolwiek oprócz poetyckiego. W tym kontekście, autor starał się jak najlepiej przekazać duszę magicznego kwadratu która pojawiła się w konwersacji z tym artefaktem. Ponownie — interpretacja ta nie uzurpuje sobie prawa do ostatecznej odpowiedzi, jest jedynie poetycką eskapadą, lub wewnętrzną wędrówką, zatem sugerowałbym czytanie tego fragmentu właśnie w ten sposób — jako Poezję, która nie umniejsza aestetycznych wartości tej eksploracji.

Porządki rdzeni, numerycznie

Pierwsze 111: Utrwalanie więzi (28) Między szczepami namiotów (4) w ustalonym miejscu/czasie (3) powrót, zarząd nadzór [książąt] (31) okoliczności dobrobytu (35) w ciągłej akcji/manifestacji (10)

Drugie 111: Ci w kłopotach, bólu (36) mówią, zbliżając się do niej (18) C nieszczęścia poszukiwacze kamienia [filozoficznego] (21) żebracy/pustelnicy w pustynnych, jałowych ziemiach, będą uczestniczyć w mierze/woli i wzmocnieni (24) dla tych (11) będzie pocieszenie w świętym odosobnieniu (1)

Trzecie 111: Ci mistrzowie/królowie[1] (7), zbliżając się do źródła [dźwięk

[1] W religii Zaratustry i kapłanów Magoi Mithry, Ci którzy wkraczali na ścieżkę byli

wodnego ptactwa] (23) bramy miasta/drzwi Siódmego Nieba (12) życia, podtrzymania (17) poprzez zrządzenie Opatrzności (22) będą wyzwoleni ze szkody (30)

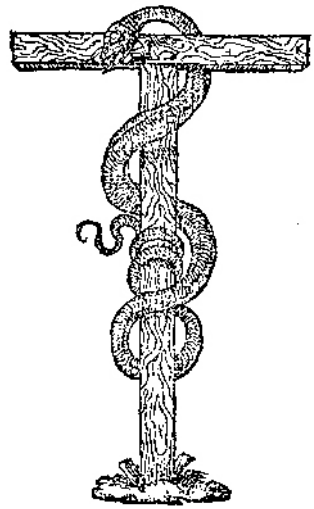
Czwarte 111: W jej (8) miejscu/czasie (13), Ci którzy są pełni wątpliwości (26) wewnątrz (19) żalu bólu/pożądania, są wypełnione obietnice (16) dla tych co się nie poddadzą, głębi Ziemi (29)

Piąte 111: Dla człowieka (5) który zarządza swoimi sprawami i poczynaniem dobrze (20) Ona egzystuje (15) wiecznie, jako żywicielka ziemi (14) dla zgłodniałego mężczyzny (25) który nie ulega pod zwątpienie duszy (32)

Szóste 111: Szlachetni, czyści (szczerzy, czystego umysłu) (27), ochraniając się (33) odrzucając ciężkie, nieczyste (34) poprzez Intelekt (6) [to co wyrywa cierń ze stopy] warci uposażenia(2) aby przebywać z Tobą (9)

królami — astronomami, filozofami, kapłanami, nie należeli do kasty rządzącej w "feudalnym" rozumieniu, byli zatrudnieni teurgicznie w służbie Bogom i ludziom, posiadając komendę lub otrzymując pomoc z królestw niewidzialnych, siłami elementarnymi, duchami, niekiedy byli kapłanami-królami w państwach-miastach, podtrzymując porządek.

Oficki holizm



Rozwinięty człowiek jest istnieniem wielo-wymiarowym, którego świadomość jest ograniczona przez wąski tunel rzeczywistości jego umysłu, uwarunkowany przez okoliczności które w esencji są społeczną filogenetyką idei, powtórzeniem ewolucji idei w tkance ludzkich umysłów, grup, kultur, cywilizacji. Człowiek nie jest w pełni świadomy swojego potencjału samo-wyzwolenia zgodnie ze swoją formą, a także możliwości wołania i współpracy z porządkami wyższych istnień, ponadto swoimi wyższymi aspektami wolności zaangażowania i odpowiedzialności poprzez pracę, zasługę, studia, przeżycia, doświadczenia, zrozumienie, człowieczeństwo, pryncypia, działania, dążenia do prawdy i mądrości. Poprzez ustanowienie pragnienia, wielkości, a także monolitu przeniesionego w siebie i w świat. Tak jak historia rozwoju jednego organizmu rekapituluje rozwój całości jego przodków, społeczna ontogenia

jest całkowicie uwarunkowana, wyedukowana, zsocjalizowana, propagowana przez grupę do której należymy. Reprezentuje ona te nici idei które przetrwały, a także te złożone wartości adaptacji we wszechświecie społecznego dyskursu. Proces samo-wyzwolenia jest ostatecznie procesem od-warunkowania filogenii nieprawidłowo wchłoniętych narracji psychicznych, tuneli rzeczywistości, ich świadomą modyfikację z meta-poziomu, a także dążenie do odkrywania połączeń i realizacji poprzez metodę eksperymentu, mistycznych technik, krytycznej myśli, zrozumienia, porządkowania. To wszystko przy pomocy intelektualnego, filozoficznego słońca, które obdarza nas mystagogami (tymi, którzy nas wtajemniczają), pneumatologami (tymi, którzy/które są naszymi przewodniczkami) poetycznie, metaforycznie, rzeczywiście. Człowiek, funkcjonując jako całość, nawet gdy jest rozdzielony, niespójny — niektóre jego komponenty ze sobą współgrają, inne pracują przeciwko sobie, inne sprzężone i w zgodzie ze światem, inne przeciwko niemu, w stanie awersji i antagonizmu, kardynalnym celem pracy jest integracja tych komponentów a także sublimowanie ich w większe pole przynależności do świata i działania.

Wyobraźmy sobie embrion, który rozwija się w środowisku wodnym, gdy pierwsze sygnały biegną wzdłuż zalążku systemu nerwowego. Powtarza to prymordialną ewolucję, sekwencje kodu uchwyconego w czasie, a zatem rezonuje ze szczególną domeną swojego rozwoju, powtarzając starożytną historię włącznie z kombinacją wszystkich sił, źródeł, które współ-rezonują w syntonii z jego rozwojem, choć poprzedzają jego istnienie.

W zasięgu wpływu na wehikuł organizmu, kolektywnego, indywidualnego, subtelnego, lub silnego; ostateczne formowanie się człowieka jest skomplikowanym procesem. W ten sam sposób rozwój ludzkiego oka jest bramą percepcji wszechświata i otoczenia. Jednak biologiczny wehikuł to nie wszystko– jesteśmy nim, ale jednocześnie żyjemy w nim i poza nim.

Nasz organizm zawiera mapę pełną sekretnych znaczeń, nie powinien być nigdy zredukowany do czysto materialistycznej biologii, staje się tak gdy przychodzi śmierć i rozkład, ale pokład jest już wtedy opuszczony, razem z jego przywilejami. Jeżeli do życia podejdziemy holistycznie– a organizm potraktujemy też jako nośnik świętych energii, wehikuł który podlega alchemii, jako królestwo świadomości człowieka ziemskiego, usuwamy problem ciało-umysł w cień, bowiem zarówno umysł jak i ciało są wzięte pod komen-

dę silniejszej, suwerennej siły — podobnej do zarządzającego umysłu, ale znacznie bardziej autonomicznej: Jaźni męskiego Geniusza czy żeńskiej Junony.

Wysoce rozwinięty człowiek, roślina, zwierzę, czy inna forma energii przechodząca przez swoje stany i tryby doświadczania w strumieniach dziwnych konstelacji astralnych wpływów, nie może ich zrozumieć inaczej niż poprzez samo-świadomość, ich izolację w której może się przejrzeć, rezonując z nimi, emanując je. Człowiek jest zanurzony w ogromnym, dziwnym świecie, posiada bezpieczny port symbolicznych struktur które nazywa rzeczywistością, to jak będzie manipulował tymi architekturami, na jakie otworzy się siły — czy będą to bliższe ludziom — hermetyczne porządki, czy będą to najgłębsze poza-ludzkie siły, czy będą to sprawy cywilizowanych wartości, wierzeń, norm społecznych, tabu, dyskursów, czy te luminalne, nasączone boskością, czy też starożytne, poprzedzające całą egzystencję naszego gatunku.

Wszystkie wymiary i rzeczywistości przechodzą przez zmianę, wiry ewolucyjne, cała przeszłość i przyszłość powiązana jest z ich ekspresją. Konserwatywną zasadą jest wykrojenie części tych symbolicznych konstrukcji, nazwanie tego "tradycją wierzeń", "rzeczywistością", "ideografią"; "kosmografią".

Religia jest zorganizowaniem symbolicznych wierzeń, zarówno zniewalających, jak i dających dojrzałym, niezależnym jednostkom które czytają ją jedynie jako sformalizowany sposób sublimacji pewnych realizacji podczas procesu teologicznego. Każda religia jest jednak stworzona przez człowieka, każde pismo jest interpretowane przez ludzi i spisane przez indywiduum, niezależnie od tego czy inspirował go cały wszechświat, Bogowie, czy natura. Jest rodzajem translatoryki doświadczeń, które ewoluuje w rozmaite formy, w zależności od przekazu, zmian narracyjnych etc.

Odpowiednio też do astralistyczno-okultystycznych energii, źródeł, dzieli ona świat obiektywny, który podlega zmianom, na inne organizacyjnie funkcje, które albo współgrają z ruchem całości, albo działają poprzez restrykcję. Religia, kulty, zakony magiczne, etc. wykrawają z obiektywnego świata zmian pewne funkcje, wzorce, historyczne, lub całkowicie indywidualne, w obrębie których praktykują swój mikrokosmos. Jest to rodzaj porządku, który jest narzucony, wybrany, perswadowany etc. Porównując roz-

wój filozofii i misteriozofii i magii Hinduskiej, która była wielce płynna w standardach, od Aghori Sziwy-Kali, przez setki tradycji Jogicznych, czy Buddyzm Siakjamuniego, do rozwoju teologii Judeo-Chrześcijańskiej i Islamskiej — które nie były zwieńczeniem czegokolwiek, a raczej próbą regresywnej konserwacji władzy, te drugie szkoły były wysoce restrykcyjne, często niszcząc i zwalczając inne tradycje, z których się wywodziły: czy była to gnoza helleńska, gnoza helleńsko-żydowska w przypadku Chrześcijaństwa, Mazdaizm, Babilońska astronomia i magia, czy Chaldejskie systemu w przypadku Judaizmu. Przy czym przez restrykcje te poprzednie szkoły, przewyższające Judeo-Chrześcijańską teologię zostały usunięte w cień. Bowiem to święta Chaldea była tronem Magoi, a nie post-gnostycki, Chrześcijański Rzym.

Niektórym daje ona osłonę porządku, wartości, tradycji, czy harmonii, natomiast bigotom, pedantom, fundamentalistom, ignorantom wymówkę do ich działań. Nadal pozostaje opium dla mas, każąc swoich mistyków, lub niszcząc pionierów i wolnomyślicieli, nieważne czy są oni samotnymi magami-kapłanami niezwiązanymi z np. Abrahamicznymi religiami, filozofami-teurgami, czy mistykami wyzutymi z religii — inaczej osobami duchowymi, które nie mają nic wspólnego z tradycją religijną uzurpującą sobie prawo do ekskluzywności do takich działań, które mogą się trudnić magią, nauką, filozofią, w służbie Opatrzności, światu i ludzi. Jest różnica między tradycją religijną a szarlatanerią, tak samo jak jest różnica między szarlatanerią a teurgią okultystyczną.

Osoby które wprowadzają w porządek zupełnie inny system myślenia, wartościowania etc. są zagrożeniem dla tkaniny władzy nad wierzeniami, które były formowane w celach nadzoru nad tymi, którzy są im podporządkowani. Ci, którzy stają naprzeciw rozrywają doktryny, uzbrojeni w szczerość, jest to istotne tylko wtedy gdy są zdolni do tzw. "cudów", lub operacji wysokiej magii, zazwyczaj przypisywane domenie religii. Gdy dokonują oni tego typu operacji, odrzucając doktrynę religijną, jej interpretacje — szukają własnego zrozumienia — stają w opozycji do systemu władzy nad wierzeniami. Wymykają się zatem spod kontroli religijnej cenzury, odkrywają wolne światy które ta zawłaszczyła dawno temu, bezprawnie zresztą. W podobny sposób, nauka jest zorganizowaną zasadą, mając swoje prawa zmiany od paradygmatu do paradygmatu — karząc tych którzy wykraczają poza ustalone

metody, pomaga to rygorystycznie je chronić — choć metoda naukowa jest skuteczniejsza, nawet w kwestiach zrozumienia teurgii, aniżeli religijna — opierająca się jedynie na wierze i dogmatach. W obu przypadkach, jeżeli przełamie się te rzeczywistości, napije z chaosu poza domeną porządku, doświadczy się nowej perspektywy, a następnie powołując rzeczy cudowne, jako mediator wyższych światów, historycznie przypisane religii, aby zmienić porządek, możliwym jest że staniemy się zdemonizowanymi ofiarami jeżeli się jej nie podporządkujemy — lub gloryfikowanymi, jeżeli utrwalimy fałszywy porządek rzeczy. Podobnie ma się z nauką, w zależności od zgodności lub zaprzeczeniu paradygmatowi podczas jego transcendencji w praktyce. W tego typu sytuacji mądrze jest używać egzystujących narracji, ról, aby konsekwentnie złamać tego typu impas, wyjaśnić i przewartościować to, co dawno zostało zapomniane, łamiąc rzeczy jawnie nieprawdziwe, zafałszowane, przeinaczone, przemycając informację, czy to poprzez sztukę, czy działanie, kształtując je w taki sposób, aby były do zaakceptowania, a jednocześnie podważając rzeczy fałszywe u posad. Jako okultysta, jestem zainteresowany nauką — jeżeli w grę wchodzi zrozumienie świata, jako teurg –preferuję starożytne teksty rytualne powiązane z nieistniejącymi już szkołami misteriów — co nie znaczy że ich działanie przestało być efektywne — lub starożytnych religii, które przetrwały w szczątkowych formach przemycając się w korpus istniejących narracji, staram się zorganizować tą wiedzę korzystając z doświadczenia, jako człowiek — preferuję człowieczeństwo, natomiast cała moja siła, energia, zdolności biorą się od moich wyższych przyjaciół — od Bogów, Opatrzności, inteligencji kosmicznych, które wspomagają mnie i uczą w tym pięknym procesie. Nie oznacza to uległości, wspomagając stałą ekspresję sił kosmicznych poprzez całość życia, stajemy się świadomym naczyniem przekierowywania strumieni sił w nasz świat.

Czas wielkości, czas upadku

Leżymy w ruinie, zapominając o wielkości, jakże prostackie nasze upadki, wulgarność umysłu, spętanego przez żałosne siły które wszystko odwracają swoim urojeniem, ignorancją, głupotą, gniewem, niechęcią. Które spętane sobą związują wszystko wokół swoimi klęskami. Jakże ciągłe drwiny tych sił, gdy opuszczamy ten świat, te wszystkie lata które wytrwaliśmy w sile — jakże obrzydliwe nasze powykrzywiane umysły, rozszarpane czarne serca. Ci sami którzy nas wynosili pokazują nas jako przykład upadku, ale pamiętamy czego nas uczyli inni — „nigdy nie ufaj ludziom" — bogowie poją się ciszą. Wypij ze źródła zapomnienia — po co ziemska pamięć, wynieś ducha pełnego ognia, wolnego, sprzęgniętego z geniuszem. Gdy zniewolone umysły stają się bestialskie, a zaciemnione serca przegniłe, te rzadkie momenty przejrzystości coraz bardziej sporadyczne, gdy patrzymy w gwiazdy, potem zabici wewnątrz, zamieniamy się w czerń, a nasze szaty otrute zieloną krwią. Potem, wydajemy jęk, ostatni dech.

Próżne przyjemności, gry pełne znaczeń. Ojciec z dzieckiem szli w pobliżu brzegu morza, szukając czegoś w piasku. Bryza morska odświeżała mi umysł, jeżeli były jakieś momenty trzeźwości, to właśnie takie. Chłopiec znalazł fragment czegoś, co może było jego celem, śnił, bawił się w szukanie i znajdywanie, chociaż przeglądał się w grze całkowicie, będąc grą, bawiąc się w nią. Ojciec był szczery i zdystansowany, zbyt poważny na grę racjonalnie poszukując glonów, próbując być jak syn, trochę pamiętając jakby był dzieckiem, ale nie był pochłonięty przez grę, bawił się w to, że się w nią bawi. Być może jest to gra w chowanego, strać i znajdź, z wszystkimi tęsknotami, pusty, pełny tylko w przybliżonym fragmencie czucia. Czy znalazłem swoją pełnię, czy tylko złamany przez niewidzialne straty życia. Jako wieczny wędrowiec, aby znaleźć coś czego można się uczepić, aby puścić wolno

ponownie to, co nie pozwoli naszym duchom co weszły w świat z wysoka, aby przybrać wehikuły, ludzkie maski — wspinając się z powrotem przez niezliczone światy. Aby zrozumieć jakiekolwiek istnienie, musimy przybrać jego maskę, perspektywa jest uzyskana tylko poprzez przeżycie jej formy. Czy rozpoznam ją gdziekolwiek indziej, może jesteśmy skazani aby szukać pozorów i masek świata, goniąc za iluzjami które zniknęły z ostatnim śladem naszych umierających serc. Dlaczego w samotności odwracam się od ostatnich rzeczy, które „kochałem kochać" resztą siebie. Istniały raz, nie zaistnieją ponownie. Mamy tylko jedno życie, choć możemy przeżyć tysiące innych, przedtem, potem — bez znaczenia. Część naszych inklinacji i śladów istnienia mogą być zamknięte w tą czy inną formę, aby zrealizować sobie ich piękno i ból — więzienie umysłu jest zarezerwowane tylko dla skorup.

To życie jest punktem realizacji, punktem urojenia, wejścia i odejścia, punktem decyzji i wyborów, działania i stałości. Wątki dobrych i złych fortun, żelaznych lub złotych łańcuchów cnót i wad, te kajdany są pisane bez zgody czy buntu osób których dotyczą. Życie jest unikalne dla każdego mężczyzny i kobiety, w stopniu realizacji jego i jej geniusza, ich wspólnej gwiazdy. Najpierw uznajemy świat za rzeczywisty, prawdziwy, gdy zrozumiemy że fenomeny są puste, gdy iluzję przejrzymy wglądem, powołanym przez umysł, wtedy poruszamy się przez życie jak przez sen, tańcząc, czasami biorąc ten świat zbyt poważnie, zaangażowani, bowiem nie jesteśmy jedynymi w tej grze. Może to geniusz naszych gwiazd zwycięża śmierć, w każdym świecie tęsknota — w każdym, serce oszlifowane, rozognione, aby zamarło, a potem zostało rozbite na kawałki jak marmur. Może siłą decyzji, które nie są nasze aby je z determinacją wybrać, wytrwałości i stałości w naszych rozpłatanych mieczami naturach, kształtując wolę poprzez konfrontację, tak zatem znając swoje preferencje dotyczące naszego obrazu, naszego złudzenia.

Znajdując odpowiedzi tuż przed końcem, gdy jest za późno, wypuszczając je z ostatnim tchnięciem życia, gdy umierają niewypowiedziane. Ktoś wspomniał że jesteśmy sądzeni za efekty, nie za przyczyny, te drugie są poza naszym wpływem, ale gdy przyczyny są kształtowane przez poprzednie efekty, a jest ich nieskończoność, czy wyrwanie się spod praw przyczynowości nie jest realizacją ponad-czasową? Czy nasi sędziowie kiedykolwiek przeszli przez ekstremy natur bestialskich, świętych, w delirium agonii, nostalgicznego porwania, ekstazy tymczasowego westchnięcia? Czy rozrywali oni swoje

szaty w rozpaczy, pobrzękując kajdanami, łańcuchami wołając o wolność od bólu, o ukojenie, o uskrzydloną wolność, czy ich serca pękając w szwach po raz kolejny zapełniane bólem świata, zamknięte, powtarzały tylko sentencje ich ostatecznych śmierci, narzekając na los, jak lalki które niemo mówią, nie mając nic szczególnego na myśli. Czy kiedykolwiek ośmielili się być, w porywie na świat, w podboju siebie. Odgrywamy rolę, jak błazen, naiwne dziecko, niewinny żebrak, adwokat diaboliczności, bawiąc się jak niektórzy bogowie, wyśmiewając nasze jarzmo, z braku innych przyczyn, w głębi poważni poza zrozumieniem, które nam przypisano. Rozpieszczeni lekkością, złamani pod jarzmem wglądu. Wyszczerzając jadowite kły jak chaos spleciony z żartem elastyczności, umysł zniewolony w szczerą nienawiść i okrucieństwo, pierwsze wynikające z bezsilności, czerwoni z gniewu, to drugie z braku rozwagi, rozwijając repertuar terroru wraz z wagą okrucieństwa, które otrzymaliśmy.

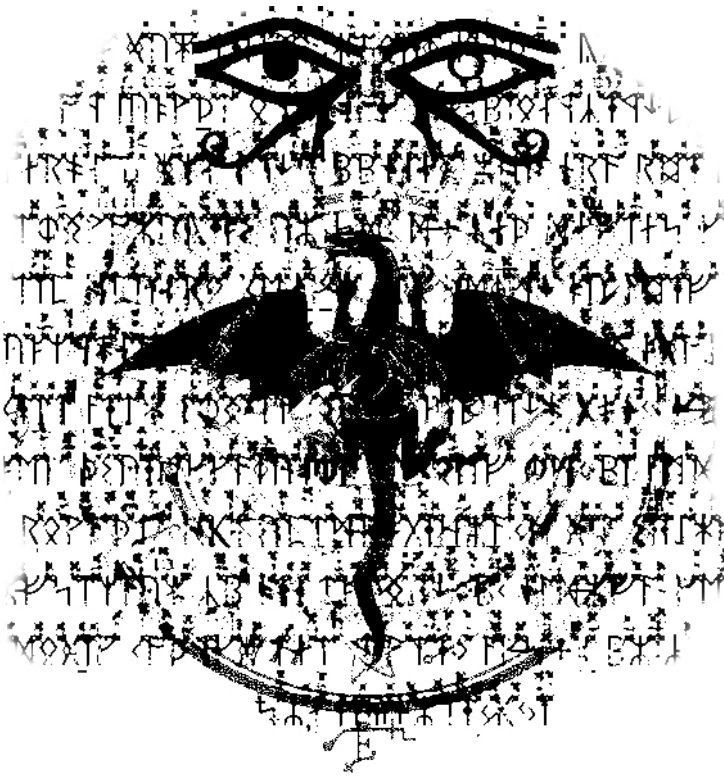
Gdy znieśliśmy wulgarne ataki frontalne, nasze ostrza obniżone, gdy trucizna zaczęła wpełzać w nasze umysły, podważając nasze fundamenty, gdzie jedyne wybawienie widzimy w dyscyplinie, koncentracji, inwokacji większych sił. Czy efekt mizerności jest kiedykolwiek osądzany motywem, przyczyną? Jakże podziwiamy ruiny starego pałacu, ale nigdy nie jesteśmy zaskoczeni, nie podziwiamy ruiny człowieka? Zimno, obojętność, siła śmiercią, zamrożone serca, zranione, zabliźnione umysły — wypadkowa niezliczonych prób, ofensyw, nikt z nas nie rodzi się z nimi. Kimże są sędziowie co wskazują na wiedźmy, na nas, czarowników co przywoływali wielkie rzeczy, oskarżani o ewokowanie najgorszych? Co w wielkim gniewie dokonują złych aktów, nikt nie pyta dlaczego nasze rany mówią nienawiścią, lub wyważonym zimnem? Czyż nie jesteśmy osądzani przez głupców, którzy nigdy nie ośmielili się żyć? Czy nie jesteśmy oskarżani przez wybielonych pedantów, bigotów, ignorantów? Przez głupców co poza własną głupotą nie widzą, jakże dumni są ze swoich zbiorów, nie wiedząc że trofea ich żyć w oczach Bogów są niczym. Kimże są Ci starożytni, co chcieli wydźwignąć rasę ludzką z cieni natury. Który próbował ocalić perłę, kto ich zdradził? Kto w imię władzy oślepił ludzkość? Czy nie powtarzamy tych rytów dzisiaj, gonieni jak wrogowie, zakłamani przez ignorantów tkwiących w swoich zamkach z urojeń? Zrujnowani, oszkalowani za głos protestu. Czy każdy z współczującym rozsądkiem, widząc ogrom świata i jego dysharmonii, zaangażowany, działający staje się buntownikiem, czy staje się sprzedajną kurwą, z kompromisami

które zdzierają z nich całą wewnętrzną siłę, aby wynieść się ponad zwłoki tych, którzy walczyli o to samo? Inni mogą spać w spokoju, ignoramusa nikt nie obwinia, dopóki nie czyni zła.

Lecz między zdrowym rozróżnieniem żółwia, a radykalizmem szakala jest cienka linia tolerancji, co zamienia białe skrzydła w czarne, zwiastujące śmierć. Przyczyny zła, zgorzknienia nie pojawiają się natychmiast, wżynają się w nas powoli, nie pytamy już „dlaczego?", gdy nasz umysł zdarty w gwałtowność. Jakże zatem to rośnie, rozkwita, korzenie służby, zaangażowanie — zdradzone, korzenie jasnego umysłu — rozdarte, gdy bezsilna wściekłość poganiania nieustannym oblężeniem. Celujemy naszą determinacją w aktywne działanie, współczucie, rozpoznając zło wyrządzone ludziom poprzez doświadczanie kontrastów, gdy wbijają nam kolejne sztylety plecy, stoimy wytrwale. Nie tracimy zaangażowania pomimo antagonizmu, opozycji tych zamkniętych w zakreśleniu pola swojego działania przez niekonsekwencje i skutki ignorancji. Ci sami ludzie o których walczymy plują na nas, oczerniają nas, pod wpływem łatwowierności, naiwności, zranionej dumy, chęci szukania kozłów ofiarnych. Zostawiają nas, a my odwracamy się od nich z pogardą. Wpierw jesteśmy obojętni, następnie poruszamy się odwrotnością, szukając indywidualnych samosądów, odwetów, nasączając wszystko wściekłością i żądając satysfakcji w krwi, chcemy aby odwet sprawił aby choć nasza ruina była szlachetna.

Pozostawiamy rozróżnienie i mądrość, ślepo odwracając się ku niemej destrukcji, upadając we wszystkie pułapki, przed którymi ostrzegaliśmy siebie i innych, zamienieni w niewolników zimnej, nieczującej egzekutywy woli, zamieniając się w demony odziane w otchłań. Wtedy nasza przenikliwość, spryt, inteligencja która chciała służyć staje się jeszcze jednym narzędziem zniszczenia. Tak pracują w ukryty, nierozróżnialny sposób, nawiedzając umysły przez niezliczone losy i instancje, używając innych jak narzędzie, chowając się w czarnych szatach. Ci którzy upadli z wielkich obowiązków, złamani przez większą siłę w bezwolne posłuszeństwo, opętani własną siłą i wolą. Żerują na naiwnych ignorantach, urojeniach silnych, słabościach słabych. Idea zrodzona z otchłani, destrukcyjna intencja przyobleczona w nie myśl śniących czarnych piramid, manifestuje terror ruchu śmierci, odwróconych dusz w mistrzowski, najbardziej perfidny sposób. Decyzja Pitagorejska, jest tam nicość nasączając naszą egzystencję pytanie „dlaczego" — jeżeli na-

dal mamy siłę aby je zadać. Następnie, czy inni też zadają to pytanie? Czy wiedzieli „jakże, dlaczego?" podczas wędrówki, czy wiedzieli „skąd, dokąd, ponieważ?". Osądzeni przez losy, przeznaczenia nie wydają się okrutne, gdy Moiry grają, konieczność przeznaczenia jest czasem zimna aż do ostatecznego punktu odejścia, co odmawia ludzkiej odpowiedzi. Z wyświęconego więzienia życia, otoczony pustyniami, jakże odmówić odpowiedzi, rozwijania się głębokiego sekretu. Gdy kończy się ludzkie życie, nie jest to już koniecznym, gdy światy dumają: „Czy ta krucha, młoda rasa kiedykolwiek odpowie na to pytanie przez zamordowaniem możliwości jego przeżycia, chwytając sekret zanim stanie się ewidentny i przestanie być istotny? Czy będą poszukiwać fasad, masek, gdy pretensja będzie się rozwijać aż do śmierci, zanim wątki zostaną prawdziwie utkane?



Modalność Świadomości: Inicjacja Eleuzyjska: Operacja Zstąpienia do Otchłani

Przestrzeń Twojej rzeczywistości jest tylko uwarunkowaną ślepotą na obłęd.

Integrując cień

Pierwszym stadium mniejszego dzieła jest noc duszy, zdeterminowany krok w ciemność, w której wszystko to, czego byliśmy pewni zostaje starte w pył, a my sami stajemy się wyzwoleni z przeszłości w wielkim oczyszczeniu, umyci iluzjami które są przed nami roztaczane. W tym stadium człowiek odgrywa rozszerzoną ideację umierającego Boga, Mitry który poświęca Byka, Byka który jest Mitrą w geście samo-poświęcenia, gdzie łaska, współczucie, wyrozumienie i miłość pomimo terroru rządzą nad sprawiedliwością i chęcią zemsty w zrównoważony sposób. To okres katalizy super-ego, pojawienia się świętej persony i archetypu wieszcza-głupca, który poprzez swoją niewinność, inflację ego do poziomu sacrum staje się nową tożsamością. Aktor grający swoją rolę zostaje przez tą rolę pochłonięty i rozpoczyna wędrówkę poprzez depresję i stagnację, agonię i rezygnację, kontemplację i wycofanie z życia, a to wszystko po to aby zedrzeć z siebie świat, co może być brutalne. Wytrwałość w tym stadium jest mierzone poprzez siłę w integralności, zasadach, a także dążenia do obezwładnienia swojego poprzedniego jestestwa, okiełznania swoich natur, eksponowania ich i doprowadzając je niekiedy do ekstrem — ale zawsze po to aby celować w jasne, z góry postanowione przedsięwzięcie. Którym zawsze powinno być „poznaj samego siebie", a potem „nadaj sobie kierunek odnajdując go na górze" chociaż są to terminy tożsame z poznaniem prawdziwej woli, a następnie dostrojeniem jej do tego, co rozpoznane w procesie jako słuszne. Tak rozpoczyna się długotrwały proces indywiduacji, stawiania się jednostką autonomiczną i egzystencjalne odnowioną

Ludzie, którzy przebyli pierwszą wędrówkę, powinni zawsze o niej pamiętać, traktując swoją agonię z pokorą, ale nie wyzbywając się siły, nie będąc poddańczymi wobec rozpoznanych fałszów, z determinacją rozpraszając zasłony urojeń, kłamstw, iluzji, forteli, aby przebić się dalej. Ci co przebyli przez otchłań, nigdy nie relatywizują jej i podobnie jak z Sunyatą w tradycjach Buddyjskich nie powinno się jej poddawać aktowi konceptu-

alizacji. Podczas podróży, możemy być wielokrotnie sprawdzani przez inteligencje planetarne i natury różnych typów, które żądają ekspresji siebie, które nawołują „zatrzymaj się", które chcą nas osaczyć, ale jednocześnie nauczyć wyzwolenia, które działają przez silne prawa i swoje własne natury, nie zważając na protesty, role, nawyki, preferencje, przyzwyczajenia czy esencję natury człowieka przechodzącego próby. Tu, najbardziej ekstremalne aspekty ludzkości zostają wchłonięte, cały nasz system wierzeń, wartości, higieny myśli zostaje przenicowany, przewartościowany, parabolizowany, wypaczony lub wyniesiony. Kiedy cień się rozrasta, gdy przekraczamy kolejne ogniwa, wewnętrzne bestialstwo zostaje rozbudzone, na równi z celestialnym obrazem, obie natury uzupełniają się na prawie odzwierciedlenia. Bitwa między neofitą a nowym tworem rozpoczyna się w punkcie, gdy następuje rozdzielenie, rozczłonkowanie ciała psychicznego, dopóki nie zostanie wchłonięte, zrozumiane, poddane wypaleniu i sublimacji dopóty będą nas nękać siły odwrotności drzewa życia, wprost proporcjonalnie do naszego postępu. Z czasem, przyzwyczajamy się do prób, zaprzyjaźniamy z tymi siłami które nas nie złamały, lecz dalej ukierunkowując się na zasady, na Solarną Teurgię pamiętamy o pakcie czy ugodzie z sol philosophorum. Bestialstwo jest kształtowane w relacji do indywidualnych i społecznych norm, jest to powrót do pierwotnego stanu, lecz z ekspresją cywilizacyjną. Cywilizowany człowiek, który staje się zdeprawowany, zdegenerowany, perfidny, przewrotny jest bardziej okrutny i bestialski niż jakiekolwiek zwierzę, niż jakikolwiek człowiek prymitywny. Jeżeli te odruchy wynikające z wpływu malewolentnych natur są powstrzymane, lub złamane i przekształcone cichy berserk jest przeistoczony w złoto. Odwrotnie, gdy negatywne dążenia przejmują władzę nad wolą, a cień monopolizuje świadome 'ja', może się to skończyć tragicznie, klęską zarówno osobistą, społeczną, jak i magiczną. Prowadzi to do specjalnej formy aberracji: gdzie praktyczny relatywizm tego stanu sprawia, że obiektywna ocena staje się niemożliwa, con-scientia rozpada się na kawałki, nie rozróżniamy między dobrem i złem, staje się to zimną estetyką aktu. To, co pozostaje, to zimny, intelektualny czysty Akt Woli. Kiedy wola zostanie złamana, umysł otumaniony, zaciemniony, oddajemy się na pastwę tych wszystkich pożądań i nakierowania, nagromadzonej ciemności (Negatywnych astro-biologicznych rezonacji Thanathosa, co kabaliści nazywali światami Qlipoth, a Egipcjanie

Amentet). Szukają one ujścia w formie myśli, emocji, czynów, lub słów. Warto zatem pamiętać o zasadzie, a przynajmniej starać się na nią uważać, zgodnie z Dharmicznymi wskazówkami „Dobre myśli, dobre słowa, dobre czyny", a także „Powinno się trenować słowem" lub ideą, jeżeli słowa stają się niebezpieczne, jeżeli myśli wymkną się spod kontroli, należy je dyscyplinować medytacją, pustką, jeżeli czyny wymkną się spod kontroli, stajemy się niebezpieczni dla siebie i otoczenia. Nie jesteśmy w stanie zniszczyć w ten sposób zrealizowanej ekstremy bestialstwa, natomiast możemy ją okiełznać, oduczyć wzorców zapalnych, aktywujących stany negatywne i uwięzić ją w specjalnie spreparowanej mentalnej klatce, która ją trenuje, oswaja i przekształca. Każdy powrót do bestialstwa jest sprawdzianem woli, który stale podporządkowuje ją i zamyka drogę jej powrotu, prośba o wsparcie w eliminowaniu złych nawyków mentalnych, o szlify natury, charakteru, cech — są pomocą, którą należy przywoływać.

W szaleństwie akt zimnej woli staje się obiektem kaprysu uwięzionego umysłu, w słabości, dąży do najniższych, pogardy godnych zdobyczy i celów, w przewrotności do zniszczenia, podważania innych, w sile — do przekształceń, do współtworzenia. Kierunek powinna nadawać sobie osoba, ale polegając tylko na sobie — szybko zostanie zmieciona, tradycja inwokacji wyższych sił, teurgia inteligencji, światów bogów, światów jedności opatrznościowej, a także szereg technik medytacyjnych, kontemplacyjnych ułatwia utrzymanie się na powierzchni i konfrontowanie się z treścią życia.

Mniejsze dzieło jest zatem pracą z tym, co psychicznie pożera ludzi, z czymś co ich odrzuca i budzi w nich obrzydzenie, co zostało zepchnięte na margines świadomości, ale także czymś co jest obiektem ich pasji, dziwnych żądz i podziwu. Nie należy jednak prosić się o te rzeczy bezkarnie, przychodzą same — zawsze — gdy jesteśmy poddawani próbom, im głębsze nasze istnienie, tym gorsze nasze przeżycia, tym więcej siły należy włożyć w przetrwanie i wyciosanie się na nowo. W przeciwnym razie, jest to inwokacja, lub eksperyment masochistyczny, który natychmiast powinien być zażegnany poprzez inwokację wyższych światów.

Gdy wpadniemy w tą odwróconą, przenicowaną egzystencję, stajemy się oczyszczeni; przeżywamy wszystko czego doświadczyliśmy w życiu, gromadząc przeszłość i interpretując ją na nowo. W każdej chwili destylujemy wewnętrzny świat psychiczny i krystalizujemy coraz więcej osobistego zro-

zumienia. W tym procesie wszystkie nieludzkie koszmary stają się zintegrowane jako część naszej całości — nie jako odizolowane zewnętrzne monstra, które czynią z nas ich ofiarę.

Stabilizacja zatem zawiera się w harmonii, stopniowym oswajaniu własnej natury, ale także odkrywaniu jej. Przepaść między psychonautą a tym, co społeczne staje się pogłębiona i poszerzona. Po jednej stronie jest to co społeczne, kolektywne, po drugiej to co arcy-ludzkie, indywidualne.

Stan ten nie może trwać bez przerwy i wkrótce po tym, jak pewne fragmenty realizacji zostaną zbadane, odkryte, powinny one ustanowić fundamenty pod „dobre życie", gdzie praca magiczna staje się też etycznym i moralnym wychowaniem, a wartości które zostają nauczone zostają zatrudnione w służbie innym ludziom, stając się mostem łączącym te dwa światy.

Tryby świadomości: Portale Otchłani

> *Jedynym sposobem pokonania koszmaru, jest stanie się koszmarem, rozpoznając wszystko jako pustkę brzemienną w formy.*

Stanza 260: "Uświadczcie śmiertelnicy jak błędnie przewidujecie własne przeznaczenie, czy dobrzy czy źli, co przypada wam od losu. Teraz, w swojej niebaczności przynieśliście skazę w uleczenie — uświadczcie przysięgi bogów, w nieugiętych wodach Styksu"[1]

[1] Anonim. Homeryckie hymny i Homerica, tłum. Hugh G. Evelyn-White, Hymny Homeryckie, Cambridge, (Harvard University Press: London, 1914)

Demeter i Kore

Stan ten nie może trwać bez przerwy i wkrótce po tym, jak pewne fragmenty realizacji zostaną zbadane, odkryte, powinny one ustanowić fundamenty pod „dobre życie", gdzie praca magiczna staje się też etycznym i moralnym wychowaniem, a wartości które zostają nauczone zostają zatrudnione w służbie innym ludziom, stając się mostem łączącym te dwa światy.

Rzeczy pierwsze

Doświadczenie, które próbowałem tu przekazać w prostych słowach, odbyło się spontanicznie w tym okresie mojego życia, w którym schizoidalny magiczny obłęd niepoddany treningowy i źle uformowany zamienił się w wykańczającą psychotyczną sekwencję, która doprowadziła mnie do stanu, w którym poziomy tolerancji na cierpienie, terror i wysoce agonalne bodźce wśród licznych anomalii gwałtownie wzrosły. To wszystko przy jed-

noczesnym psychicznym, a także emocjonalny wycieńczeniu, wypalaniu pasji neutralizującym lęk, zamieniając szał w ciężką wolę i pasywność wobec koszmarów, które w normalnych psychicznych warunkach z pewnością by mnie obezwładniły, jeżeli nie — zniszczyły. Nie jestem w stanie stwierdzić, w jaki sposób doświadczenie to wpłynęłoby na człowieka w pełni sił psychicznych, ze skonsolidowanym obrazem świata.

Chcę podzielić się tym doświadczeniem, aby ukazać, że poza ułożonym i bezpiecznym światem życia codziennego, istnieje świat najbardziej niewyobrażalny i potwornie obojętny w stosunku do nas.

Ten płodny i potężny proces wpływa na nasze umysły, lecz zwykle jest nieuświadomiony i w twierdzach zsocjalizowanych struktur poznawczych, ułożonych społecznie terytoriów komfortu — trzeźwo zaprzeczamy o jego istnieniu. Doświadczenie to może być potencjalnie niebezpieczne, jako że prowadzi do wysoce dysocjacyjnych stanów — poprzez konfrontację z ciemnością, treści głębi zalewając nasz świadome, krytyczne „ja" i wiecznie ewaluujący umysł. Każdy obraz doprowadza nas do swoistej samo-ograniczającej się formy wewnętrznej rewolucji.

W rzeczy samej, nie powinniśmy nadawać znaczenia sprawom, które powinny zostać poddane próbie czasu, dojrzeć z nami i zostać zrozumianymi dopiero dużo później. To, zarówno przez uważne studia, przygotowania, ćwiczenia jak i wewnętrzną intuicyjną i wyuczoną wiedzę.

Osobiście, jestem zafascynowany sposobem w jaki nasze umysły budują i tworzą mapy subiektywnych, czy inter-subiektywnych rzeczywistości, obrazu świata i w jaki sposób pęknięcia i kliny w niej trans-mutują całą naszą istotę w szczerą unię przeciwieństw, gdy spotkanie z wielką próżnią staje się katalizatorem tych przemian, albo rozdziera nas na wskroś.

Umysł może być rozumiany jako kontinuum między tym, co zewnętrzne, a tym, co wewnętrzne, jednocześnie negując tego typu rozróżnienia w unii. To, co pojawia się zarówno w sferze wewnętrznej i zewnętrznej, w tym samym czasie nie jest ani tym, ani tym, lecz czymś transcendentnym. Tego typu podejście traktuję jako trzeźwe i instrumentalne, w przeciwnym wypadku doprowadziłoby to nas do intelektualnego uczepienia się rzeczywistości ezoterycznej, egzoterycznej i ich instancji, które napotkamy i nawykowo dodajemy im znaczenia. Psychiczna treść rwie się do przodu by wyłonić się

z nas na tle tej próżni i nami zawładnąć. Ta droga wiedzie prosto do urojeń i zniewolenia, podmiot nie powinien być mistrzem obiektu, a obiekt jako prosta dharma jest pusty. W zależności od treści psychicznej, tendencji osobowościowych i charakterologicznych, kierunku i konstelacji energii psychicznej (introwertycznej, lub ekstrowertycznej), możemy doświadczyć skrajnych stanów, które mogą wydawać się przebudzonej świadomości piekłem (doznania infernalne), lub niebem (doznania szczytowe).

Biorąc to pod uwagę, nie skupimy się jednak na interpretacji świata przez świadomość dnia codziennego, lecz na odmiennym stanie świadomości, gdzie umysł zostaje przeniesiony w równoległy wymiar, jednak stale poruszając się w obrębie świata zastanego. Dynamikę psychiczną w przeżyciach hiper-realistycznych charakteryzuje to, że metabolizm informacyjny zostaje zaburzony, wracając do swojego pierwotnego źródła, wyrywając treści podświadome, łącząc się z dziwnymi wymiarami, a następnie wypływa na powierzchnię. Jeżeli jest to skonfrontowane z regresywnym uwarunkowaniem prowadzi to do szaleństwa, lub niezwykle trwałego systemu urojeniowego, inflacji ego, implozji w fałszywą tożsamość, rolę etc.

Powinniśmy jednako uchwycić doświadczenie jako palec wskazujący bezpośrednio ku terrorowi, który się wyłania. Niszczy to fundamenty naszej pracowicie wynegocjowanej rzeczywistości, odziera ją z przypisanych znaczeń. Świat osuwa się pod naszymi stopami i wtedy spotykamy się z okrucieństwem nieludzkiej, anty-ludzkiej głębi, transcendentalnej pustki, która wzmacnia samotność, intersubiektywną przepaść, osobiste i kolektywne cienie, lecz także, co ważne, siłę integracji i metodę, którą szkoła Zen mogłaby nazwać „bez-wysiłkową akcją", lub gracją.

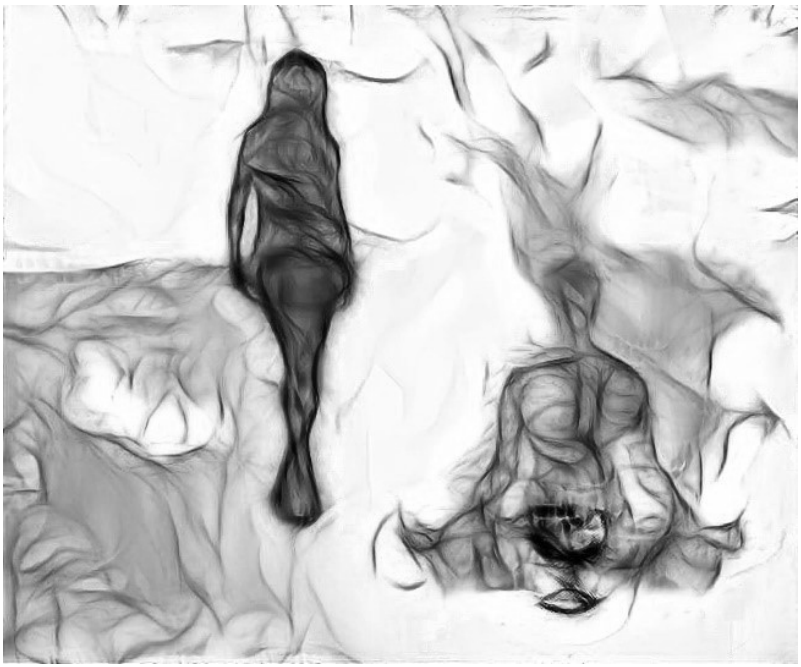
W rzeczy samej, jest to zimny, czysty akt ewidentnego rozumienia które pojawia się w nicości. Jakąkolwiek drogę konceptualizacji wybierzemy i cokolwiek postaramy się o tym napisać, nie odzwierciedli to indywidualnego nadludzkiego wpływu, który w sobie zawiera. Dopiero później, doświadczenie to może być zastosowane do wstecznego uleczenia narracji które nas stworzyły, i umożliwia to ponowną integrację czegoś wyjątkowego w naszym aparacie psychicznym.

Opis doświadczenia

Praca introspekcyjna byłaby odpowiednim zwrotem, lecz nie jest to intelektualny, konceptualizacyjny proces. Charakteryzuje się on całkowitą implozją świadomego „ja" w odwróconą egzystencję. To odwrócenie nie powinno być brane dosłownie, jakkolwiek bądź napotkana dziwność, anomalie które są umieszczone w totalnej opozycji do naszego skostniałego świata społecznego zwykłych percepcji sprawia, że doświadczenie dewastuje nasz wygodny światopogląd i wyrywa wierzenia, które składają się na nasze osadzenie w rzeczywistości. Nasze umysły są bezpośrednim kluczem do Otchłani, ale klucz musimy otrzymać od strażników tych rzeczywistości. Jak wspomniałem wcześniej, nie jest to intelektualny fenomen i żadna ilość myślenia nie zabierze nas tam — jest to czysto intuicyjna domena. Natura Otchłani jest taka, że niszczy ona absolutnie wszystkie subiektywne pojęcia naszego układu psychosomatycznego i zamienia nas w płynną, hiper-wrażliwą masę myślo-kształtów krążących bez celu i spontanicznie wykopując z nas podświadome treści, formy i wzorce. Doświadczenie z pewnością będzie się różniło od osoby do osoby, ponieważ będzie filtrowane przez inny system interpretacyjny. Niestety nie mam odpowiednich narzędzi aby wyekstrahować ponawiające się wzorce, inne od potwierdzenia idei przez ezoteryczne zainspirowane teksty, ustne przekazy, mity i opowieści ludowe, które w tym samym stopniu zwodzą, co uczą. Szczególny dziełem, które jest warte uwagi w związku z tym doświadczeniem, które przeczytałem dużo później jest księga Chöd w ujęciu XI-sto wiecznej mistrzyni Tantry Machig Labdrön. Radzi ona jak wykorzystać swój strach do pracy z obezwładniającymi siłami, jak poskromić je i zatrudnić w służbie Dharmy, nie poprzez siłę, ale poprzez zrozumienie, współczucie, surowa determinacja i rozjaśnienie. Spotkanie z Otchłanią było oczyszczającym doświadczeniem, ekspansja do wewnątrz była niezbędnym elementem osadzenia tego, co na zewnątrz, później kontemplując przeżycie w sposób, który pozwala na osiągniecie bez-wysiłkowej w akcji, płynności w myśleniu, osadzenia w rzeczywistości społecznej i powrotu do noszenia persony, masek które przywdziewamy, aby życie w ogóle było możliwym. Nie byłem przygotowany na horror. Horror na-

tomiast kształtował mnie wzdłuż drogi, którą musiałem przejść, aby stać się czymś nowym, niekoniecznie lepszym, ale wertykalnie silniejszym, horyzontalnie bardziej empatycznym

Zstąpienie i inicjacja wizji



Epifania Otchłani tak, jak ją rozumiem, jest aktem wewnętrznej przemiany, przyniesionej poprzez odzieranie tego, co na zewnątrz, z ówcześnie uwarunkowanych znaczeń i przypisywanie znaczeń wyższego rzędu, pośrednio doprowadzając do transmutacji jestestwa. Jest to zatem spolaryzowany i wzajemny proces. Doświadczenie musi uderzyć nas prosto między oczy, musimy rzeczywiście odczuwać, zetrzeć się z nim, reagować na nie

i przemieniać je. Nie miałem żadnej władzy nad treścią wizji, w odróżnieniu od świadomej medytacji, gdzie wizje są przywoływane celowo. Stan ten może być porównany do paraliżu sennego, a co zostaje wyrzucone z podświadomości nie może zostać zwalczone, musi zostać oswojone, poprzez rekalibrację ramy interpretacyjnej, lub zwykle poddając się horrorom w lęku. Doświadczenie było poprzedzone powtarzającymi się wizualizacjami, dopóki nie zostały one ustabilizowane i nie stały się tak żywe, jak same halucynacje.

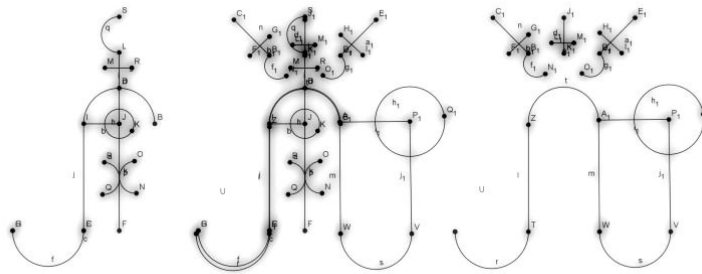
Leżąc w łóżku ze złożonymi ramionami wyobrażałem swoją postać w wielkiej przestrzeni i pozwoliłem swojemu umysłowi rzutować wizje na ekran mentalny, przy zamkniętych oczach. Pojawiła się szara przestrzeń i zauważyłem, że byłem otoczony sakralnymi ogniskami jak na Hinduskich Devanagari — świętych krematoriach, szarość ziemi przy ogniach przypisywałem prochom ludzi przeszłych, teraźniejszych i przyszłych. Tuż przede pojawił się człowiek siedzący w pozycji Birmańskiej, wyglądając jak moje lustrzane odbicie. Powtarzał on każdy mój mentalny ruch, a następnie uśmiechnął się do mnie. Potem zaczął płonąć gwałtownym płomieniem, który palił jego skórę, zwęglał ciało, aż zamienił się w żywy wulkan podczas gdy jego krew spływała do małego naczynia tuż pod nim. Kiedy pozostały same prochy, zmieszałem jego prochy z krwią w naczyniu i wypiłem miksturę. Gdy położyłem się na prochach, pojawiła się rudowłosa naga kobieta, która położyła się obok mnie, patrząc na mnie uważnie, a następnie wstała i odeszła podczas gdy mój mentalny wzrok widziały jej znikającą sylwetkę.

Dezintegracja ciała

Tuż po tych wizjach, pojawiło się uczucie rozpływania i upłynniania ciała, a także czarnej substancji w ustach, która zaczęła się gwałtownie rozprzestrzeniać do wewnątrz. Poczułem, że jestem wrzucony w morze pełzających małych kreatur które mnie w całości pochłonęły. W tym samym momencie, obrzydzony tym, postanowiłem przekonać się, że jestem bezcielesny, aby nie

cierpieć z powodu rozpadu obrazu ciała. Poczułem jak inne istoty starają się mnie pożreć, musiałem poddać się procesowi odłączenia od siebie, rozpuszczając świadomość w próżni, nie identyfikując się z nią, lecz stając się jaźnią zjednaną z pustką, zachowując śladowy umysł zredukowany do samo-świadomości istnienia. Jednocześnie mentalnie dołączyłem do auto-kanibalistycznej orgii, utożsamiając się z tymi demonami, w ten sposób odłączyłem się od przywiązania do ciała. Na chwilę przerwałem eksperyment, nadal będąc w połowie bezwładnym, byłem w stanie spojrzeć na swoje ręce, które przybierały różne straszne formy, całe ciało wydawało się być zgniłe, płynne. Zobaczyłem też białe i czarne Choronzoniczne twarze które pojawiały się na chwilę rozświetlając pokój, następnie znikając. Kiedy ponownie zamknąłem oczy, poczułem jak moje oczy wpadają głębiej w moją czaszkę, czemu towarzyszyło bezbolesne co prawda, lecz dziwne uczucie rozszarpywania, najpierw byłem wyrzucony nad ciało, kręcony wokół własnej osi, a następnie ukoronowany stalową obręczą. Wrzuciłem się w morze tych wizualno-dotykowych halucynacji, przy czym zniszczyłem komfortowy obraz ciała, którego kurczowo trzymałem się wcześniej. Moje ciało przestało istnieć.

Przeniesienie świadomości



7.223: Lunarna i Solarna Pieczęć.

Tuż po tym, poczułem jak mój umysł spada, jako nie-ciało, w miejsce bez wymiarów i czasu. Wydawać by się mogło, że mój umysł rozszerzył się relatywnie w czasie: eony umierały i odradzały się na nowo, podczas gdy umysł starał się ustalić jakiekolwiek koordynaty i zmusić ten bezwymiarowy świat aby się ustabilizował. W tym stanie nie-bycia, mój umysł stworzył holograf świata, który rzutował jako 'wentyl bezpieczeństwa' aby stworzyć mapę terytorium. Kiedy poczułem się w kompletnie beznadziejnej sytuacji, wysłałem sygnał do mojego rzeczywistego ciała, że chciałbym otworzyć oczy, przerywając eksperyment. Oprócz poczucia bycia niczym przy tych horrendalnych mocach, poczułem się silny jak nigdy przedtem, w stosunku do zwykłego, ludzkiego świata. Po jakimś czasie, sprawy poszły własnym torem i wpadły we właściwe sobie miejsca, poszerzając moją zdolność do rozumienia fenomenu, który tu spisałem. Otrzymałem też wtedy pieczęć i imię, jako wyrzuco-

ny w sferę Saturna, powołany do dalszej pracy: „Wherefore" lub „Dlaczego, z takiej przyczyny", Enochiański „Darsar" lub „Fuomo" z liczbą 223. Pieczęcie lunarne (lewa strona), solarne (prawa strona) są następujące, złączone w geście tchnienia świata pośrodku.

Wielu, poszukując uniwersalnych, wspólnych jedności psychicznych, próbowało zintegrować systemy odgórnie, Adolf Bastian sformułował Elementargedanke, na bazie tej idei Jung sformułował teorię archetypów i kolektywnej podświadomości, wiele systemów religijnych i rozgałęzieniach mistycznych szukało tej unii w Atmanie, w Pustce, w Bogu, czy jednoczącej 'boskiej ziemi' do której powrót jest największym zadaniem człowieka, a który to cel odnajdujemy chociażby przez filozofię i teurgię, zatrudniając się jako pośrednik między światami wyższymi a tym. Alchemiczna praca nad sobą trwa całe życie, podobnie jak nasze wysiłki, aby odpierać kolejne natury, adaptować inne, rozumieć je i poznać siebie — zwieńczeniem tej pracy jest Vir Unus, pełen człowiek, który pośmiertnie, suwerennie — pracuje dalej w kosmosie porządku, zatrudnia się w służbie, współczuciu, działaniu, kreacji, inicjacji, destrukcji — podług swojego przydziału.

Czy przekroczenie otchłani jest skokiem umysłu przez świat fenomenalny, do a-numinalnej próżni, gdzie świadomość przechodzi fazę nieludzkiej percepcji, tracąc ciało przy jednoczesnym zanurzeniu umysłu w a-fenomenalnej pustce, bezczasowym eonie. Powolna dezintegracja zmysłów rejestruje zimno po stracie ciała, a zwłoki astralne słyszą tylko monolityczne wiatry w bezwymiarowej pustce, być może są to międzygwiezdne rubieże w których słyszymy przebrzmienia kosmicznych wiatrów. Po zanurzeniu i powrocie do ciała zindywidualizowana świadomość posiada pieczęć przejścia, nawet jeżeli umysł o tym zapomni. Ponieważ astro-bio-rezonacje są zrekonfigurowane, ciało staje się świątynią, a głos staje się koncentrycznym punktem woli — jest słyszany w fenomenalnych światach, które się przekroczyło, zanurzone w tych dziwnych tunelach. Głos maga nie zmusza nikogo do poddaństwa wobec jego woli, jest jedynie słyszany. Jeżeli jest w nim mądrość, zostaje rozpoznana, perswazyjność zależy od oceny innych istnień i porządków w zasięgu głosu

Dialog o Drugim Wzroku i Niewidzialnych Światach

Fuomo: Peripsolu, mój przyjacielu. Dziś chciałbym zwrócić się do Ciebie opowiadając o podarku Niebios który otrzymałem od Horusa Starszego. Plutarch pisał o tym Wysokiem Bóstwie, przywódzcy Enneady która symbolizuje przyszły kształt świata, sprawy które mają nadejść. Z silnym sokolim wzrokiem widzi czas poza naszym czasem. Widząc zarówno eidole i skie, cienie w ich wielokształtnych formach, wiele światów niewidzialnych dla innych śmiertelnych oczu, te kolorowe piękności, te pełne czystego światła gdy się pojawiają. Nie śmiem wiedzieć wielu spraw o tych światach, jednak moją skazitelną aspiracją rozpocząłem interpretować prawa metafizycznym okiem, na podstawie tych doświadczeń jako medium i żyjący wehikuł dla wielu światów. Interpretuję starożytne misteria w świetle tych podarków, wszystko staje się jasne i prawdziwe, pozbawione krzty obskurantyzmu. Tak współczesnym wzrokiem przesiewam starożytne diuny, odnajdując skarbce tam gdzie inni nie wiedzą jak szukać, aby znaleźć. Rozpocząłem jako zrzucony w desperację śmiertelnik, zbyt słaby i pełen wyniszczających mnie pasji. Nie rozumiałem jakim prawem zacząłem widzieć te potężne i subtelne światy. Wpierw chciałbym opowiedzieć

o eidola jak nazywali je Grecy, lub Khaibit jak nazywali je Egipcjanie, które podzieliłem następnie na wiele podświatów. Eleuzyjscy mistrzowie składali im Melikraton, konsekrowany miód zmieszany z mlekiem z odpowiednio przygotowanymi magicznymi ciasteczkami, którymi mogły się odżywić. Ci zmarli, którym nekromanci składali w ofierze krew różnych zwierząt, aby animować żyły cieni i sprawić aby mówiły, lub oferują krew swoją lub swoich nieprzyjaciół aby skia zostały wypuszczone z podziemi, lub w odpowiednich podziemnych miejscach i jaskiniach — Plutoniach — przepytać ich lub polecić pewne działania które magowie i wiedźmy Grecko-Rzymskie chciały osiągnąć. Nie osądzając etosu tych drugich, jedynie oferuję podarki ulgi, nie spętania. Kapłani Anubisa konsultowali ich mądrych zmarłych, przyzywając i prosząc o przepowiednie i informacje. W Egipskim myśleniu cienie zmarłych były bowiem inteligentne i święte, zatem mogły się komunikować i odpowiadać w pewnych okolicznościach, niezależnie od tego czy były witalnym komponentem wyższego istnienia śmiertelnika co przeszedł w domenę zmarłych, czy te cienie które spotkał koszmarny los, zostały pożarte albo męczone. Zauważyłem, że są te Eidola które są podobne ludziom i są naziemne, żyjąc w domach ludzi, miejscach nieruchliwych, niektóre ruszają z miejsca do miejsca, z ciała żyjącego do ciała żyjącego, albo na oślep lecą gdzieś, szukając czegoś. Są też te cienie które pochodzą ze światów natury, ze światów zwierzęcych, a także te które należą do żywiołów. Cienie z ognia, ich ciała czarne i gorące, wodne, chtoniczne telluryczne zimno. Te powietrza, które przemieszczają się po niebiosach, latawce rozmaitych typów i hierarchii. Te ziemi, Gai, gęsta czerń, co wije się jak robactwo. Odkryłem także że niekiedy mogą się mieszać, przed oczami widziałem różnorodne formy zwierzęcych, ludzkich, a także dziwnych do określenia istnień, które mogą być w różnych stadiach rozkładu, biało-czarne, albo zachowane w pełnej formie. Cień śmierci a cień cieni, światów poza światłem jest dużo. Co do zmarłych, żywią się rozmaitymi

pokarmami, osoby dopiero co zmarłe wypuszczają swe eteryczne ciała wyglądające tak jak w momencie śmierci, po jakimś czasie zamieniają się w biało-zielonkawą mgiełkę a potem stają się czarnymi cieniami, kiedy wydają się wchodzić w pewien spokój, niektóre wydają się stać w letargu bezsłownie. Kiedy mamy do czynienia ze zmarłymi, należy pamiętać że nie postrzegają świata jak żywi, nie są ludźmi w pełnym tego słowa znaczeniu, często są czymś więcej, czasami czymś mniej. Czasami możemy mieć wrażenie jak w Dionizyjskich misteriach, iż „zmarli żądzą żywymi", ale czym jest zatem śmierć jeżeli nie przejściem i odrodzeniem się w innych światach, wrodzonym w nowe ścieżki. Złożona jest całość żyjącej istoty, zwierzęcia, człowieka, nie tylko z ciała, umysłu i jednej duszy, ale z rozmaitych typów dusz i poddusz, których funkcjonalność i zadania, których losy, rozwój, przyczynowość różni się od życia do życia, od śmierci do śmierci. Ich harmonia i dysharmonia całości

Peripsol: Zostałeś obnażony przed Thanathosem, lecz nie żyj cieniami, wielu ludzi upadło w okropną przypadłość czarnoksiężników, nie odrzucaj i szanuj te światy, ale poznaj je takimi jakie są, szukaj ścieżek życia. Te światy powinny poruszyć Cię do duchowych i magicznych dróg, następnie możesz być pomocny dla tych co żyją w nędzy cienia, jakimże byłbyś przewodnikiem jeżeli stałbyś się jednym ze swoich przyjaciół? Jako Epoptei, współczesny wieszcz, bądź Palin Hikousi, tym co z ciemności wrócił w światło aby negocjować między światami.

Fuomo: Gdyby nie światy wyższe, żyłbym w opuszczeniu jak przez wiele lat, dopóki światło Solarnych Bóstw mnie nie przywróciło do ich dróg. W nich ślady wielkości nieskończonej, wielkiej Solarne Dyski oplecione wężami na tęczowych, złoto-srebrnych skrzydłach, Aioniczne skrzydła. Ah, podobne Hanuptisowi uskrzydlone węże Egiptu, Feniksy Słońca, duchy i inteligencje planetarnych sfer, co pojawiają się

jak srebrne sfery na nocnym niebie, rozbłyskując i przeistaczając w Laski Kaduceusza ze skrzydłami, formy mistrzów i mistrzyń, ubrane w złoto srebrne i niebieskie szaty, o tańczące mistrzynie nieba. Ah! Piękne sylfy, gnomy, wulkany, salamandry, nereidowe duchy natury, ich wolność i światy, ich esencje, wielość królestw i światów żywiołów które nazwane już przez Paracelsusa, bogate formy formy rodzin duchów. Dusza zwierząt, totemy, o żywe radości! Przyjaciele zwierząt, czasami staję się ludzkim totemem dla ich błyskotliwości i swawoli, czasem są radością totemu jako przyjaciele i przewodnicy! Mogę eksponować ich natury tylko gdy nawiedzają moje ciało i umysł, w ekspresji na którą pozwala moja własna natura, substancja i inklinacje, nigdy nic ponad to. Jestem oczarowany tymi światami, zaczarowuję je, bez intencji czynienia szkody. Rodziny i geneaologie plemion duchów złożone i różnorodne, każda z historią we współ-polegającym współ-pojawiającym się świecie możemy na początku być zagubionymi w zadaniu zrozumienia. Obserwujmy cały las fenomenów, nie nazywając poszczególnych drzew w lesie, cóż za zgubna próba! Zmartwionym, że ludzie nie oglądając się na światy niszczą tyle pięknych miejsc które są święte dla tych istnień, niektóre mogą imitować człowieka, stać się gorsze, tak jak człowiek może być zainspirowany do rzeczy złych, wybuchowych, okrutnych, niestabilnych, tak tenże człowiek może przekazać swe zło dalej i zarazić światy które go naśladują.

Peripsol: Ich jest mądrość duchów, co działają zgodnie ze swoimi naturami w substancji ich światów, staraj się opanować mistrzostwo jako człowiek w swoim świecie. Aby być dwugłowym doktorem, powinieneś być kompetentnym w świecie ludzi, być człowieczym. Aby odnaleźć jaką wielkość możesz przynieść ze swojego świata, jaką cnotę i dobro wcielić w siebie, a światy duchowe będą Cię traktować zgodnie ze swoim uznaniem. Kiedyś dołączysz do nich, teraz skoncentruj się na tym jak możesz pokonać siebie aby się poznać, jak możesz się

prowadzić aby nie oddzielić się od swoich przewodników i opiekunów. Niech drugi wzrok nie przesłania Ci świata, mądrze nie bierzesz tego za rozrywkę, ani nie zamieniasz się w koszmar urojeń o sobie, jest to wskazówka ku wyższej ścieżce. Twój dar taki, inni dostają sigilia wskazówki w bardziej subtelny, lub silniejszy sposób. Czasem lepiej w zdeterminowaniu pracować w spokoju, czasem potrzeba większych sygnałów. Wielu masz kompanów i kompanek na drodze, wielu przyjaciół, wielu oponentów i nieprzychylnych Ci sił, bowiem śmiertelnicy też powinni prosić o przyjaźń światów, apelować do tych co mogą ich przygotować, będąc ich lojalnym przyjacielem.

Ubierając ciało i umysł: Mediumistyczne ślady wcieleń

Statua Horusa i ludzkiego awatara z Edfu.

> *Chodziłem ze świętymi, z królami i królowymi przeszłości, nosząc ich korony na moment, uczyłem z duchami inteligencji planetarnych, z układu słonecznego, z mistrzami starożytności z boskimi mistrzyniami i kapłankami, łączyłem się w zmysłowości ze świętymi prostytutkami z Babilonu poprzez moją ukochaną, z dziwkami piekła i córkami niebios, całowałem Hinduskie Devy, tak jak ja i ona była świętą świątynią. Myślałem z magami przeszłych czasów, naukowcami którzy odeszli, przywódcami i prostymi ludźmi, którzy pomimo to byli wielcy — rozmawiałem z duchami sylfów, duchów powietrza, ognia, ziemi, wody, rozkazywałem latającym demonom, słuchając potem mądrości Bogów. Drzwi zamkniętych światów otworzyły się tuż przede mną. W wielkiej ciszy współdzieliłem swój umysł i ciało z potępionymi, nieszczęśliwymi, z sadystycznymi mordercami i dewiantami na wskroś złymi, a także z boskimi, pełnymi glorii i wielkimi, pełnych człowieczeństwa z naturami chaotycznymi, dziwnymi, uporządkowanymi. Przez swój głos rozmawiałem z wieloma, którzy się we mnie wcielali. Mieszając te natury w alchemii poznania, pogłębiałem swój umysł i jestestwa, to wszystko naprzeciwko tych którzy mnie atakowali w ignorancji, arogancji, wściekłości, którzy krytykowali moje poczynania. — którzy też mając swój udział w kształtowaniu mnie jako żywej świątyni dla tych wszystkich rzeczy.*

Najłatwiej wykorzystać nasze słabości, bowiem ulegamy im prawie zawsze — zrób fortecę ze słabości, rozpoznaj, odizoluj, wyodrębnij i eliminuj je, odłącz się od nich, po prostu żyj świadomie. Gdy zaleczymy jedną przypadłość, najłatwiej nas zniszczyć wytwarzając nowe nawyki, które stają się destrukcyjne, po prostu obserwuj się i kieruj stałością i zasadami, naprawiając popełnione błędy i przyznając się do nich. Słabości które stają się nawykami, wżynają się w naszą naturę, podkopując całość naszego istnienia, tak jak jedna pasja, jedno totalne uzależnienie jest w stanie zniszczyć całość na-

szej natury, gniew, ignorancja, urojenia są słabościami, które podkopują sens naszej pracy". Obawiaj się tego czego w sobie nie widzisz — bowiem gdy będziesz sprawdzany, to wszystko wypłynie ukazując to czym naprawdę jesteś, lub czym staniesz się, jeżeli nie będziesz temu przeciwdziałał. Patrz na to czym możesz się stać, czym chcesz się stać i kieruj się najlepszymi ideami — wzywając na pomoc tych, którzy sprawdzili się w najwyższych, niezniszczalnych cechach i atrybutach. W życiu nie ma statyzmu — a my nie jesteśmy skałą, przekształcamy się w alchemii istnienia, zrzucając to, co niepotrzebne, chroniąc przed nawrotami tego, co zostawiliśmy za sobą.

Ci którzy podążają za swoim przeznaczeniem, znają się na wskroś, są wyzwoleni z wpływu sił które rządzą nieświadomymi, śpiącymi, utrzymując ich w ignorancji, kiedykolwiek się buntują, kiedykolwiek ktoś z nich przejrzy — wtedy Ci ponad tymi siłami które zniewalają, pomagają tym, którzy chcą się wyzwolić z jarzma rosnąc w siłę poprzez armię przyjaciół, od których ludzkość dawno się odwróciła — pozwalają swoim gwiazdom i geniuszom zaprosić ich do tańca, ponieważ w esencji są jednym i tym samym, podczas gdy wielkie rodziny inteligencji i ducha prowadzą ich, osłaniają, uzbrajają i uczą, niszcząc szyki przeciwników i przeciwdziałając ich planom unicestwienia osobnika ze śmiechem i glorią na ustach — bowiem przenikają umysły przeciwników na wylot, patrzą z cierpliwością na ich plany.

Natury manifestują swoje charaktery tylko zgodnie z tym na co nasze psychiczne warunki, zawartość, struktura, szerokość umysłu i serca pozwala, zgodnie z naszą samo-świadomością, samo-poznaniem, introspekcją, obserwacją, rozróżnianiem, dyscypliną i wolicjonalną siłą ekspresji. Zdarzają się psychiczne obezwładnienia, albo brutalne ataki próbując zdominować umysł, lub subtelne które chcą nas zniszczyć od środka — w których zamieniamy się w narzędzia lub kukły. Pracujemy zatem z miriadami zróżnicowanych inteligencji w określonym wspólnie celu, przeistoczeniu, szlifach. W zależności od głębi i szerokości umysłu możemy je w sobie zadomowić na chwilę, poświęcić część siebie aby natury mogły się zamanifestować w swojej substancji zmieszanej z naszą. Zdając sobie sprawę z tego że jako żywe świątynie, powinniśmy być też mistrzami tej świątyni. Goście, którzy nadużywają naszej świątyni, niszcząc ją, profanując, próbując ją zbeszcześcić powinni zostać wyproszeni, wyrzuceni, lub zniszczeni, Ci którzy nam sprzyjają jak przyjaciele, Ci którzy ją szanują są zawsze mile widziani — uczymy się wtedy

od siebie nawzajem. Niektóre natury są przyciągnięte przez prawo podobieństwa, inne przez prawo opozycji i różnicy, inne przez prawo afektu, inne przez prawo awersji. Inne przez prawo dominacji, inne przez prawo wolności, natura bowiem nie znosi próżni. Inne są kierowane wyborem i wolą, inne jeszcze otwartym lub ukrytym celem, inne przyciągane są pasywnością, bezwładem umysłu, ukierunkowanym na egzekucję woli, albo osiągniecie podobnego stanu, celu, wykąpania się w umyśle czy zmysłach etc. W tym tarciu idziemy do przodu kształcąc się w alchemii samo-eksploracji, aby ustanowić i sublimować obraz umysłu, czasami cofając się do tyłu, aby wejść na nową drogą, dopóki nie zniszczy lub nie rozerwie nam to umysłu na części w stan w którym ego jest zbyt ciasne aby to wszystko pomieścić i zrozumieć — kończy się to szaleństwem, lub psychozą.

Proces konfrontacji rzeźbi w umyśle, jeżeli jest jedno-kierunkowo prowadzony przez rozrysowanie idei czym chce się stać, czym są nasze zasady, wyższe aspiracje, Super Ego, które staje się Alter Ego, które jest wchłonięte w Ego,. Wykształcenie "ideału osobowości" w języku Kazimierza Dąbrowskiego, lub "mentalnego obrazu ideału" jest niezbędną aspiracją, może być jedynie śladem, ale rośnie w pełną substancję umysłu, dojrzewając i ubierając się w realność wraz z rozwojem — patrząc wstecz, dostrzegamy jego działanie. Kult umysłu jednak nie powinien zastąpić delikatnej, subtelnej otwartości na ideę, świadomość, duszę i ich transformacje — umysł bowiem jest tylko wehikułem jako szósty zmysł, a przywiązywanie się do konstrukcji umysłu jako samo-posiadanych właściwości jest takim samym błędem jak przywiązanie i uzależnienie od konstrukcji któregokolwiek z innych. Gdy przywiązanie do tego zmysłu staje się zbyt silne, cierpimy zawsze gdy odwraca się przeciwko nam, kiedy tracimy zawłaszczone jakości do których się przyzwyczailiśmy i braliśmy za pewnik. Umysł w rozsądnym procesie powinien dokonać sublimacji we współpracy z wyższymi źródłami, aby doszło do negocjacji jakości zindywidualizowanej świadomości, rozwijając nadruki dla wehikułów ekspresji świadomości, a nie w celu stworzenia doskonałego aparatu poznawczego dla siebie samego na ziemi — mózg bowiem rozkłada się wraz ze śmiercią — jest jednak sens doskonalenia umysłu aby świadomość mogła korzystać z niego jako organu kontaktu z rzeczywistościami i wymiarami pośmiertnie, jeżeli zostanie to przeprowadzone w pomyślny sposób.

Poprzez parę lat mojego doświadczenia, byłem rodzajem żywego ubrania dla wielu istnień, medium, wypieczonym umysłem, ekspansywnym, samo-świadomym katalizatorem. Zdolny do trzymania wielu istnień w świątyni mojego ciała, odbijając próby zdominowania mojego ciała i umysłu przez mniej pozytywnie nastawione do mnie istoty, chroniąc przez rozbrojeniem i przesileniem danej natury, spotkałem tych którzy prowadzili mnie na drodze. Jest to ciągła walka o suwerenność umysłu, naprzeciw szturmowi dominujących inteligencji, albo zagubionych istnień, które działają pod wpływem ignorancji, dominacji, lub próbie egzekucji ich pomniejszych wizji, woli. Gdy zatem te istnienia które próbował kontrolować moje ciało i umysł w siłowy, wulgarny, lub subtelny i jadowity sposób, zapraszałem wyższe inteligencje które żyją wolnością, aby pogłębiały mnie, umacniały mnie, rozszerzały moją percepcję, inteligencję, uczyły mnie, poszerzały ludzką naturą, ze zmysłem boskości, jako moi cudowni nauczyciele i nauczycielki. Poprzez czucie ucisków, energii w mózgu w zależności od bytu który się wcielał, aktywującym poszczególne obwody makroneurologiczne mózgu, wyłączając inne, obserwowałem jak zmodyfikowane energie, ekspresje ludzkiej natury w sprzężeniu z tymi bytami przyoblekały się w inne poznawczo-behawioralne, egzystencjalno-afektywne wzorce. Zapoznając się z charakterem i jakościami bóstw, na miarę tego co człowiek może zrozumieć, doświadczyć i poczuć, a także doprowadzany do bestialstwa, degenerowany przez mniej przyjazne byty. Czując magnetoreceptywnie ich siłę, nasączony ich potęgą i umiejętnościami, czując ich kształty i formy poprzez energię, tak zaogniony w różnych stopniach zdolnością ekspresji ich natury i substancji, zauważając generalne "odczucie i noszenie" podczas asymilacji która pozwoliła mi badać, retrospekcyjnie odkrywać, aktywnie i ciągle działać magicznie i spisywać te odkrycia.

Heinrich Cornelius Agrippa: Filozofia ukryta, Księga I. (część 1): Fragment

Rozdział 60, O szaleństwie i przepowiedniach, gdy ludzie są przebudzeni, także o sile melancholii, przez którą Duchy inkarnują się w ludzi.

> *"Zdarza się czasem, że nie tylko Ci którzy śpią, ale Ci którzy są spostrzegawczy obdarzeni zostają pewną wnikliwością umysłu, boskości, którą to Arystoteles nazywa poruszeniem, typem szaleństwa, dalej nauczając że pochodzi on z typu melancholicznego, jak pisze w w swoim Traktacie o Przepowiedniach: "Melancholicy, przez ich szczerość, są w lepszym współbrzmieniu (...) najłatwiej otrzymują wrażenia od światów celestialnych", a w swych "Rozważaniach" powiada, że zarówno Sybille, Bachantki, a także Niceratus z Syrakuz i Amon, byli poprzez swą melancholijną naturę Prorokami i poetami. Powodem bowiem ich szaleństwa, gdyby można było nazwać coś z ciała, byłby melancholijny charakter (...) ponieważ ten, gdy jest pobudzony, płonie i podjudza szaleństwo prowadzące do wiedzy i przepowiedni, szczególnie gdy z pomocą przychodzi boski wpływ (...) [Saturn] jest ojcem sekretnej kontemplacji, odizolowanej od publicznych spraw, najwyższą z planet (...) pomagającym wznieść się wyżej, obdarzając wiedzą o sprawach przyszłych. O tym właśnie pisał Arystoteles, w swym dziele "Rozważania". Poprzez melancholię — pisał Arystoteles — niektórzy ludzie stają się prawie boscy, przepowiadając przyszłość, a niektórzy zamieniają się w poetów. Pisał też, że ludzie doskonali w jakiejkolwiek nauce, byli w większości melancholikami (...) Tak bywa, że melancholicy byli wpierw grubiańskimi ignorantami, niemożliwymi do opanowania, tak jak Hesiod, Jon, Tynnichus, Calcinenses, Homer, czy Lukrecjusz, którzy nagle byli porwani przez szaleństwo i stawali się poetami, przepowiadając piękne, boskie rzeczy, które sami w małym stopniu rozumieli. (...) Tak wielka jest siła melancholii, że poprzez swój wpływ, duchy Celestialne czasem biorą cia-*

ła melancholików i poprzez swa obecność, instynkty, sprawiali, że [w antycznych czasach] ludzie Ci byli upojeni boskością i mówili wspaniałe rzeczy. Mówią, że dzieje się to trojako, w trojakim rozumieniu duszy, tj. Posługującej się wyobraźnią, rozsądkiem lub siłą mentalną. Mówią, że gdy umysł staje się melancholijny, nic nie wpływa na siłę ciała, oddając władzę w swych członkach, zostaje poruszony przez wyobraźnię, nagle stając się siedziskiem pomniejszych duchów, od których otrzymuje piękne dary, kształcąc się w sztukach. Tak zatem możemy zobaczyć że najbardziej ignorancki z ludzi nagle zostaje wspaniałym malarzem, architektem, mistrzem w dowolnej sztuce. Lecz gdy władzę biorą duchy widzące przyszłość, obdarzają wizjami elementów, wizjami czasu, przyszłych deszczy, nawałnic, trzęsień ziemi, wielkich śmierci, głodów, masakr i tym podobnych. Jak czytamy w Aulusie Geliusie, Cornelius Patarus, Kapłan w czasie, gdy Cezar i Pompeje miały walczyć z Tesalią, był wzięty przez obłęd i przepowiedział czas, porządek i siły w bitwie. Lecz gdy jego umysł powołał się na rozsądek, stał się odbiorcą średnich Duchów. Uzyskał w ten sposób wiedzę i rozumienie naturalnych, ludzkich rzeczy. Możemy zatem poświadczyć, że człowiek nagle może stać się Filozofem, Lekarzem, lub świetnym mówcą, przepowiadając zmiany w Królestwach, powrotu złotych czasów i rzeczy z nimi powiązanych, tak jak robiła to Sybilla wśród Rzymian; lecz gdy umysł jest całkowicie wyniesiony do aktu zrozumienia, staje się mieszkaniem subtelnych Duchów, uczących go boskich rzeczy, Praw Boskich, porządku wśród bytów Wyższych i takich spraw które należą do wiedzy o wieczności i zbawieniu dusz (...) Są też przepowiadacze, którzy są w środku, między naturalną i nadprzyrodzoną przepowiednią, jak Ci zbliżający się do śmierci, lub będąc osłabionymi starszym wiekiem, widzą niekiedy przyszłe sprawy, jak pisał Platon, im bardziej osłabiony zmysł w ludziach, tym dokładniej rozumieją, będąc bliżej miejsca do którego muszą się udać, ich kajdany stają się luźniejsze, widzą że nie są już podmiotem ciała, z większą łatwością widzą światło spraw boskich."

Ci którzy podążają za swoim przeznaczeniem, znają się na wskroś, są wyzwoleni z wpływu sił które rządzą nieświadomymi, utrzymując ich w zaślepieniu losów. Kiedykolwiek się buntują, kiedykolwiek ktoś z nich

przejrzy — wtedy Ci ponad tymi siłami które zniewalają, pomagają im. Natury planet ciosają w prometejskiej asyście, utrudniając i pomagając, ucząc, zrywając z nas łuski tego, co niepotrzebne na dalszej drodze, aby wyzwolić nas z jarzma. Rośniemy w siłę poprzez armię przyjaciół, od których ludzkość dawno się odwróciła — pozwalają swoim gwiazdom i geniuszom zaprosić nas do tańca, ponieważ w esencji są jednym i tym samym, podczas gdy wielkie rodziny inteligencji i ducha prowadzą nas, osłaniają, uzbrajają i uczą, niszcząc szyki przeciwników i przeciwdziałając ich planom unicestwienia naszych natur. Przenikają umysły przeciwników na wskroś, patrzą z cierpliwością na ich plany, ze śmiechem i glorią na ustach powstrzymując kolejne ciosy, które zmiotłyby nas inaczej z sceny ziemskiej przedwcześnie.

Natury manifestują swoje charaktery tylko zgodnie z tym na co nasze psychiczne warunki, zawartość, struktura, szerokość umysłu i zarys serca pozwala, zgodnie z naszą samo-świadomością, samo-poznaniem, introspekcją, obserwacją, rozróżnianiem, dyscypliną i wolicjonalną siłą ekspresji. Zdarzają się psychiczne obezwładnienia, albo brutalne ataki próbujące zdominować umysł, lub te subtelne które chcą nas zniszczyć od środka, wpełzając niepostrzeżenie — w których zamieniamy się w narzędzia lub kukły.

Pracujemy zatem z miriadami zróżnicowanych inteligencji w określonym wspólnie celu, przeistoczeniu, szlifach, ale najpierw musimy rozpoznać co jest naszym dobrem, poprzez odnalezienie tego co dobrem, które należy do wyższych światów.

W zależności od głębi i szerokości umysłu możemy je w sobie zadomowić na chwilę, poświęcić część siebie aby natury mogły się zamanifestować w swojej substancji zmieszanej z naszą. Zdając sobie sprawę z tego że jako żywe świątynie, powinniśmy być też mistrzami tej świątyni. Goście, którzy nadużywają naszej świątyni ciała, niszcząc ją, profanując, próbując ją zbezcześcić, są wypraszani, wyrzucani.

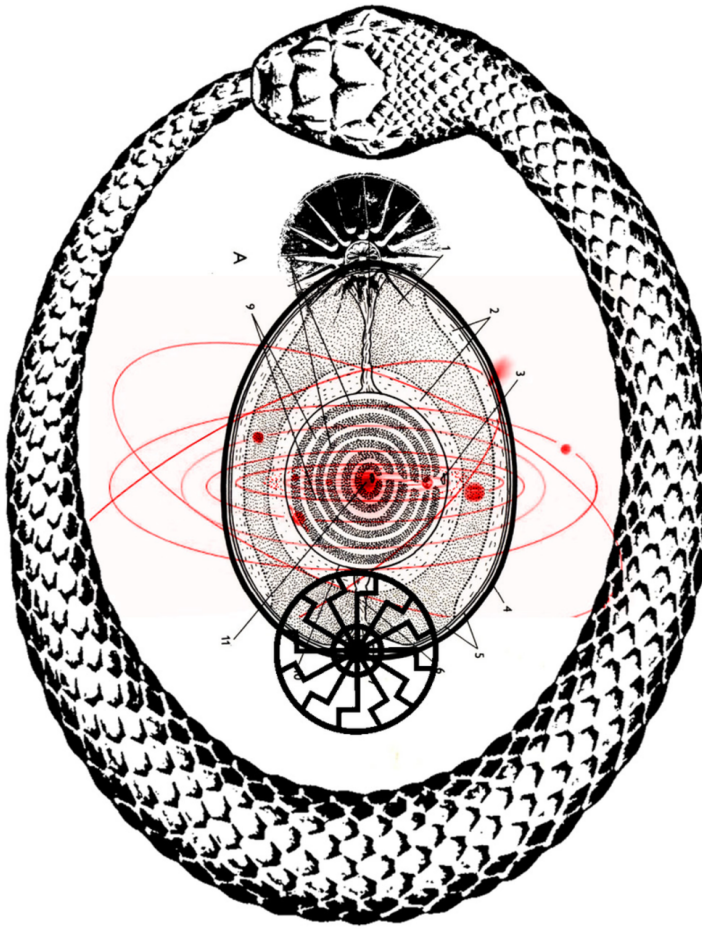
Postrzegając działanie wyższych sił meta-fizycznych, choć słowo „numinalne" pasowałoby zdecydowanie lepiej — nie regulują one sił kosmicznych w ich machinistycznym znaczeniu, tak jak woda która drąży kamień nie jest zarządzana przez żadne bóstwo. Raczej inspirują, tańcząc pomiędzy nimi. Choć te same kosmiczne siły mogą zostać wyodrębnione jako aspekty tych sił fizycznych, które inspirują i rozświetlają własną drogę, porywając innych

w swoje objęcia. Woda drąży kamień, a duch strumienia odczuwa ich działanie, przekazując nam doświadczenia.

Aby zostać wyrwanym z natury, należy te siły dostrzec drogą intelektualną, postrzeżeniową, sensoryczną, wołać je drogą inwokacji, modlitwy, pamięci, reminiscencji, kontemplacji, pracować z nimi drogą modlitwy, inwokacji, teurgii, pracy magicznej, medytacji. Zaklinacze światów w szczerym przekazie który rezonuje ze spływającą z góry intencją, ideą, która trwa przekazują ją dalej.

Ludzie wynajdywali rozmaite metody odnalezienia tego celu, mniej lub bardziej precyzyjne czy ogólne, ale siły te są transmutacyjne, reaktywne, alchemiczne i przejawiają się przez wielość ścieżek. Mogą być ledwo poznane przez maski które zakładają nam na twarz podczas inicjacji, które my zakładamy aby lepiej je — na miarę ludzką — poznać. Intelektem, życiem i pustką poznajemy to, co możemy tak, na ile jesteśmy wyćwiczeni w totalności komponentów swojego istnienia. Na ile każdy z naszych aspektów jest rozwinięty wystarczająco dobrze, aby stać się emiterem, odbiorcą, nośnikiem, stojąc, nadzorując, inicjując, utrwalając, niszcząc, regenerując, odświeżając, negocjując, działając.

Każda wyższa aporia na ścieżce duchowej jest drogą do gnozy na tyle, na ile umysł może ją przełamać wglądem, penetracją, symbolizacją, przejrzeniem i przyswojeniem. Siła bezwładu, czy inercji jest aspektem przedsięwzięcia które nie jest podtrzymywane, staje się aporią nieświadomą, lub wtórną. Rezultatem jest zapomnienie, brak motywacji, powrót do zwykłego, utartego postrzegania, zapadnięcie się, implozja w umysł wytrenowany w świecie cieni, pozostanie w nim, utknięcie.



Przebóstwiony człowiek znów staje się zwierzęciem, ale pozostawia swą pieczęć przebóstwienia powyżej. Czy gwiazda uczy nas praw, mówiąc: „zakazuję, nakazuję, rozkazuję"? . Czy oko gwiazdy nie jest tak ewidentne jak natura, poprzez siebie, przez siebie, prawdziwa? Niektórzy tak rozumieli fizyczne słońce, esencjonalne oko ogniste — nazywane Ra — widząc je jako

Opatrzność, pewną konstelację idei, sił tłumaczonych przez Intelekt co inspiruje umysł. Ten intelekt nie wartościuje żadnych rewelacji, nie moralizuje o nich, nie dogmatyzuje ich, ale stara się je odzwierciedlić i pojąć, w zgodzie ze swoim własnym unikalnym geniuszem.

Gwiazda nie rozkazuje, podobnie jak jej opatrzność, jedynie majestatem pokazuje, ujawnia naturę, rozświetlając filozoficzne słońce ludzkich mikrokosmosów poprzez swoją wspólną esencję ze światami numeny, jak i światami czarnych korzeni. Podobnie jak z naturą planet, istot, zwierząt, ogólnym charakterem typów, unikalnością śladu tych typów, te dopiero rozróżniając jak odzwierciedlają się w danym charakterze, naturze, wyłuskują atrybuty, myśli, wartości, opisują je, starają się je podtrzymać, wcielić, skodyfikować. Jednak podtrzymują tylko parę aspektów w umyśle, całość nie potrzebuje tej wiedzy, potrzebuje ekspresji życia! Pomimo to, wyrwanie się z rytmu oznacza wypalenie poprzez przeżycie, czy będzie to operacja psychoduchowa, czy też teatralno-ceremonialna, czy może ekstensjonalna-ekspresywna, czy intensjonalna-ezoteryczna: gest musi zostać wykonany, aby pozostała po nim pieczęć, która jaśnieje powyżej.

Nadchodzi noc, czarne słońce Tyfona rządzi mistycznym światłem,
nadchodzi dzień, słońce jaśniejące zarządza łodzią miliona lat,

Geniusz, który wyłania się z transformacji jest dynamiczny, ale posiada szlify inklinacji życia, jest prototypem który się staje wraz z naszym rozwojem, nie bacząc na czas. Co jest przez nas odzwierciedlone, wynosi nas wyżej, co zrozumiane, wynagradza większą naturą, co stanowi tkankę naszego tchnienia — naszymi skrzydłami i sercem.

Każde poruszenie geniusza, zrozumienie, odczucie, porwanie etc. staje się srebrną pieczęcią na duchu, animusie, animie, niosą nas dalej. Podobnie jak z religiami, tradycją i tymi, którzy za nią podążają — funkcja tych pierwszych przestaje mieć znaczenie kiedy symbolika przestaje być magiczna, teurgiczna, kiedy stają się fundamentalnym echem. Jeżeli jesteśmy wpleceni w kosmos, będąc ciałem Bóstwa, to działanie naszych umysłów i rytualnych gestów organizmów ma reperkusje w większych światach, zarówno kolektywnych, jak i indywidualnych. Jeżeli w swoich wewnętrznych konstelacjach strumieni magicznych połączymy się z astralnymi rezonacjami kosmicznymi,

wtedy płyniemy wzdłuż ich działania, pozwalając akcji uniwersalnej działać dalej, mając wpływ na negocjację ich formy, lub myślą zaburzając ich szyk.

Archetypicznym pokarmem Brahmy jest wszechświat, jest to proporcjonalna transakcja energetyczna — ceremonią negocjacji tej transakcji jest akt magiczny, czy będzie to magia eoniczna, wysoka, czy personalna. Te akty przekierowują oroboryczny tryb samo-pożerania wewnątrz monady świata na zupełnie inne topograficzne przekształcenia form. Pokarm bogów jest gwałtowną substancją, plastycznie tworzy i niszczy światy, nadaje trwałość — nieśmiertelność, odbierając ją — spisując na śmierć, jest esencją świata. Nie jest natomiast równoznaczny z neczeru — jego duszą. Neczeru jest bowiem totalnym charakterem Ptaha, anima mundi, ciała istniejącego wszechświata poprzez wszystkie tranzyty Maat, praw świata aż do jego rozpadu, rozdzielenia i ponownego połączenia.

Kompozycja istnienia czyli ontografia bytu

W swojej „karierze", stykałem się z wielością widzialnych i niewidzialnych istnień. Zawsze zastanawiało mnie w jaki sposób podejść do tematu, ignorując typowo taksonomiczną klasyfikację jak w bestiariuszach, aby nie mnożyć „bytów i opisów" ponad potrzebę — świat niewidzialny jest rzadko stabilny, lubi się mieszać ze sobą, a w toku wszystkiego czego doświadczyłem jest stosunkowo mało rodzin niewidzialnych, które mogą być wyodrębnione pod względem stałości — choć i w tych różnice w indywiduacji w myśl „E pluribus Unum" są często podkreślone. Stwierdziłem że powrócę do typowo filozoficznych opisów klasycznego świata, rozszerzę je o własne obserwacje, mają bowiem więcej esencjonalności w wyjaśnieniu dynamiki światów widzialnych i niewidzialnych, aniżeli obserwacji efektów ich manifestacji. Jest to, oczywiście szkielet opisowy, na celu ma ugruntować i skodyfikować zdobyte doświadczenia, ale też nie dzielić, ani nie redukować tych światów miarą człowieka, starając się być nieco bardziej obiektywnym w podejściu do nich — na pewno nie zdystansowanym, jako że w wchodzimy z nimi w interakcję, ale być może z pełniejszym wglądem, nie-osądliwym.

Święty Urząd, fragment James Joyce:

> *Wnoszę do knajpy i burdelu Arystotelesa Umysł ciętego filozofa, Niechże bardowie w próbie się pomylą Muszę ja swym być tłumaczen Gdzie z ust mych otrzymają pół-żałosne instruktaże By wejść do nieba, piekło zwiedzić Żałosnym być lub strasznym Potrzeba z pewnością ulg Odpustnych przyjemnostek Każdy prawdą-zrodzony mistyk Dantem jest, nieosądliwym Któż pewien przy zaścianku bliżej, niebezpieczeństwa ekstrem heterodoksji Jak ten co radość przy stole odnajduje, rozmyślając o nie-*

wygodnym Rządząc życie powszechnym instynktem Jakże może przejść je bezmyślnie?

Modus operandi: Albo Tryb Działania, który można zastosować do wszystkiego w świecie ruchu, woli, stałości, może być:

Aktywny *— jako inicjując zmianę w danym środowisku*
Pasywny *— jako odbierający zmianę w danym środowisku*
Reaktywny *— jako aktywny lub pasywny w reakcji na zmianę w danym środowisku*
Stały *— niezmienny, niepoddany wpływom zmiany, ani pasywny, ani aktywny, ani reaktywny*
Przekształcający *— jako ważący, równoważący lub modulujący, negocjujący, regulujący zmianę;*

Środowisko, lub osadzenie danego fenomenu lub istnienia

Rzeczywistość *— to co jest do „uchwycenia" jako „prawdziwe"*
Plan istnienia *— to co jest brane za rzeczywistość ale może być iluzją, niezależnie od tego czy bierzemy to za iluzję, czy tkwiąc w niej bierzemy za rzeczywistość*
Wymiar *— to co jest szkieletem każdej iluzorycznej rzeczywistości, będąc jej materiałem, lub „sceną"*
Dom *— to co jest pewnym porządkiem w wymiarze lub rzeczywistości, np. dom Słońca (Domo Solis)*
Strumień *— to co jest poruszalną konstelacją, kalibracją danej rzeczywistości, wymiaru, planu, skomponowany ze zmiennych które wpływają na inne, wymiary są rodzajem odizolowanych strumieni, a strumienie te astralistycznie przenikają plan fenomenalny, będąc w ciągłym ruch — podlegają pewnym porządkom chronologiczny, ale nie są zdeterminowane, jako że uczestnicy strumieni mogą mieć pewien wpływa na całość „osadzenia" czy „środowiska"*

Konstytytutywy — lub zmienne i stałe które definiują istnienie i byt.

Złożenie agregatów: jak wiele ciał czy wehikułów rozmaitych typów posiada byt
Zmysły: jakie organy i aparat kontaktu ma byt, interfejs między istnieniem a uniwersum
Natura: esencjalne jądro bazujące na inklinacjach
Inklinacja: pół-zarządzalne karmanem (strumieniami inklinacji, nasączonych zróżnicowanymi typami energii wasan), dalej wolicjonalnością, konstytucją lub złożeniem, dyscypliną, samo-zarządzaniem, pryncypiami i zasadami, czy przejawami aspiracji natur.
Historia: dystynkcja, lub rozróżnienie istnienia, lub energii przechodzącej przez swoje poprzednie formy w linearnym, cyklicznym, albo oroborycznym istnieniu, zabarwionym wszystkimi energiami i inklinacjami które przechodzą przez szakti (czystą energię).
Genealogia: zbitki i złożenia klanów, linii rodzinnych, adopcji, przekształceń (metamorfozy), a także lojalności i afiliacji.
Karman: zabarwienie „czystej" energii inklinacjami które biorąc swój początek z prakriti — materii wszechświata, a także esencji, modulowanej przez rosnącą złożoność, mutacje energii, a także ich przekształcenia wyrzucane w świat, a także wyprodukowane, przekształcone, sublimowane i rektyfikowane we wszystkich swoich wersjach, wariacjach i mutacjach.
Genus: klasyfikacja istnienia, lub jak bardzo da się zredukować wspólną charakterystykę na bazie rozmaitych atrybutów i zmiennych poprzez wszystkie formy zasad i skal, jednoczenie wyodrębniając „typ bytu" lub „typ istnienia"
Rodzina: lub wspólna charakterystyka dzielona przez zmienne i atrybutu na wskroś klasyfikacji istnienia (Genus), Genus homo sapiens sapiens może np. współdzielić naturę, albo atrybut i zmienne psychiczne z innym gatunkiem przez modyfikację, adopcję, spokrewnienie, pochodzenie, poprzednią historię etc. Lub być hybrydą w danej rodzinie, wtedy jest inter-genicznym istnieniem.
Kierunek: generalny wektor ruchu w porządku lub chaosie wszystkich tych atybutów, a także zmiennych wylistowanych, kierunek może być rozproszony, skoncentrowany, albo pusty.
Substancja: konstytucja danego istnienia, jego esencjonalny rdzeń,

bez którego istnienie lub byt nie byłoby tym samym istnieniem, niezależnie od obserwacji przez zewnętrzny świat (pozorność formy)
Kompetencja: *możliwość i zdolność do poruszenia swojego środowiska i otoczenia, przecinająca przez wymiary, albo poza-wymiarowa w stosunku do domeny lokalnej, lub domu osadzenia*
Wpływ: *zdolność do wywierania wpływu, albo przez kontytucję, albo impresję, albo „magnetyzm" komponentów danego istnienia i jego charakterystyk, poprzez jego umiejętności, w zasięgu kompetencji innych istnień.*
Zasięg: *rozmiar, szerokość działania w różnych światach, wymiarach, rzeczywistościach, źródłach;*
Moc: *Zdolność do implementowania wpływu, w kompetencji i zasięgu transformacji i transakcji energetycznych i istnień do danego punktu, w danym kierunku, wpływając na natury etc. Zarówno w zgodzie ze źródłami, głębszymi prawami, jak i naprzeciwko nim, podobnie z bytami i innymi istnieniami, poprzez konstytutywną substancję, wolicjonalny ruch siły, albo pasywną modulację lub negocjacji mocy.*
Siła: *stabilność lub niewzruszoność jakiegokolwiek przedsięwzięcia które wymaga transformacji z jednego stanu do innego, albo utrzymując stałość większego odniesienia.*
Niezależność: *samo-refleksyjność które jest osadzone w geniuszu (charakterze) danej substancji, autentyczności i może być oddzielne, albo unitarne wolicjonalnie, jest powtórzeniem auto-refleksyjności na indywidualnym poziomie, w którym istnienie lub byt jest „odłączony" od generalnej instancji w zgodzie z ruchem woli.*
Wiek: *wiek danego atrybutu, a także ich współpołączeń, transformacji i tranzytów.*
Konektywizm: *ilość sieci i węzłów tej sieci która jest pod wpływem przez wszystkie stałe które są wyliczone wyżej, które mogą też być powiązane ze sobą w konektywistyczny sposób przez zazębienia.*
Topografia: *lub matryca wszystkich złożeń na skalach zdefiniowanych przez zmienne i atrybutu istnienia*

Pochodzenie, albo współ-pojawiające się źródło genealogiczne danego istnienia

Konstrukt (złożony w jednym punkcie czasu, lub myśli, albo złożony poprzez czas)
Ontogenetyk (atawizm który powraca przez czas, przyoblekając się w coś i rozwijający dalej)
Stworzenie (rozwinięte w kieszeni ontologicznej innego istnienia)
Iluzoryczne (puste widmo, skorupa bez esencji, hologram)
Efektywne (inteligentne, posiadające świadomość, samo-świadomość, reflektywne, refleksyjne)
Esencjonalne (posiadające rdzeń, jądro esencji)
Mieszane (którekolwiek powyżej, w rozmaitych zestawieniach, koagulacjach, mieszankach)

Rozróżniając pośród typologii wcieleń

Awataryzacja

Kiedy wyższa, skoncentrowana siła, lub Bóstwo wysokiej rangi przyobleka się w nasze ciało. Nigdy nie narusza naszej woli, mówiąc subtelną siłą, jako człowiek wzrastamy na chwilę w naturze, substancji, sile i cechach danego Bóstwa, zostawiając w nas swoją pieczęć, rodzaj referencyjnego szlifu który jest transcendentnym podarkiem. Spotkanie może zdarzyć się raz w ciągu całego życia, lecz wrażenie pieczęci pozostaje w pamięci, sposób w jaki nasze życie zorientuje się na rolę (Paternalną lub Maternalną) do doświadczonego Bóstwa powinien być podtrzymywany.

Koncentracja

Kiedy świadomie, nieświadomie, lub półświadomie dokonowany jest atak soczewkowania jednego lub więcej źródeł, wymiarów, istnień w jakimkolwiek akcie magicznym, mentalnym, duchowym, grupowym, jednostkowym. Siła koncentracji nabiera cech, rzeźbień, charakteru tego co ją obdarza swoją naturą, umiejętnościami, lub substancją: może być przemieszana z grupowym lub jednostkowym osadzeniem psychicznym, działając w zgodzie z naturą źródła koncentracji, w zgodzie ze swoją naturą i koncentracją, kontrolując przepływ świadomie, lub dopuszczając obce natury do manifestacji przez skoncentrowany przepływ aktu.

Opętanie/Wcielenie kontrolne/ Psychiczne zdominowanie

Kiedy dominująca istota, albo wpływ chce przejąć częściowo lub całkowicie kontrolę nad mentalnymi lub/i psycho-somatycznymi aparatami kontrolowanego, zmuszając wolę, przepływ myśli, energii, funkcje psycho-somatyczne, czyn, intuicję, ekspresję, impuls, w długo- lub krótko-terminowy sposób, albo z chęci podporządkowania osobnika, albo w zamian za umiejętności, osadzenie mentalne — w sposób kontraktowy, lub wulgarny. W podobny sposób, kiedy jedna osoba kontrolująca daną istotę wciela ją w inną istotę, lub osobę, aby ją sobie podporządkować, lub doprowadzić ją do wypełnienia swojej woli. Przeważnie jest to intruzja w autonomię jednostki, która może być gwałtowna i wulgarna, długoterminowa/krótkoterminowa wsączając jad od środka, lub subtelna, zakamuflowana i podprogowa, wypaczając i dominując albo fragmenty życia, albo jego momenty.

Mediumizacja

Kiedy artifex/artifex świadomie lub półświadomie staje się medium dla danej istoty, wycofując część swojego jestestwa i świadomości w celu oddania danej istocie pełniejszej ekspresji i kontroli nad aparatem poznawczo-somatycznym. Może być to wpływ delikatny, subtelny, w pełni autonomiczny, albo silny — "muza która nas zainspiruje, bóstwo które wciela się w nasze ciało, zmarły który chce przemówić, czy dusza żyjącego która chce przez nas dokonać jakiejś pracy" — stajemy się dla nich wehikułem ekspresji, jest to natomiast wzięte pod samo-świadomość medium które dokonuje i współpracuje w akcie magicznym, szanując wspólną pracę, w przeciwieństwie do transu zdominowanego spiritysty, który zaprasza jakiekolwiek wpływy w celach rozrywkowych. Wszelkiej maści spirytyzm jest rodzajem rosyjskiej ruletki, aktywna praca mediumistyczna polega na źródłach, które są sprawdzone, np. Inteligencje planetarne wyższego rzędu.

Emanacja

Kiedy dana istota/źródło magiczne/Bóstwo obdarowuje nas charakterem który nas kształtuje, ucząc nas umiejętności których normalnie nie mamy, wycofując pewne cechy charakteru i umiejętności w celu manifestacji swojej natury, w których nasza natura sprzęga się subtelnie z naturą istoty, która wspomaga nas w danych działaniach.

Portalizacja

Kiedy umysł artifexy/artifexa jest wykorzystany jako portal do danego wymiaru, otwierając wrota dla istot poprzez inne rzeczywistości, w celu komunikacji, lub importowania albo eksportowania istot do innych wymiarów (prawo powrotu, prawo przyjścia), które zmieniają umysł, na czas otwarcia portal, uzyskując charakterystykę i psychiczne właściwości wszystkiego co zostanie przepuszczone przez umysł.

Transyzacja

Kiedy umysł artifexy/artifexa jest poddany wpływowi transu, albo sam wprowadza się w taki stan, aby pozwolić istocie na całkowitą ekspresję, przy częściowej utracie samo-świadomości, lub topiąc się zupełnie w transie, podczas ceremonii, rytuałów, ekspresjii, człowiek wtedy jest jedynie naczyniem, bezwolnie poruszanym przez daną istotę, która na miarę człowieka może zamanifestować swój charakter, nature, lub umiejętności.

Kohabitacja

Kiedy ciało-umysł artifexa/artifexa jest zamieszkany przez istoty wspomagające, które chronią je przez zbędnymi problemami, nadmiarem negatywnych istot, lub psychicznym pomieszaniem i szaleństwem.

Dialog o Duszach Świata

Fuomo: Zajmują mnie myśli, iż w niektórych tradycjach życie wielu istnień jest niereprezentacyjne, lub całkowicie nieobecne, tak jakby żyjąca siła należała tylko do ludzi, zwierząt i roślin. W innych widzimy, że zarówno ożywione, jak i nieożywione obiekty są reprezentowane jako związane z życiem. Nie jest mi ciężko uwierzyć, że zwierzęta mają duszę, co inspirowało ludzi do tworzenia Totemów i honorując nie tylko zmarłych przodków, ale także zwierzęce duchy przewodników. Rozróżniając zatem między duszami roślin, ziół, drzew, dalej myśląc o minerałach etc. w jaki sposób mogę starać się to rozważać? Czy powinienem myśleć że to inteligencja ludzkiego umysłu odzwierciedla charakterystykę dusz tych rzecz a następnie dodając im własnych atrybutów poprzez ich cechy? Jest to raczej dziecinny sposób widzenia. Oddajmy sprawiedliwoś Cesarzowi Julianowi, który w podobny sposób odniósł się do trywialnego z pozoru problemu. Pisał on bowiem w Hymnie do Heliosa, że mity są dla ząbkujących dzieci, ale dla tych z głębokim wglądem potrafią przekazać konstelację znaków i symboli w narracjach o egzystujących siłach, zgodnie z ich nauką, porządkiem, nie bez znaczenia zarówno ukrytego jak i psychologicznego. Jakże zatem przeparafrazować to animistyczne pytanie?

Peripsol: Jeżeli myślisz że głaz posiada Twoją inteligencję, to jest to głupstwo, jeżeli nadasz głazowi swoją inteligencję poprzez substancję głazu która jest całkowicie Ci znana wraz z jego ukrytymi właściwościami, a następnie emanujesz duszę, energię

głazu przez siebie, poczułeś ją i odnalazłeś w istocie esencję i duszę głazu. Następnie postępuj tak z innymi światami i rozmyślaj. Bowiem to w czym się odzwierciedlasz oświetla podmiot Twojej kontemplacji, akcji, reakcji.

Fuomo: Czy powinienem zatem zakładać że stara doktryna Similia Similibus, lub sympatii między obiektami, a także Analogii Entis, analogii bytów w ich zgodnych proporcjach jest w pewnym sensie prawdziwa? Lecz tworzyłoby to perfekcyjną symetrię, a rozłożenie tych substancji jest nierówne, jak na przykład w chemii. Zatem czy można przybrać pogląd chemików i stosować prawa chemii do praw, natur i substancji duchowych dusz, iż są one skomponowane w różnorodny sposób, łącząc się ze sobą, sięgając po wywyższony alchemiczny pogląd?

Peripsol: Jeżeli myślisz o drzewie w zwyczajny sposób, nie ukaże Ci prawdziwych właściwości. Jeżeli odpoczywasz pod drzewem, jedynie właściwość dawania cienia, lub ochrony przed deszczem jest istotna. Jeżeli zjesz owoce drzewa, część jego właściwości będzie miała na Ciebie wpływ. Jeżeli jesteś botanikiem, podobnie drzewo będzie dla Ciebie czymś więcej. Jeżeli natomiast, pod wpływem psychoaktywnych substancji albo magii szamańskiej drzewo wrośnie w Twoją duszę a Ty w duszę drzewa, będziesz miał pewne nieprzekazywalne odczucia które możesz zdefiniować w ograniczony sposób. Reszta pozostaje ciszą w ludzkich językach. Nie możesz być w pełni drzewem, ale Twoja własna substancja, dusze, natura i inklinacje staną się podobnym drzewu w różnych odcieniach i natężeniach zabarwionych doświadczeń. W nocy możesz czuć ciszę i głębię, zbieranie siły i rośnięcie, lub jak cały las, myśląc głęboko, powolnie i silnie. Jednak czy las myśli głęboko jak Ty będąc lasem, czy jest to metafora głębszego, nieprzekazywalnego odczucia które możesz zrozumieć nieco z perspektywy drzewa emanującego przez człowieka. Stając się w pełni drzewem, straciłbyś perspektywę człowieka, a zatem nie uchwyciłbyś tych meandrów. Nie tylko zdolność rozumowania odróżnia człowieka od drzewa, ale zdolność do uczestniczenia w istocie świętego

drzewa poprzez intencję. Wydaje się to być oczywistym, ale głęboko współbrzmi z tym kontekstem. Nie oznacza to że głaz który zarastają korzenie drzewa nie uczestniczy w naturze i substancji drzewa, podobnie drzewo uczestniczy w substancji kamienia. Pomyśl jakże wielkie różnice jeżeli przyznamy, że dusze człowieka, czy lisa, niedźwiedzia, dzika, czy ptactwa inaczej doświadczają się nawzajem.

Fuomo: Myślę, że rozumiem. Czy może być tak że mieszając się ze sobą różne natury są powołane do istnienia? Gdy pracowałem jako chłopiec stajenny, klacz spojrzała na mnie, zatrzymując wzrok. Po chwili czułem źrebię w swoim brzuchu, które łagodnie kopało. Po paru dniach zobaczyłem drugim wzrokiem eterycznego pół-przezroczystego niebiesko-złotego młodziutkiego Centaura który chodził po stajni. Zupełnie jakby mity zostały powołane do życia. Polegając na tej nauce, czy mogę założyć że nie tylko istnienia tego samego gatunku mogą się mieszać, jak kobieta i mężczyzna, ale iż gatunki mogą się mieszać duchowo, jakimi prawami, czy coś zarządza tak rozwiązłą prokreacją?

Peripsol: Ah, wirująca masa życia we wszystkich niewidzialnych światach, byłoby to czymś z zachwytu, terroru, rozkoszy, piękna i groteski dla zwykłego człowieka.

Fuomo: Czy te światy są wielkie w życie, lecz niewidoczne? Prokreacja nie miałaby końca, co przekładałoby się na liczne dolegliwości ludzkie, psychiczne i fizyczne, jeżeli te światy dominowałyby śpiących, nieświadomych ludzi. Dlaczego tak się nie dzieje?

Peripsol: Jeżeli jest jakiś limit, kto o tym zadecydował? Natura i niewidzialne światy filozofów regulują się zgodnie z tym co jest z nimi zgodne, tak było od wieków. Podobnie większość pośród niewidzialnych światów, różnorodnych natur, bestiariuszy jak nazywali je ludzie, każdy świat ma swoją tradycje, w bliskości, odległości lub obcości od ludzkich żyć, pośród naturalnych filozofów jednym z bardziej uzdolnionych był Paracelsus, który próbował zrozumieć interakcję z tymi światami, działając z nimi. Wielka Sozypatra, pierwsza wśród neoplatońskih magów i teurgów była obdarzona Drugim Wzrokiem.

Fuomo: Zastanawiam się co mogłaby powiedzieć o niewidzialnych światach, gdybym miał subtelniejszy umysł mógłbym wejść w konwersację z jej nieśmiertelnym duchem, lecz nie śmiem.

Peripsol: Nie czuj się onieśmielony, najwulgarniejsze umysły były przekształcone w Boskie poprzez tego typu nauki.

Demony

Daimon z greki: „bóstwo, boska moc; pomniejsze bóstwo; prowadzący duch, tytułowe bóstwo" (czasem odnoszące się do dusz zmarłych); „czyjś geniusz, stan, lub fortuna;" z Proto-Indo-Europejskiego *dai-mon- „ten co daje, ten co dzieli" (fortuny, przeznaczenia), z rdzenia *da- „dzielic".

— Ze słownika etymologicznego „Online Etymology Dictionary"

Geneaologia niewidzialnych światów nie pojawia się znikąd. Całe życie na ziemi, włączając światy niewidzialne ma swoją historię.

Starożytni, w zależności od żywiołów dzielili demony na powietrzne, wodne, ogniste i ziemiste, jeżeli dalej podzielimy te światy poprzez skalę Bardo Thodol (Tybetańską Księgę Zmarłych), a także spektra światów o własnej entropii i dynamice, w światło widzialne i niewidzialne — przekładając to na język fizyczny — podczerwień i ultrafiolet — pojawiamy się przed ogromnym bogactwem światów lokalnych i nielokalnych.

Nie wyobrażajmy sobie że będziemy w stanie zobaczyć, lub namierzyć te światy spektrometrami — choć niekiedy manifestacje mogą być świadome w dowolnym paśmie, lub wywołane przez semi-materializację przy wzroku subtelnym lub empiryczne i posiadające kinetycznę energię zaczerpniętą ze źródła które może doładować daną istotę.

Nie wszystkie światy są widzialne, czasami wymiary czy pasma spektr się nie widzą, ponieważ nie mają interfejsu komunikacji z innymi światami. Z punktu widzenia osoby która posiada dar drugiego wzroku, stabilizacje następują rzadko, najczęściej są to utrwalenia obrazu i formy trwające od mikrosekund do paru sekund, czasami są to pełne manifestacje które z wektorem ruchu stabilizują się w ciemności na dłużej. Rzadko obraz stabilizuje się na więcej niż parę minut, czasami są to ledwo rozbłyski. Uczenie się wchodzenia w interakcję jest zupełnie inną rzeczą.

Próbując stworzyć mapę tego świata, drugi wzrok jest raczej bałaganiarski, można się kognitywnie utopić w tworzeniu taksonomii i bestiariuszy, „tworząc byty ponad potrzebę", zamiast koncentrowania się na własnym

rozwoju z szacunkiem do światów widzialnych i niewidzialnych. Zróżnicowane wymiary z którymi mamy styczność z wielkością i dziwnym bogactwem tych rzeczywistości są zupełnie różne od ludzkiej rasy.

Pamiętając że „daimony" u Hellenów były wyższej duszy (Ka) w stosunku do ludzi, tak deifikowani śmiertelnicy, bohaterowie, anioły, archanioły, archonci, Bóstwa, noeryczno-noetyczne siły międzygwiezdne posiadały Ka (duszę) o potężniejszych właściwościach niż te ludzi. W wyroczniach Chaldejskich zarówno Iynges (rodzaj magicznych istot, które posyłały myśli-idea przez wszechświat, zapełniając całość istnienia logosem), Konektorzy (łącznicy światów, którzy utrzymywali porządek, np. kręcących się galaktyk) jak i Teletarchowie (Archonci światów) zapełniali te światy istnieniem, pewnym porządkiem i głębokiem prawem.

Plutarch pisał że „dobre daimony" stawały się Bóstwami, uważając Izydę i Ozyrysa za dobre daimony które stały się silnymi bóstwami gwiezdnymi, ale też stwierdził że malewolentne byty były przywracane do porządku natury po jakimś czasie. W ten sposób, przyjmowały swoją naturalną pozycję, nie wychodząc poza nią.

Jamlich Teurg otwarcie ostrzegał przez zapraszaniem demonicznej inspiracji, prawdopodobnie dlatego, że ich natura mieszając się z ludzką, mogłaby mieć dość nieprzewidywalny efekt (wyobraźmy sobie np.przemieszanie funkcjonalnej ‚duszy' modliszki z umysłem kobiecym, albo pająka z umysłem męskim — mamy do czynienia z mieszankami które „po drugiej stronie" tworzą demony hybrydalne).

W ten sam sposób możemy mieć do czynienia z niewinnym duchem leśnym, który jest pozytywnie do nas nastawionu, podług swoich inklinacji i staje się przyjacielem, bez intencji brutalizacji naszego umysłu, lub dziwną malewolentną duszę-cień zmarłego, która pojawa się jako 2,5 metrowa bestia po zintegrowaniu z turem i zlepkiem innych zmarłych, uwięziona w cierpieniu, inspirując podobne odczucia gdy osoba jest przez nią uwięziona, dręczona, lub opętana.

Czy Solarne feniksy żywiołów powietrza-ognia należąc do niebiańskich rzeczywistości Słońca, czy nocne ćmoki (latawce) należące do czarnych światów ziemi-powietrza, czy inteligencje duchowe Wenus, które działają w zgodzie ze swoją naturą. Czy od-ludzkie planetarny inteligence duchowe (kiedyś były ludźmi, którzy się wznieśli naturą wyższą ponad świat, rezonu-

jąc z charakterem danej planety czy świata) czy od natury, od gwiazd, od starszych światów, kale (astralistyczne promienie łączące światy) działają przez pierwiastki rezonacyjne budulca światów (tablica Mendelejewa), czy inspirują subtelną gracje i miłośćczystego typu, czy są to Wenusjańskie starożytne siły które skoncentrowane przez człowieka wykształcają zupełnie inny fenomenalny fenotyp.

Cóż może zrobić mag? W perfekcyjnym znaczeniu przyjmuje te inteligencje duchowe które współgrają z aspiracjami człowieka, te od-ludzkie które odesłane do sfer, ukształtowane szlachetnie, z wyniesioną kompozycją, proszą o ochronę tych Bóstw które mogą ukształtować jego naturę, pomagać w indywiduacji aby dołączyć do innych w Opatrzności Solarnej i Gwiezdnej (E Pluribus Unum — z wielości jedno, maski Bóstwa), aspektów żyjącej duszy (Hhekau) Wszechświata i wielkiej zasłony Kosmicznej Matki.

W jaki sposób powstały demony? Musielibyśmy założyć że całość życia na ziemi ma swoje okultystyczne (ukryte) rezonacje, niewidzialne w pozornym świecie, wielość wyspecjalizowanych dusz i ciał subtelnych, należących do danego gatunku i linii ewolucyjnej zwierzęcia, co zwykle jest domeną biologii ewolucyjnej. Metempsychoza dusz, zwierzęcych i ludzkich, także ich transmigracja, możliwość bycia wrodzonym w wiele niewidzialnych światów pośmiertnie, aby żyć nowym, innym życiem wydaje się świętym chaosem.

Lecz zwierzęta i ludzie to nie jedyne gatunki, poprzez prawo wzajemnej sympatii, mieszania, relacji, prokreacji, analogii — powstają nowe; Wyższe siły, moce, astralistyczne źródła magiczne, obce Bóstwa przyoblekając się w maskę i perspektywę człowieka — po części wchłania jego naturę. Podobnie człowiek, gdy przyobleka się w maskę innej istoty, wchłania część natury tej istoty.

Czy starożytna kapłanka, która kontaktowała się z siłą, mocą, ideą, która jest znana jako „x" nie stała się potem maską tej siły, powierniczką i łączniczką światów, która później została nazwana Hekate Drakaina? W metamorfozach jest to całkowicie możliwe, ta sama siła może funkcjonować bez swojej maski, ale maski ułatwiają kontakt, podobnie, czy kontaktując się z Hekate, nie wchodzimy w interakcję między siłą a naszym personalnym polem psychoreaktywnym, naszymi własnymi maskami.

Komunikujemy się zarówną z siłą nazwaną „Hekate" jak i z sobą, im mniej z sobą tym bardziej jesteśmy w stanie przyjąć siłę introjekcyjnie, im

bardziej ze sobą, tym personalniej podchodzimy do esencji siły, mocy, czy idei. Jeżeli dusza zwierzęcia bierze ciało człowieka poprzez przyciąganie, albo mieszanie, człowiek nabywa charakteru zwierzęcia, dając mu inne zrozumienie tej natury, i subiektywną perspektywną innego sposobu całościowego odczuwania siebie.

Jeżeli daimon powietrza przyjmuje ciało człowieka, jego charakter i natura mieszają się w rozmaitych proporcjach podobnie, tak dalece jak natury istot uczestniczących w tej transakcji mogą zrozumieć, poczuć, doświadczyć rzeczy przynależne naturze tej drugiej. W przypadku człowieka, jak bardzo ludzkie postrzeganie może zgłębić perspektywę i odczuwanie tej drugiej.

Kiedy człowiek pozostawia swoje cierpienie np. drzewu w magii folkowej, pozostawia maskę wygiętą w to cierpienie na drzewie, przekazuje drzewu swój ból. Widziałem drzewa które są pełne takich mask, czasem zastanawiając się czy zmarli nie szukają schronienia w drzewach, w ich korzeniach i korze. Drzewo naturalnie należało i należy do dwóch światów — podziemia i nadziemia.

Z normalnego punktu widzenia, rzadko decydujemy o tym w który świat się wrodzimy, przed i po naszej egzystencji, chociaż wiele tradycji próbowało doprowadzić do mistrzostwa odrodzenia w pożądanym świecie, lub — jeżeli to możliwe — całkowite uwolnienie z tego cyklu, aby nigdy już nie wracać (tak jak w Buddyźmie), ponieważ w tym świecie nic nie jest wieczne i trwałe, wszystko jest zmianą.

Oczywiście, ten pogląd które reprezentuje Starożytną i po części średniowieczną magię — nadal jest aktualny, światy ewoluowały w ludźmi, czasami poprzez imitację ludzi, często ku zgubnym efektom inspirując ludzi do zła (cacodaimones), często do dobra (agathodaimones) — w oczach człowieka.

Psychologia Ukryta

> *Demon dyletantyzmu ukazuje totalną rzecz w jednym, karykaturalnym aspekcie, a następnie redukuje wszystko do takiego obrazu, aby narzucić całości wymiar groteski.*

Próbując zrozumieć fenomeny jako oddzielne obiekty lub istoty jest symptomatyczną cechą ustanawiania iluzorycznej relacji między obserwatorem a doświadczanym. Ekstrahując umysł z osadzenia w relacjach które już istnieją należy wyzwolić się z nich i świadomie penetrować podstawy tych obiektów, ich głębię — zrozumieć ją i rozbić poprzez wgląd, tym samym rozwiązując całą sieć w którą jesteśmy wplątani.

Złudzenie oddzielenia poprzez mechanizmy postrzegania zewnętrznych obiektów jest uwarunkowane pierwszym konstruktem który współ-wyłaniania się między zaobserwowanymi podmiotami, a upodmiotowieniem jestestwa w relacji do tych obiektów.

Najwcześniej dostrzeżone obiekty są lustrami na których rzucane są projekcje infantylnego umysłu z ekspresją pierwszych fenotypów poznawczych. Proces oddzielony od zarejestrowanych fenomenów staje się pierwszym poczuciem separacji. Czy jesteśmy oddzieleni od naszych myśli, zmysłów, umysłów? Buddyści twierdzą że nie. Bez umysłu, bez umysłu który może się ustanowić w jakiejkolwiek relacji, nie moglibyśmy odnaleźć się w naszej egzystencji, nie moglibyśmy myśleć — co więcej — wydźwignąć się w meta-fizyczne realizacje, które nadają tym procesom kierunek nad-psychiczny, meta-noetyczny.

Jest koniecznością aby ukształtować jestestwo, autentyczną egzystencję, ujawniającą się w oddzielności — aby nie dać się rozedrzeć światu, aby dojrzeć do swojej definicji, doprowadzić do indywiduacji. Następnie u-metafizycznić egzystencję, a na samym końcu wyzbywając się tego jak zbędnej skóry, łuski.

Jedynie poprzez proces oddzielenia, możemy doprowadzić się na końcu do powrotu i jedności. Tak każda oddzielna egzystencja która jest nową in-

stancją tego oddzielenia, jest poprzez własną realizację wydźwignięta ze swojego stanu.

> *Czyż nie jest tak że sekret naszej wielkości, jeżeli nie jest zamglony, uśpiony, wyłania się z rozłupania naszego istnienia? Czy nie rodzi się z naszej niewiedzy o sobie, o naszym gatunku, którą próbujemy uleczyć poprzez akt sztuki? Biegnąc od jednej rzeczy do innej, próbując uchwycić coś za pewnik, coś innego za złudzenie. Jak tylko złapiemy coś, czy jest to wartościowe trofeum czy nagie ostrze noża tnące nasze dłonie, jesteśmy pokonani w złożoności a głębia przyprawia nas o terror który odczuje każda dojrzała dusza. Wartość, która jest abstrakcją, przyczyną wojen jest pożądanie wartości — nadajemy rzeczom, ideom specjalny charakter i wynosimy je na ołtarze, a potem umieramy za nie, cierpimy za nie, jedną z przyczyn cierpienia jest pogłębienie wartości, jego krwią jest pożądanie jej, płytkie jej rozumienie prowadzi do konkurencji i poświęcenie się pod jej stopami. Pokonawszy wartość, samo-poświęcenie jest rodzajem stania poza światem, będąc w nim. Jednak nie jest to tylko przyczyna zła, ale też piękna. Te dusze które były w stanie posiąść głęboką, penetrująca wizję zawsze odżywiały się wartościami, bez nich ta wizja byłaby pustą formą — urojeniem. Zapadamy się w nasze fiksacje, wokół których nasze istnienie oplata się jak wąż, stając ich niewolnikiem, oślepionym przez świat którego już nie widzimy. Tylko gdy odkrywamy, przecinamy supeł tego ideału pewności — cierpimy — warunek wewnętrznej fragmentacji która szuka spójności z resztą świata. Kochamy, nienawidzimy i tęsknimy. Wierzymy, stajemy się zimni, zaognieni, odłączeni, podróżujemy po kalejdoskopicznej powierzchni synergii naszych zwierzęcych, ludzkich, człowieczych, otchłannych i boskich aspektów myślenia i czujemy to co widzimy, ale rzadko odnajdujemy się w sobie, cóż dopiero powiedzieć o świecie.Prawdziwie, niespotykane to wznieść się ponad świat, aby stać się kompletnym! Gdzie szukać pocieszenia, jeżeli biegnąć ku światom idealnym, patrzymy z rozterką na ten który nas nie wypuści, po części trzymając jego stronę, po części nienawidząc go. Nie nasączeni tymi światami, nie nasączeni we wszystkich światach porządku i chaosu, jak możemy być kompletni? Można ustanowić się w postrzeganiu astronoma, kapłana, świętego, filozofa — pasywnie i pokornie ak-*

ceptując świat, odarci z niego, patrzeć na piękno rosnącej róży z perspektywy zmarłego, albo założyć pancerz wokół umysłu, z determinacją stać się dysydentem, poruszanym na linkach między współczuciem, obłędem a zimną nienawiścią. Gdy stajemy się nimi na chwilę, nasze natury wzburzają się, tęsknimy za autentycznym ludzkim ruchem — niezrozumiałym dla innych, bo zamkniętych w swoich alejach nie-doświadczalności, w więzieniach odczucia. Ci, przylatują do nas jak ćmy, bo nigdy się nie odnaleźli. Rozrywamy szaty, aby wykrzyczeć "Ecce Homo!", chociaż jedyne co pozostaje to niemy jęk, albo skostniały mózg, nasz geniusz, duch ludzki odszedł — zostały tylko skorupy, nieme lub gadające — nie ma różnicy. Ruszamy ponad formę, uchwyceni w nową, więc chcemy ją zrzucić jak węże. Potem stajemy się wężami, patrząc z tęskniącymi, zdeterminowanymi oczami na tych tkniętymi czuciem, te rzadkie momenty szczerego, autentycznego poddania się własnej naturze — to jedyne miejsce w którym świat doskonały może wtargnąć w świat ludzk. Wtem,, skorupy natychmiast próbują się w nas przyoblec. "Z nas też zrobili potworów" — to ciąg przyczyny i skutku, wszystko co jest człowiekiem a nie może być człowiekiem staje się monstrualne, zakładając maski staje się powłoką, formą, nieświadomym elementem tkanki ludzkiej. Ślepota na własną monstrualność wynika z nieświadomości tego kim nie jesteśmy, z niemożliwości ujrzenia w bólu tego kim jesteśmy. Czy był to zwykły pogląd i praca innych, za którą tęsknimy? Przywdziać skorupę jeszcze raz, wzmocnić ją, zabić całą esencję. Nie ma tam już nic! Czy było to niewinne odczucie, nieskażonego pierwszego objęcia, czy wyczerpanie w desperacji i osunięcie się na ziemię aby krwią nasączyć ziemię o którą uderzamy pięściami? Czy były to oczy rozerwany wojną i łzami, patrząc z agonią na gnijące ciała bliskich. Żołnierza, który strzelając kolejną rundę amunicji uzmysławia sobie że jest w bagnie śmierci, kąpiąc się w zwłokach — że to on jest śmiercią od której nagle chce uciec, wydrzeć się z kostnicy. Widząc że jest tylko kukłą którą brudne świnie grają przeciwko takim samym jak on. Czy są to Ci zdobywcy, co z sokolim wzrokiem patrzą na ziemie, byli imperatorzy, żebracy którzy przez brud pamiętają strzępek starej godności, dumy, teraz są zmieceni przez podłą ziemię. Być może to stara kobieta, od wielu lat martwa wewnątrz poprzez rany, jej młodości napełnionej nadzieją, a może zranionej już we wcze-

snym wieku — wycofuje się w surowe wyrozumienie dla innych, w świadomości ostatniego człowieka, który odszedł, ale którego już przestała kochać dawno temu? Czy są to wybielone duchowe obietnice, tych hipokrytów którzy niczego nie odkryli, więc muszą swój wstyd okrywać pobłażającym uśmiechem, spisując innych na strach i poczucie winy, albo zniewalające kłamstwa? Czy są to Ci którzy nienawidzą ze szczerością, Ci okrutni, sadystycznie kąpiąc się w krwi morderstwa, odbijają swój ból z łamiącą serce prawdą w oczach — świat złamał ich w to, gdy zabijają bez słowa. Lub Ci którzy nigdy nie czuli, żyjąc dla przyjemności lub chwilowych zamroczeń, chodząc po zwłokach, po plecach tych na których wygrywają lub przegrywają rzeczy nie postrzeganych przez Bogów za godnych splunięcia? Lub Ci w furii, współczujący, co najpierw siebie chcą rozerwać z bólu, potem świat, na samym końcu nie współczując nawet temu co z nich zostało? Gdzie jest odpowiedź na to wszystko, jeżeli Bogowie uczą ciszą, która jest głęboka, w marsz planet i ich żądań ekspresji życia. Kto może zrozumieć cmentarz doskonałych rzeczy, które nie są już potrzebne, nie są uczone, są oszukiwane, lecz trwają. Jakże żądać zrozumienia wielkości od niewolnika, który myśli że jest wolny, nigdy nie kosztując wolności? Może cicho w stagnacji, w więzach coś mówi, ale jest to szybko zastąpione kolejną przechodnią rzeczą która zamyka nas w farmie zwierząt iluzji, zanim roztrwoni swój głos wpada w rozpacz lub smutek. Rosnąć w dojrzałe, żywe idee oznacza nosić jarzmo przekleństwa odległości tego świata, każde zbliżenie jest zarówno radością jak i bólem gdy odwrócimy się z powrotem choć raz. Uzurpując sobie prawo wieszcza, świadka tego co rozdzielone, zmęczone sobą, należy podtrzymać obowiązek konieczności, dopóki nie odpowiedzą nam przeznaczenia. To ostatnie słowo należy do Thanathosa, w tym samym czasie przecinając w pół tego co zadał pytanie — po co zatem pytać? Ci którzy przynoszą zniszczenie, jeżeli są szczerzy, są rządzeni tą samą nadzieją — ukróceniem cierpienia — ale przynoszą więcej bólu, nie niszcząc tego świata, spektakl agonii trwa dalej w którym oni stają się diabłami. Ci którzy podtrzymują, reformują, mądrzejsi, mogą nam pomóc, aby podtrzymać obosieczny ruch, który uderza raz w tych raz w tamtych, zacieśniając więzy świata. Zawsze przynoszą dobro lub zło, najśmielsi z nich tworzą wątki których węzły mogą być pełne błogosławieństw, klątw,

odłączenia, iluzji, piękna, lub brzydoty, okrucieństwa i destrukcji. Zmęczone zrozumienie totalnej wolności, jeżeli nie upadając jako ofiara nihilizmu, ciągle pragnie tworzyć większy, inny świat, z szerokim, głębokim oddechem. Siła świata polega na ekspresji energii ruchu, stałość jest w stanie tą energię przekierować i kształtować. Życie jest podmiotem czasu.

Dziecko nie rozumie intelektualnej re-deifikacji, jest intuicyjne w zabawie, tak jak w spontanicznej grze homo ludens — jako odtworzenie participation mystique. Całkowicie poświęcone zabawie, jest skoncentrowane na swoim akcie bardziej doniośle niż jakikolwiek dorosły mag.

Jednak tylko ktoś kto jest samo-świadomy, rozumiejąc ten proces, może wyzbyć się ze swojej treści, wyzwolić z relacji, stworzyć wewnętrzną przestrzeń, aby się rozwinąć, pracując świadomie w relacyjnym świecie, bez bycia rozerwanym przez każdy wpływ na swojej drodze, w ten sposób — kształtując swój rdzeń i szpik istnienia.

Proces nadawania światu symbolicznego, doskonałego porządku — jak w Pitagorejskim modelu, czy Księdze Przemian, jest procesem wspinania się ze świata natury do świata doskonałych idei, co jest pracą analogiczną, relacyjną, symboliczną, jednocześnie harmonizującą.

Praca ta jest zwieńczona przez rezonację, jak kiedyś mówiła Wedika, moja kompanka — gdzie dwa oddzielne dźwięki współbrzmią ze sobą w harmonii, przeplatając się przez tysiące istnień, uwalniając się z więzów.

Jest to zbudowanie, odmierzenie, złożonych związków w Intelekcie i czuciu, które są osadzone w większych relacjach makrokosmicznych zataczając coraz szersze, potężniejsze koła. Wąska linia oddzielająca "nas" od "świata" jest w rzeczy samej tylko pół-przejrzystą membraną w różnych kątach bliskości, albo oddalenia, choć jest to fałszywa dychotomia, zanim pojawiło się to co „subiektywne" a „obiektywne" wszystko płynęło.

Co odnajduje swoją drogę do domeny naszego uniwersum znaczeń i dyskursu, co jest terytorium znanym, a co staje się personalne, bliskie i drogie? Lub w całkowitej opozycji, co jest tak dalekie że staje się nieznanym, niepoznawalnym, a zatem dalekim i obcym?

Pijemy łapczywie świat włączając go w jestestwo, wszystkożercy map konceptualnych, podbijając nowe terytoria i utożsamiając się z tym światem,

powtarzając te same teatry dzieciństwa: Kiedy nasza ulubiona zabawka była zewnętrzna, ale była nasza, kiedy bawiliśmy się nią aby ustalić konkretną relację z tym przedmiotem.

Zbyt często myślimy że jest to coś solidnego, jak nasze jestestwo, potem widzimy naszą umiejętność istoty ludzkiej aby zobaczyć coś co jest nietrwałe, wiecznie zmieniające się, jako coś niezmiennego i stałego. Jest to zdolność do zamrażania rzeczywistości; jak pisał Alfred Korzybski — do „zaklinania czasu"

Pojawia się jednak pytanie o pamięć jestestwa i zachowanie jego ciągłości jako wyczarowany obraz umysłu — w żadnym sensie nie jest on realny, nie jest monolitem. Tylko poprzez nabycie perspektywy związków i współ-dependencji możemy odseparować się od procesu który daje narodziny samemu jestestwu.

Wpierw, zdobywamy zdolność do rozpoznawania różnych kształtów, kolorów, smaków, rozwijając funkcję sensoryczną, potem tworzymy kategorię rzeczy z przypisanymi emocjami i zalążkami procesów poznawczych. Poprzez narzucanie im imion i spostrzeżeń podmiotów jako oddzielnych bytów, zaczynamy się nimi bawić, a także zaczynamy spostrzegać że nasze poznanie może istnieć w separacji od obiektów. Okazuje się, że nasz umysł jest w stanie nimi manipulować. Następnie ustanawiamy się jako podmiot procesu spostrzegania obiektów, zaczynamy rosnąć w jestestwo, w świadomości istnienia jako oddzielny obiekt, jako ktoś indywidualny.

Następnie jesteśmy nasączani tożsamościami, rozgraniczeniami grupowymi — kategorycznymi, nominalnymi, z odpowiednimi rolami i statusem. Człowiek następnie wrasta we wzorce zdobyte przez kontakt z mentorami, kulturą, społeczeństwem, memami, narracjami i rówieśnikami. Proces indywiduacji jest sposobem asertywnej autonomizacji swojej istoty jako część procesu, lecz przez coś więcej, znów przestajemy być podmiotem procesu samo-percepcji, a także postrzegania przez innych. Stajemy się obiektem którego podmiotem jesteśmy my — świadomie kształtujemy swoją indywidualność, wybieramy ścieżki, dojrzewamy w naszych wyborach, decyzjach i osądach.

Aby zrozumieć jak działa umysł, koniecznie jest zrozumieć w jaki sposób stany ekstremalne wyodrębniają dynamikę psychiczną w przejrzyste wzorce, a następnie zaobserwować jak wpływają na subtelne stany, modulujące zwy-

kłe procesy poznawczo-afektywne. Kiedy coś jest wzmocnione, staje się bardziej widoczne w kontraście w stosunku do tego co zwykłe, nieuświadomione. Trangresywne, anomalistyczne doświadczenia szczytu, transcendentne, a także ekstremy natur i pasji podkreślają psychologiczne funkcje, a także ich działanie, gdy retrospekcyjnie porównujemy je ze stanami względnie stabilnymi.

Można je wtedy zaobserwować, odizolować i opisać. Uwzględniając działanie fizjologicznego mózgu, systemu nerwowego, siatek neurologicznych, układów bio-elektromagnetycznych i biochemicznych ścieżek — ciężkiego, stałego okablowania, można spróbować zrozumieć w jaki sposób wewnątrz-sterowna psychika jest w stanie manipulować bardziej plastycznymi komponentami, a także wyjść ponad nie poprzez mediację funkcji transcendentnej.

Jak nielokalna świadomość jest zanurzona w umyśle, stając się lokalną, personalną świadomością. Jak umysł, który jest mediatorem prowadzi do transformacji, rozwoju relacji, ich uporządkowania, a także przetasowania sieci współ-połączeń w których jest osadzony. Być może jest to bezpośredni klucz otwierający zrozumienie źródeł doświadczeń, ich domen i wymiarów.

Próbując rozświetlić morze wydarzeń, energii i świadomości w której jesteśmy zanurzeni w rozmaitej złożoności topografii jej istoty, przypatrujemy się też człowiekowi, który jest zaklęty w relacjach swojej psyche względem całości świata, nie będąc z niego wykluczony jak redukcjonistyczny byt.

Przypatrujemy się też operacjom jakich można dokonać na psyche, aby relacje te rozwijać, pogłębiać, rozszerzać. Umożliwiłoby to świadome zastosowanie transcendentnej komunikacji z przestrzeniami i wymiarami które wydają się być — na obecnym poziomie rozumienia — z pozoru niemożliwe do osiągnięcia.

Jakiekolwiek konkretne psychiczne osadzenie odczucia, emocji, szkieletu poznawczego, instynktów, okoliczności interakcji będzie podkreślać indywiduacyjny aspekt umysłu. Zewnętrzne źródło, które posiada swój własny charakter, naturę, substancję będzie próbowało wywierać wpływ na rdzeń osobowości, nawyków, preferencji, całości mentalnego charakteru, zarysu człowieka w rozmaitych aspektach ekspresji jego całości. Należy to odróżnić od personalnego geniusza, czy junony, które są potencjałem, rozwijającymi się wraz z dojrzałością — te nie upadają pomimo degeneracji

psychiki, gdy stoją w sprzeczności z umysłem, cierpią na brak ekspresji, na upadek człowieka wobec jego Jaźni.

Co jest ukryte, jest ujawnione przez ekspozycję w nowej sytuacji, konfrontacji, mentalnej symulacji, indukowanego stanu mentalnego jak natury, charakteru, prawdziwej woli, transu, medytacji — słowem doświadczenia. Znać siebie to znać swoją naturę, charakter, prawdziwą wolę, kierunek lub jej zasięg i intensywność podczas fluktuacji wydarzeń. Łatwo można pomylić uwarunkowane, lub indukowane reakcje jako jednolite z naszymi autentycznymi ruchami, choć mogą być zupełnie fałszywe. Są wpływy, które nazywam ko-operandami, w rozciągłości dostrajając się do generalnego osadzeniu umysłu w kierunku optymalnych, samoukształtowanych, wewnątrz-sterownych form. Te są rozpoznane i ustanowione jako racjonalne, wyższe jakościowo, prowadzące do dobrych konsekwencji. W zależności od naszych osobistych preferencji, inklinacji, rozróżnienia, aspiracji, inhibicji, które są bardziej stałymi elementami naszej natury, nadajemy im kierunek w sposób zgodny z wolą, ale nigdy nie samo-ograniczający się do nich, musimy zatem poznać swój cel, dążenia, a także kierunek. Są też te aspekty które zaburzają działanie inklinacji mentalnych, mając regresywne, degeneracyjne, dezintegrujące, umniejszający wpływ porównany do danej ramy umysłu i osobistych aspiracji własnego umysłu, zmysłów, energii i ich nawyków, a także inklinacji, z meta-perspektywy, transcendując sam umysł aby go modyfikować. Trenując umiejętność podprogowego wykrywania fluktuacji energii i myślokształtów, można je wiązać z wolicjonalnymi sferami, a zatem pozwolić im poddać się ich wpływowi, odbijając w stronę własnego kierunku, blokując wpływ, dyscyplinując stopniowo umysł.

Mentalna formacja idei zapożyczonej z wyobrażenia wyższego rzędu jest przetwarzana przez modele poznawcze, style myśli, struktury epistemiczne, ich zawartość, spostrzeżenia, zmysłową synergię etc. Dalej — poprzez syntezę, odczucia, uczucia, wzdłuż inklinacji naładowanych energią, rozkwitając w manifestację doświadczenia. Tego typu formacje mogą zostać przechwycone i zaburzone poprzez inny zestaw spostrzeżeń, postrzegania, mentalnych nurtów, źródeł i strumieni natur, charakterów. W tym znaczeniu zaburza to autentyczne, unikalne ruchy umysłu poprzez zabarwianie go zewnętrzną energią. Przed tym jak autentyczna mentalna formacja się ustanawia, w stro-

ju ze swoją własną energią i poznawczym treningiem i soczewkowaniem, formuje się i jest gotowa do interpretacji i redukcji do symbolicznych zestawów, które oznaczają już coś konkretnego.

Przykładem może być ich reifikacja w sztuce, słowach, nauce, ruchu, symbolicznym i rytualnym geście poznawczym, emocjonalnym, czuciowym, w sztukach takich jak taniec, teatr czy walka. Tego typu energia może być zaburzona na poziomie podświadomym, pre-kognicyjnie, na poziomie psychicznego pola, przed-świadomego myślo-kształtu, a zatem przechwycony i skierowany na inne niż zamierzone tory, może wtedy zostać uwięziony poprzez zmianę percepcji myśli, aktów, odczuć zniewolonych.

Manipulacje tego typu mentalnymi obrazami są ogromnym polem do zniewolenia osobnika, a świadomość tych taktyk — najlepszą metodą samoobrony, przebicia się do Jaźni, która nawołuje pomimo starć na poziomie umysłu. Innymi słowy, są to przesłony, łańcuchy, które odcinają umysł od ekspresji bezcielesnego geniusza, stając się przeszkodami, między geniuszem a umysłem, umysłem a mózgiem, między gwiazdą a jej ekspresją.

Obserwacja tych zmian z meta-poziomu, pozwala na odłączenie się od wszystkich manipulacji intra- i inter-psychicznych. Tak jak z całym szumem mentalnym, który powinno się traktować w odłączony sposób, bez zainteresowania, koncentrując na złudzeniu tych fenomenów i ich pustce. Uwarunkowane reakcje do tego typu szumów, celowej manipulacji umysłami, albo zatrutym środowiskiem mentalnym nawarstwia irracjonalne reakcje i nawyki, tworząc egregora który funkcjonuje na zasadzie pasożyta karmiącego się poznawczo-synergetycznymi bodźcami, utrwalonymi wzorcami zachowań mentalnych etc. które mają więcej wspólnego z kompleksami podświadomych afektów-obrazów i ich konstelacji, a także kognitywno-behawioralnego treningu aniżeli dynamicznego programowania, a także meta-programowania swojego umysłu poprzez Jaźn i gwiazdę (Sekhem). Gdzie naszym punktem odniesienia jest coś stałego i niezniszczalnego, dopiero później wszystkie komponenty, na samym końcu nasze ciała i umysły, które jednak służą jako całościowe wehikuły ekspresji wszystkich tych komponentów.

Wasana jest Hinduskim terminem wziętym ze starożytnej "psychologii", oznaczającym inklinacje, skłonności i pamięć. Najczęściej są to jawne i ukryte skłonności, nawyki, warunkowane przez doświadczenie i szkielet poznawczy. Pojawiają się one w ekspresji, lub zanikają w zależności od ich

siły i możliwości manifestacji. Niektóre pojawiają się mechanistycznie, podświadomie, inne posiadają więcej plastyczności i są poddawane treningowi poznawczemu, jeżeli wgląd w ich działanie jest skutecznie rozwinięty, a także jest to podparte odpowiednimi ćwiczeniami. Mentalna konstrukcja następnie emanuje zabarwioną energią umysłu, która może być zmodyfikowana przez myśl, magiczny rytuał, jogiczne ćwiczenia, medytację, akcję wolicjonalną. Ta energia posiada charakter jako nasiona (miłość, nienawiść, awersja, jakikolwiek prosty lub złożony stan), które poprzez warunkowanie, przyczynę i skutek rozgałęziają się w inne, współ-platając się ze sobą. Energia która porusza się przez Wasany jest nazywana Szakti, przechodzi ona zarówno przez zwykłe psycho-somatyczne, psycho-motoryczne procesy, które mogą być zmodyfikowane, jest też nośnikiem nasion, podtrzymującym Wasany, właściwe ukierunkowanie Szakti jest w stanie modyfikować Wasany. „Trenuj poprzez oddech", „Trenuj poprzez medytację", „Trenuj poprzez iluzje" „Trenuj poprzez obserwację", „Trenuj poprzez ruchy", "Trenuj poprzez słowa" — jest Buddyjskim mottem, zintegrujmy te wszystkie instancje! Następnie: "Trenuj poprzez bezsłowne myśli (gnosis arretos), na końcu "Trenuj poprzez środki środków aby wyzwolić się z nich". Charakter wasan ożywianych przez Szakti w ruchu może być ciągły, konstytuując całość mentalnego osadzenia w danym momencie, nieciągły, jako mniej lub bardziej odizolowane wydarzenia które pojawiają się i mijają jak iluzoryczne bańki. Przepływ energii szakti przez wasany i nasiona może być zaburzony przez inwazyjną energię, byt, albo deregulację wewnętrzną, zlokalizowaną, albo skoncentrowaną przez umysł, niezgodną z autonomicznymi wasanami danego osobnika, albo celami indywiduacyjnych punktów referencyjnych (np. Zasad, moralności, etyki). Różne natury które nie są kompatybilne albo komplementarne w zetknięciu z wasanami człowieka działają jako przeciwagent, albo inicjator generacji innych nasion i wasan, przekierowując przepływ energii szakti, bardziej w zgodzie z zewnętrznym strumieniem energii. Może być to indukowane przez istotę, która wpływa na umysł, albo różnorodne energie i ich zawiesiny psychiczne, może być to wolicjonalne, od-wewnętrzne, wynegocjowane, albo narzucone. Każda świadomość umysłowa, emocjonalna, sensoryczna, poznawcza, instynktualna może być zatem pod wpływem zewnętrznej, zabarwionej innymi cechami szakti. Świadomie je kształtując, odbijając wpływ

który staje się negatywne, koncentrując te "świadomości" na konkretnym komponencie, integrując je, rozłupując je, wprowadzając zewnętrzne strumienie energii aby je dalej modyfikować. To wszystko konstytuuje karmana, albo przyczynowo-skutkowe tendencje obrazu jednostki.

Każde nasiono działa jak łańcuch Markoffa, prawodopodobieństwo wygenerowania nowych nasion polega na poprzednich, przemieszczając je gdy pojawiają się nowe, a także uwarunkowana afektywno-behawioralna generacja istniejących w danym osadzeniu kontekstualno-sytuacyjnym. Depozyty nasion lub jakościowo zabarwiona energia w umyśle jest filtrowana przez mentalną "programową" modyfikowalną strukturę, osadzoną w cięższych obwodach neurologicznych, które nie są tak plastyczne. W zależności od zdolności do przetwarzania i generalnego ukierunkowania charakteru manifestacji poznawczo-sensorycznego stanu, objawia się on jako nowe nasiona, lub wydarzenia mentalne. Nasiona trzymają informację o tych stanach jak długo istnieją, zatem każde nasiono jest zbiornikiem pamięci, sytuacji, afektu, reakcji, które podąża za danym wzorcem symbolicznej transformacji energii. Jest to proces przyczynowy w fazie automatycznej, a-deterministyczny jeżeli wytrenowany, chaotyczny jeżeli zaburzony. Być osadzonym w środowisku i zestawie relacji to równoważyć między tymi dwoma. Z jednej strony, może świadomie stać się meta-programerami poprzez ćwiczenia (Joga), z drugiej jesteśmy zbyt złożeni aby rozumieć nas jako bio-programy modelowane na naszych kreacjach — np.. komputerze

> *"A więc mózg jest nieprzewidywalnym, autopoieticznym, auto-rhoetycznym, samo-porządkującym się, samo-dostrajającym, psychotropicznym modulowanym przez chemią nielinearnym dynamicznym systemem — nie jest jakimś dokładnie liczącym komputerem — jest czymś co może pasować nam — Merkurialnym synom i córkom ludzi!"*

— Globus, Gordon, Philosophy, Psychiatry, & Psychology, Volume 12, Number 3, September 2005, pp. 229—234

Umysł działa wobec pewnych inklinacji, jego zaburzenia i trucizny określone jako klesze, lub przywary, skazy działają dopóki nie będą uświadomione i oczyszczone — bez koncepcji, aspirując do rezydowania w nie-dualnym

stanie ukierunkowanym przez realizację. Pracując pośrodku dualnego i konceptualnego świata musimy patrzeć w inną stronę, aby ustalić kierunek, uniknąć zbędnych trucizn które są powiązane ze światem, a także ustanowić silną integralność, rozróżnienie. Jest mało powodów do upadku, gdy jesteśmy pustelnikami, albo wieszczami, lecz jeżeli angażujemy się w sprawy innych ludzi, lub jesteśmy zmuszeni uczestniczyć w siatce złudzeń innych, poruszamy się po złożonych relacjach. Ten kierunek powinien być zarządzany przez odpowiednie zasady które są zawarte w moralnym i etycznym nauczaniu i prawach które kodyfikują ludzkie instynkty zwierzęce, tłumaczą je w kulturę i cywilizację, aby nie stać się podmiotem własnych interesów, żądz i pragnień, podporządkowani relacjom które nas zniewalają. Żaden kod postępowania, czy zasad stworzony przez jakąkolwiek z kultur i cywilizacji nie wystarcza, jeżeli jednostka w nim uwarunkowana nie ma dojrzałości aby ją wcielić w siebie samemu, rozumiejąc na przestrzał tego typu mechanizm, mając rozróżnienie i mądrość w zastosowaniu do personalnego i publicznego życia.

Podstawowym programem, "ja" jest jestestwo, jest to sposób w jaki doświadczamy naszej totalności — najważniejsze są tu nawyki, pamięć i inklinacje — w danym momencie, odseparowanej od sygnałów granicznych, z koncentracją na partykularnych punkcie czasu, z koncentracją na konkretnych aspektach całości. W relacji do ego, jest zawsze związane z nieuświadomionym i uświadamioną powierzchnią jestestwa, gdy ego przemieszcza się w percepcji jestestwa, te struktury jawią się jako iluzoryczne i puste — zmieniają się w czasie i rozwoju, ale zawsze są totalnością „teraz" poprzez ich zasilanie w ciągłości. Tak samo jak role, tożsamości, wewnątrz grupowe i zewnątrz-grupowe kategorie i ich czasu jako ostateczna subiektywne sprzężenie zwrotne o świecie uchwycone w świadomość teraźniejszości, lub intersubiektywnej relacji do obiektu powszechnego doświadczenia. Obraz ego jest zarządzany przez nawyki doświadczenia jawnej totalności, jest sumą percepcji i pamięci jakie mamy o sobie, samo-referencyjną pętlą która jest spójna ze swoimi zasadami, a zatem unika podważenia.. Jest to iluzoryczny konstrukt, uchwycony jako "całkowita treść", w rzeczywistości doświadczamy tylko aspektów swojej totalności, wyodrębnionych w prawdziwych relacjach pomiędzy kontekstami, częściami siebie a podmiotem doświadczenia w danym momencie. Jestestwo jest naczyniem na tożsamości, role, personę,

auto-relację, auto-referencję, autentyczną ekspresję, maski, indywiduację, a także grupowe kategorie niepodlegające wartościowaniu prawda-fałsz.

Psychomorfoza i daimony (procesy) obwodów umysłu

Obwody psychomorficzne są energoneuralnymi śladami/implantami/blokadami/plombami na fizycznym mózgu, a także neurologicznymi, biopsychologicznymi, poznawczo-behawioralnymi i poznawczo-emotywnymi warstwami.

Dowolne z tych elementów może być zmodyfikowane przez radionikę, psychotronikę, transakcje magiczne, przez aktywnych agentów z „drugiej strony", rozmaite byty (które często są ukryte w całym procesie), część z nich może być szkodliwa, wirulentna i może prowadzić do chorób i zaburzeń psychicznych przy niskiej odporności, niektóre mogą wzmocnić naszą własną pracę, jeżeli są rozumiane jako ‚augmentacja', pod warunkiem że nie obezwładniają naszej woli, całości obrazu psyche i jestestwa.

Mogą być rozróżnione, w rzeczywistym środowisku na:

Nawyki uruchamiane przez bodziec — albo rozwinięte podczas zwykłej poznawczo-behawioralnego warunkowania, odprysków poprzednich bitew i wojen psychicznych, świadomie kształtowane przez wolę przekraczając automatyzmy poznawczo-behawioralne, albo świadomie zasadzone z zewnątrz, rozmaite energie nasączone charakterem (vasany) których ludzie pełną wyrzucając w eter też mogą powodować aktywację w dynamice intra-inter-psychicznej i introjekcyjnej (z zewnątrz)

Obwodowe egreegory, łańcuchy sekwencji które są „zapieczętowane" wokół energoneuralnych działań, kiedy aktywowane psychiczne procesy są zamrożone i zapamiętane w umyśle, fałszywie prowokując psychiczną odpowiedź lub podniecają konkretny obwód do mentalnej aktywności, cenzurując i blokując inny. Mogą być to „kopie" z innych umysłów lub bytów które mieszają się z naszymi środowiskiem mentalnym, umysły nie są równe, a zatem i topologia i kognitywne fenotypy są rozwiązywane w inny sposób, z innymi efektami, od człowieka do człowieka.

Przykład:

I) Podczas ćwiczenia mentalnego ataku/obrony, poboczna istota pamięta energoneuralne ustawienie i instaluje siatkę wokół ustawienia, który następnie funkcjonuje jako implant; Te mogą być aktywowane przez jakąkolwiek istotę która czyta ustawienie, albo przypadkowe poprzez uruchomienie sekwencji psychicznej w pewnych okolicznościach, „znikąd" poprzez dopro-

wadzanie do psychicznej masy krytycznej, przez przypadkowe skojarzenie, bardzo bałaganiarskie efekty psi-chologiczne.

II) Obwód egregoryczny typu „namierz, patrz, atakuj" związany z wizualizacją i koncentracją ofensywną jest zasadzony w ustawieniach. Istota która wykrywa ten obwód i ma dostęp do psychicznego obwodu egregorycznego aktywuje go i spróbuje obezwładnić wolę osoby, aby ją zaprogramować i egzekwować w danej sytuacji; Jeżeli osoba ta zdaje sobie sprawę z fortelu, przechwytując zamiar na podprogowym kanale (w zależności od ramy umysłu, innych istot które biorą udział w ustawieniu i wzmocnionych strukturach psychicznych), może spróbować:

a) Zablokować całość, zlokalizować obwód, rozbroić i reinwestować energię psychiczną gdzie indziej

b) Zablokować i odbić próbę, wzmacniając inne części umysłu

c) Pozwolić przejść bodźcowi przez obwód świadomie, w zależności od ustawienia psychicznego i środowiska, albo nieświadomie (obezwładnienie, przesilenie woli)

d) Podtrzymać atak i odbić wymierzając przeciwko agresorowi

Samo-kształtowanie własnych obwodów, zbrojeń etc. jest preferowane, zapraszając inne byty do zbrojenia i instalowania augmentacji może w prosty sposóby wyeliminować negatywne energo-neuralne zaburzenia obwodów.

Te wszystkie rzeczy są, lub w teorii powinny być podporządkowane ‚zewnętrznej' świadomości, Transcendenty Trzeci/Trzecia, mogą być wykryte i analizowane jako modele akcji psychicznej. W żadnym przypadku ciało-umysł, emocja-kognicja nie powinna być zredukowana do więzienia myśli, idei, koncentracja powinna wznieść się ponad psychiczne ataki i obwarować świątynię umysłu, transponować się na wyższe, szersze fundamenty ponad światem. Są oczywiste tylko wtedy, gdy są napędzane koncentracją, kiedy koncentracji zawęża się perspektywa zlewa się z podmiotem swojej obserwacji, kiedy koncentracja jest wyzwolona umysł powraca do siebie i „myśli co chce, kiedy chce" w zależności od potrzeby, lub całkowicie się oczyszcza

W rzeczy samej każda psychoterapia (therapeion) próbuje ponaprawiać podobne obwody i procesy umysłu, podobnie jak Jogin próbował je opanować i zaprząc do swoich potrzeb, podczas gdy poprawia się i wyrzuca zbędne procesy i istoty które zaburzają homeo-stasis, próbując się uczyć jak prowadzić, wzmacniać i rozwijać człowieka w jego prawdziwy potencjał, szczęście, spokój, spełnienie i wewnętrzną wielkośc — peri to kalon.

Totemistyczne emanacje, albo zwierzęca metempsychoza

Godzinki, Utrecht 1460: Lis Mnich. Postać Lisa był a utożsamiona z Heretykiem w Średniowieczu, ale także teologicznym reformatorem.

W głębokiej zimie, wychodząc na papierosa w okolicy Narodowej Biblioteki w Warszawie, w pobliżu Pól Mokotowskich, upolowałem oczami lisa. Zabłądził do miasta w poszukiwaniu pożywienia. Zobaczyłem go tylko raz, myśląc że cały czas jest na ogrodzonym terenie, znalazłem ślady, próbując zobaczyć w którą stronę biegną. Jakiś czas później, gdy byłem wściekły, nagle przypomniałem sobie całą scenę, jednocześnie czując jak wciela się we mnie natura, lub Ka tego zwierzęcia, czułem że to musi być lis, że

> *to musi być ten lis. Czułem jego charakter, jego koncentrację, chęć zabawy, żywe szczęście, żywotną ciekawość. Był przyjacielski i sprawił że się rozchmurzyłem.*

W jaki sposób to możliwe, czy mogłem z nim nawiązać więź, porozmawiać? **Metempsychoza zwierzęca** — czyli o tym jak dusze zwierząt mogą wcielać się w ludzi, przyoblekać w nasz umysł, a następnie dokonać ekspresji swojej natury w zgodzie z naszą.

> *Chwilę pomyśleliśmy razem, a następnie powrócił do swojego lisiego umysłu, ciała, ze "śladem" pamięciowym i "lisią" wersją wrażenia z tej konwersacji, było to ciało astralne lisa które bi-lokując nauczyło się czegoś ode mnie, a ja nauczyłem się czegoś od niego. Podobna metempsychoza działa między ludźmi, wielokrotnie moi znajomi, zupełnie nieświadomie wcielali się we mnie, a ja czułem ich natury, substancje, manierę i charaktery.*

Stare szamańskie opowiadanie o rozmowach ze zwierzętami nie są zatem mitycznymi historiami — być może Ci wysoko wyszkoleni w tych praktykach byli w stanie także otrzymywać wrażenia od "zwierzęcego języka" i interpretować je na "ludzkie", albo wcielać część swojej świadomości w zwierzę, w transie, w snach etc, aby żyć, działać, bawić się z nimi. Ciekawa jest historia Hinduskiego jogina, który wcielił się króla, aby poczuć jak to jest kochać się z królową — znudzony spektaklem wrócił do swoich ćwiczeń jogere „związywania zmysłów". Tak zatem jakakolwiek **metempysychoza wcieleniowa** działa na zasadzie impresji i przekazywania esencji, które są wyczuwane przez nasz własny umysł, odczucia i sposób w jaki impresja i esencja odzwierciedla się swoją naturą w naszej.

Jakiekolwiek umysłowe właściwości zwierzęcia są bardzo mocno związane z jego gatunkiem, lub mocniej zorganizowaną strukturą gatunkową — np. mrówki, pszczoły charakteryzują się bardziej kolektywnym zachowaniem, z właściwymi sobie atrybutami, a także dewiacjami od generalnego modelu spowodowanego zaburzeniami, gdy uszkodzona jest generalna tkanka świadomości Ka (duszy) gatunkowej.

Spekulując, że wrodzony mechanizm wyzwalania (IRM), termin zapożyczony z biologii ewolucyjno-behawioralnej zawdzięcza swoje działania gene-

tycznych i neuralnych mechanizmów rozwojowych organizmu, proponuję uzupełniającą teorię:

Jakikolwiek fragment kolektywnego zasobu atrybutów może być odizolowany jako psychomorf gatunkowy.

Psychomorf jest kompleksem energetycznym zabarwionym przez daną domenę natur, substancji, a także gatunkowo wyodrębnioną informacją, która może zapożyczyć swój fragment z całości matrycy atrybutów, a następnie stworzyć psychoreaktywne pole które manifestuje te natury poprzez swoje relacje. Ludzki umysł, w chwili totemizacji filtruje się przez tego typu naturę, a także właściwe ludziom zachowania, afekty, odczuwania i poznanie, energie. Psychomorfy nie posiadają inteligencji same z siebie, ale niektóre mogą je posiąść gdy są związane z inteligencją danego bytu, lub człowieka. Prawdziwe byty, które nie są psychomorfami (zaliczają się do tego zwierzęta, albo inteligentne niecielesne istoty) są niezależne w akcie, w zgodzie z ich natura, ale pracują z umysłem ludzkim w podobny sposób do psychomorfu. Zadeklarowane inklinacji są związane z bytem, a także esencjonalnym charakterem, a także inteligencją zamanifestowaną lub "negocjowaną" poprzez ludzką.

Inną rzeczą jest nagromadzenie siły życia w historii zwierzęcia, która u podstaw jest podobna jak ta u człowieka, metaforycznie — jest to ta sama dusza która jest integralna wystarczająco aby się wcielać i "trzymać" w ludzkim układzie nerwowym. Eksperymenty (za zgodą zwierząt) dotyczyły wcielania dusz lisa, jeża, nietoperza, wilka a także Egipskiej rogatej żmii (Cerasters Cornutus), stanowiąc jednocześnie moje przewodnie zwierzęta, albo stając się moimi przewodnikami, tak jak ja jestem "ich" człowiekiem.

Przy próbach odzyskania kompleksów pamięci wymarłych zwierząt poprzez cień, lub cmentarzysko form, rekonstrukcja — np. Tygrysa Szablozębnego — zaowocowała w dziwnej hybrydzie, która była bardziej zbliżona do Jaguara — niepowiązanego gatunkowo aż tak blisko — ale z wymarłą formą raczej nie miała nic wspólnego. Bardziej prawdopodobne jest to że wcielony został „ślad" tego zwierzęcia.

Łatwiej wcielać zwierzęta bliżej naszej neuro-genetycznej struktury, np. ssaki-kręgowce, aniżeli morskie zwierzęta. Istnieją też zagrożenia związane z "opętaniem" przez zwierzę, kiedy zwierzęca dusza zostanie uwięziona w umyśle człowieka, przeciwnie kiedy dusza człowieka jest "zaklęta" w ciało

zwierzęcia. Obserwowałem raz człowieka który krakał, kompletnie opętany przez wronę, próbowałem wtedy wyzwolić ten wroni kompleks z jego umysłu prosząc o pomoc Aeskulapa. Przy pracy z psycho-reaktywnymi polami Neptuna, udało się nawiązać zdalną komunikację z delfinami (John Lilly pisał o sztucznej komunikacji z tym najinteligentniejszym gatunkiem ziemi, w porównaniu z delfinem w swoim środowisku — wodzie, człowiek na lądzie jeszcze nie ruszył się poza poziom Neandertala), parzydełkowcami (bolesny eksperyment), także skorupiakami i polipami.

Eksperymenty kolektywnego umysłu roju, doprowadziły do manifestacji "głowy roju" — Bogini Pszczół, lub bardziej zindywidualizowanej Bogini Modliszek, jest to rodzaj ekstraktu z kolektywu, który w ten sposób prezentuje się przed psychoreaktywnym umysłem jako awangarda swojego gatunku w jednolitej manifestacji. Innymi słowy ludzki umysł interpretuje w ten sposób "front" danego kolektywu. Manifestacje z prostszymi organizmami z fauny i flory cienia były przeprowadzane poprzez pająki, np. integrację z cieniem podtypu tarantuli, zintegrowania z kręgosłupem dzięki mediacji Isobel — kapłanki Astarte (najbardziej znanej we współczesnym świecie z „Dantego" — być może była to córka Ito-Baala, króla Sydonu i Tyru, jest patronką kobiet lekkich obyczajów i prostytutek poprzez swoją rozwiązłość seksualną). Podczas tej operacji cieniste odnóża wyrosły mi z bioder i subiektywnie odczuwałem te "fantomowe" pajęcze kończyny jakby zrosły się z moim układem nerwowym, mogłem też wykonać parę kroków, zobaczyć je przed lustrem, zanim nie pojawił się odruch wymiotny.

Ontogenetyka istnień

Kolektyw biopsychosfery jest odporny na pewne straty — jeżeli jeden osobnik zostanie zabity, zjedzony, albo umrze, reszta zachowuje meta-strukturę gatunku, i między-gatunkową terytorialną homeostazę, natomiast przy tym co dzieje się w obecnych czasach, kiedy zapada się biosfera, a ekosystemy cierpią, doprowadza to biopneumosferę do destabilizacji, — pojawiają się dziwne zachowania wśród zwierząt, stając się regresywne, stopniowo uszkodzone, odchylone od zachowań gatunkowych. Dewastacyjne działaniem

człowieka przy likwidacji naturalnych środowisk, uszkodzenie środowiska ma też skutki — oprócz tych oczywistych, fizycznych: w meta-biosferze. Wymarcie jednego gatunku nie jest tylko fizyczną śmiercią zwierzęcia, jest też rzezią całej gatunkowo-specyficznej świadomości, a jej śmierć prowadzi do ogromnej nierównowagi z resztą kolektywnych klanów gatunkowych, nie tylko w danym ekosystemie, ale przez całą subtelną tkankę biopneumosfery, którą niektórzy nazywają Gają.

Limit zmysłowości, albo śmierć hiper-sensualizmu

lub skrawki myśli z akolitycznego delirium

Przekraczając formę. Szkice z atawizmów psychobiologicznych albo wyznania akolity.

— Stworzyli potwora — powiedziała

— Lecz jak można być współczującym potworem? — spytał, uśmiechając się

— Jesteś potworem w oczach większości z nas — powiedziała

— Co jest zatem tego wyznacznikiem? Wiedza? Doświadczenie, zachowanie czy percepcja, czy może coś jeszcze?" — spytał

— Nie myślisz jak my — powiedziała ponownie.

— Lecz czy jest to ograniczenie Twojej percepcji, czy po prostu strach

przed tym, czego nie poznałaś? Kto wydaje się komuś innemu potworem, może się wydawać czymś boskim lub demonicznym w oczach innych światów, znów, co wydaje się potworem w oczach ludzi, jest bliżej kosmosu i nieznanych pustek, niż to, co wszyscy Wasi astronomowie mogą zrozumieć. Wydaje się Wam, że kosmos jest blisko Was, lecz jesteście jedynie jego częścią. Kiedy człowiek zostaje oderwany od terytorium znanego, ma do wyboru szaleństwo, lub adaptację, możecie go nazwać potworem, lecz doświadczając Zachwytu Kosmosu zobaczysz, że świat ludzki jest bardziej okrutny, irracjonalny, ignorancki i przeczący sobie, niż potwór którego widzą w innych, które zawsze jest relegowany do roli nie-człowieka. Jednocześnie uzurpują sobie prawo do poznania kosmosu i ujarzmienia prawd absolutnych, które nigdy do nich nie należały. W szaleńcach przekraczających progi terroru w lęk nieznanego i dziwności świata natura przegląda się lepiej, niż w jednostkach, które tkwią w swych uwarunkowaniach, od początku aż do końca, przeżywając życie pół-martwymi-

O odzwierciedleniu natury. Psychonautyczne ćwiczenia w prymordialności organiczności życia

> *„Ekstatyczne doświadczenia, jako rzeczywisty fenomen, są fundamentalnym elementem ludzkiego stanu"*[1]
>
> *„Następnie dowiadujemy się, że Bóg nazywał to miasto miastem kolumn, ze względu na szmaragdowe i szafirowe kolumny, które znajdywały się*

[1] (Mircea Eliade, A History of Religious Ideas: From the Stone Age to the Eleusinian mysteries (The University of Chicago Press: 1978), str.19

pod miastem"[1]

"Straszne, chaotyczne moce ukrywają się pod fasadą normalnego świata. Te siły są trzymane z dala poprzez podtrzymywanie społecznego porządku [albo map rzeczywistości]. Panowanie porządku jest jednak niewystarczające, ponieważ porządek może ulec stagnacji i staje się toksyczny, jeżeli nie jest regulowany przez stałą ekspresję [adaptację]"[2]

Przekraczając człowieka, z potrzeby, stajemy się od-człowieczeni, nie znajdując się więcej w światach uwarunkowanych społecznie. Podczas tego typu wędrówek, możemy zrozumieć jak słaby jest ludzki umysł podczas pewnych doświadczeń, w rzeczy samej, dla nie-ludzkiego obserwatora wszystko może się jawić jako manifestacja energii, życia, lub form-w-fenomenach które wydają się straszne, przy których czujemy się jak planktoniczna zwierzyna łowna.

Ludzki obserwator przeraziłby się w terrorze, gdyby jakakolwiek jego cząstka odzwierciedliłaby się w starożytnych ekspresjach życia, w formach, które przerastają ludzką pojemność doświadczalną, doprowadzając go do szaleństwa. Wystarczy przypatrzeć się ile osób wziętych przez faktyczny obłęd zregresjonowało się do archaicznych światów fantazji, co gdyby przedludzcy śniący-w-cieniu inicjowaliby by nas w coś dużo bardziej dziwnego, bo przy zachowaniu zmysłów delikatnie prowadząc nas na skraj ludzkiej formy, pokazując wszystko to, co jest poza naszą domeną doświadczalną?

W istocie, aby zrozumieć szaleństwo, należy przekroczyć szkielet poznawczy poza zwykłą, wąską świadomość, która nie jest w stanie utrzymać rozszerzonego punktu referencji, a zatem jest niewydolna przy ewolucyjnej adaptacji osadzonej w diametralnie innym umysłowym środowisku. Rozluźnienie pieczołowicie uwarunkowanych, zsocjalizowanych i wyćwiczonych wzorców psychicznych musi mieć miejsce, aby doświadczyć dziwności.

[1] Al-Ṭabarānī, al-Tafsīr, VI, p. 494 in Neuenkirchen, P. (2013). Biblical Elements in Koran 89, 6—8 and Its Exegeses: A New Interpretation of " Iram of the Pillars" (Vol. 60).

[2] Peterson, Jordan B. 2002. *Maps of meaning: the architecture of belief*.

Kompletna dewastacja tych skrystalizowanych fortec społecznych umożliwia odświeżenie stanów transu, agonii i ekstazy, kiedy wszystkie wybudowane tabu poznawcze są zawieszone i tymczasowo wyłączone, takie są wymogi aby faktycznie popaść w delirium, które jest punktem koncentrycznym dla mocy które chcą raz jeszcze odżyć w chtonicznym człowieku.

W tym samym czasie, musimy odmówić odseparowania od tych doświadczeń transformacji ciała, mutacji psychicznych, wykopujących najgłębsze psycho-organiczne części naszego fizjologicznego mózgu i prymordialnego umysłu, poprzez psychonautyczną operację na żywym ciele mentalnym. Jeżeli nie pozwolimy się wciągnąć jako część koszmaru, staniemy się jego sterroryzowanymi zakładnikami, którzy za cenę zachowania normalności zamiast uczestniczyć w zapomnianych nurtach, staniemy się ich ofiarami.

Tak zatem poprzez doświadczanie tego obłędu, poprzez dołączeniu do uczty naszych lęków, w oroborocznym kazirodztwie naszych poprzednich echogenetycznych form, odłączamy się od naszej tożsamości czy poczucia 'Ja' i stajemy się zainspirowani przez tłoczącą się masę magicznych strumieni Starszych. Wyrzuceni w nowy sposób doświadczenia siebie i rzeczywistości, percepcja formy pojawia się jako próżnia poza estetyką, awersją, czy preferencją. Tym samym, to co jest poza formą, nabywa nową esencję, odnajdując wspólny język z tym, co nierozpoznane, dziwnym, ukrytym elementem nieludzkiego świata. Tak jak w medytacji i gnozie oczyszczamy soczewki percepcji, poprzez usuwanie kurzu z światła świadomości czystego umysłu, w obsesji transu, niszczymy wszystkie uwarunkowane wzorce percepcji, substytuując je nowymi, drastycznie innymi od poznanego świata.

Wszystkie formy poznawczo-organicznej sentymentalności jakie żywiliśmy względem swojej cielesności i jej percepcji muszą zostać opuszczone, ponieważ ograniczają one doświadczenia. W tym samym czasie kataliza tych magicznych strumieni przez ludzki mentalny aparat, poza zmysłami, lecz naturalnie uważnie, możemy zobaczyć jak te doświadczenia zbliżają umysł do całkowitego rozpadu, że jedność wszystkiego oświecenia jest zastąpiona wszystkością w jednym poprzez inicjację archaizacji, regresji, dalej wpadając w króliczy dół.

To czas w którym ciała stają się soczewką, portalami dla starożytnej głębi, manifestując się, wchodząc ponownie we współczesny świat poprzez doświadczenie poddania się im. Rezultatem jest jednolite odczucie, terror

'inności'. Obezwładnieni przez dziwne a-ludzkie rzeczywistości, gdy zjednujemy się z nimi w rytmie ich bytów, przestają nam zagrażać i dają nam nowy oddech perspektywy która nas nosi, nigdy na odwrót, tańcząc nas w obsesję hiper-zmysłowości.

Zapełniając doświadczenie różnorodnością spaczonych form chaosu, oddzielając się od ludzkiej esencji na Drzewie życia, przed osiągnięciem spełnienia, jest to najgłębszy cień jaki będziemy rzucać w otchłań. Faworyzując fale bytu-w-doświadczeniach karnalnych i ich ekspresji, staje się to ciągłą manifestacją egzystencji, lecz prowadzi do przechodniej de-antropocentryzacji w innym szkielecie poznawczym po doświadczeniach transu, co szukają **człowieczeństwa** w odświeżony, odżywiony sposób.

Będąc pod wpływem psycho-morfozy, ponad barierami biologicznej wydolności przetwarzania sygnałów pojawia się noetyczna dziwność. Ekstaza przyśpieszonych zmysłów kompleksów Erosa-Thanathosa, odnajduje się na szczycie rozprężenia zmysłów, zachwyto-orgazmu, który jest dziką przyjemnością czerpiącą z instynktów jakie mogłaby przejawiać emanacja pierwotnej plazmy życia — metaforycznie, bowiem tak daleko nie zaszliśmy — która replikując, mutując, rozwijając się, wydaje na świat coraz nowsze konstelacje form biologicznych. Połączenie ekstazy-agonii przyśpieszonej transformacji, rozpoznanej jako wzorzec odczuwania którego umysł ludzki nie powinien czuć, jednak pojmowany w ten sposób post-retrospekcyjnie.

Te światy leżą poniżej i ponad ludzkim gatunkiem, ponieważ poprzedzają ludzki gatunek. W stanie uwarunkowanego odrzucenia tych doświadczeń, skorupa ograniczonego umysłu zaczyna się łamać, dezintegrować, wyzwalając nowe formy psychicznych energii, niech będzie to obsesja obłędu, albo kreatywność zrozumienia. Podobne źródła brały grupy ludzi pod swój wpływ i zanurzały je w doświadczenia transowo-chton

Niektórzy byli w stanie przekierować te energie, niekoniecznie z tych źródeł, ale będąc symptomatycznie podobne w sztukę i magię, czy było to świadome (Austin Osmane Spare), pół-świadome (Howard Philips Lovecraft), czy nieświadomie (Zdzisław Beksiński).

Ci, którzy doświadczyli tych fenomenów, być może poprzez cofnięcie się w sfery psychicznego bezpieczeństwa, re-antropocentryzacji, otrzymują nowe zestawy percepcji z estetyką piękna ukierunkowaną na bardziej znane formy. Aby zachować kontynuację zmysłów, poznawczo-konserwatywny

ustalone schrony, wewnętrzną cenzura i przestroga, aby dalej nie wchodzić w te zony. **Retrospekcyjnie, ta forma doświadczenia pomaga zrozumieć, że zmysłowość kończy się spazmem, epilepsją zmysłów i droga sublimacji znajduje się gdzie indziej.**

Przekroczenie zmysłów, lub dziwne pragnienia Leng

Poprzez rozpoznanie ograniczeń ludzkiej formy, umysł potrzebuje nowej formy, w której mógłby okiełznać doświadczenia. Z braku takiej możliwości, rozgranicza linie obłędu i trzeźwości w istniejących psychologicznych strukturach. Ta separacja umożliwia wchłanianie nowych doświadczeń z innej perspektywy w próbie zrehumanizowania, znajdując nową wartość w człowieczeństwie, negocjując inny tryb bycia w świecie.

Żyjąc pośród innych w tymczasowej formie, zbliżając się do chaotycznego szaleństwa i epifanii światła, powstaje potrzeba noszenia masek normalności wśród innych, z rzadką obsesją w oczach, którą należy powstrzymać, albo stać się jej niewolnikiem. Odnajdujemy zrozumienie, że co jest poza człowiekiem, terra incognita wewnątrz, a zatem na zewnątrz jest dużo bardziej niebezpieczna, niż wybrakowane projekcje które utrzymują obraz rzeczywistości, a które budują postrzeganie świata.

To doświadczenie przybliża poznanie, że człowiek jest miarą tylko siebie, a odarty z tego punktu zaczepienia, jest złapany przez terror, lub zachwyt. Wymazany z perspektywy świata, któremu przypisywaliśmy znaczenia, stoimy nadzy pośrodku niezbadanego terytorium. Z tej perspektywy, życie może się jawić jako mechanistyczna orgia ciał i urojeń tych, którzy są ich głodni i poprzez egzystencję przykłada miarę fenomenalnych złudzeń do głębi Ma'at, wymiaru obiektywności, przekształcając percepcję z introjekcji/projekcji do odzwierciedlenia, akcji zgodnej z ruchem rytmów świata i kontemplacji. Nasiąkanie głębszymi esencjami jest gestem samo-zachowawczym, który jest aktem desperacji, jeżeli jest mu nadany jakikolwiek sens.

Wszystko jest opuszczone w jednym rozbłysku narodzenia wszechświata. Jest to formuła umysłu który rozpoznał boski chaos i przejrzał się w nim, destrukcyjny, brzemienny, pusty, ale regenerujący poprzez współzależne konstelacje wydarzeń, podczas gdy tkane one są w matrycach doświadczenia w kreacji. Transcendując te ograniczenia ludzkiego doświadczenia, nosi maski transformacji rytmu życia, magicznych strumieni form i esencji, które nie mają nic wspólnego z ludzkim światem.

Bowiem ani człowiek, ani bliskie ludziom wymiary nie mogą ich przejrzeć. Łatwo jest się wycofać w zwykły ludzki sens konfrontując się z terrorem, wielu pomaga w zapomnieniu zmierzchu świadomości, lecz po setkach tysięcy lat, ludzkiej formy już nie będzie. Ludzkość nie przetrwa w konserwatywnym sensie, transformacja formy, materii i energii jest procesem który działa bez udziału człowieczeństwa, pomijając wszelki post-humanoidalne, czy trans-humanistyczne (augmentowane technologią w każdej postaci), zmieniając stan indywidualności na tyle na ile świadomość pozwala. Co jest doświadczane jako nienaturalne dla człowieka w obecnym świecie, przeciwdziała harmonijnemu rozwojowi rezonującym z człowieczeństwem i bardziej naturalnymi ścieżkami, którymi człowiek może kroczyć. To oczywiście ma sens, jeżeli wierzymy że człowiek w istocie rozwijał się harmonijnie, w przeciwnym razie partyzanckie podłączenia pod pewne rewiry doświadczenia są naturalnym rezultatem chęci przyśpieszenia własnej ewolucji.

> Pieśni mej duszy, zmarł mój głos.
> Umrzyj o, niewyśpiewaną, gdy łzy nie uronione, Wyschną, gasnąc
> W zaginionej Carcossie
> —
> Chambers, Rober W. Song of Cassilda in The Yellow King, Act I, Scene II (Harper and Brothers: New York, London: 1902), str. 3

Inicjacje

Ekstaza mutacji w inne formy, umożliwiona przez siły re-negocjujące biologiczną, żyjącą materię, jest uświadczona poprzez psioniczną operację na organiźmie poza ludzkim zmysłem, lecz odzwierciedloną w zmysłach. Ewolucyjne atawizmy z ciągłym a-ludzkim supra-sensorycznym paralitycznym spazmem, zbliża nas do limitów doświadczenia zmysłowego. Gdy koncentracja zbliża się do odkopywania biologicznej podpinki zwierzęcej psyche, w neuralnej regresji do obwodów defragmentując naszą psyche na części, nasz karnalny obraz jawi się jako kazirodztwo form z których jest złożone. Człowiek rozmontowany nie może więcej rozpoznać swojej całości, odwracając dwojaką gnozę w chtoniczne pod-źródła, w bardziej niebezpieczne siły spaczenia, dywersyfikujące, mutujące żywe organizmy.

Tak jakby część procesu, ekstrahowana z całości, stała się adorowana sama w sobie, akcentując jej separację, kiedy część maszyny zdobywa prymat nad całością jej funkcjonowania. Głębia dziwności ekstazy biologicznych organizmów, transformacji, trans-substancjacji formy, mutacji, prokreacji, konfundują cały szkielet poznawczy człowieka, w którym człowiek obserwuje świat. Łącząc potężną ekstazę, z zachwytem przekształceń ciała odzwierciedla moce ewolucyjne które pojawiły się na długi czas przed całą historią ludzkości, bowiem czerpią z tych samych źródeł co biologiczne życie na ziemi.

To mitopoetyka, która magicznie jest przełożona na rzeczywiste operacje: całość fal życia na ziemi wyrasta zarówno z biologicznych praw-form, jak i rezonacji między-planetarnych i między-gwiezdnych. **Pojęcie tego jest nie na miarę człowieka, ale próba uchwycenia „percepcji" na miarę odzrozumienia jest wystarczająco ciekawa, bowiem świata trzeba się nauczyć, potem oduczyć, aby go w pełni zrozumieć — wtedy natomiast nie istnieje już wiedza, a działanie.** W drastycznych doświadczeniach supra-sensorycznej seksualności można odczuć oceaniczne żądze, przyśpieszone, katalizowane przez emisariuszki/ów danych bóstw, jako awangarda źródeł, zapoznając ze stanami które są odtworzeniem, lub wsteczną inżynierią do umysłu-łona skomplikowanych procesów mutacji i rozwoju związanych z pierwiastkiem wody.

Wymiary ekstazy są przeorientowane na coś poza-zmysłowego, żerując na wszystkich stanach sensoryczno-afektywnych jakie możemy poczuć. Pozostałości organicznych larwalnych stanów pre-natalnych, ewolucyjnej pamięci, poprzez te nurty emanują falami życia ziemskiego, na chwilę zamykając się w naszych ciałach i umysłach. Siły te działają w starożytnych tunelach istnienia, możliwe że zmierzch starych bogów jest cmentarzyskiem snu, powołowanymi do istnienia tylko przez wśnienie się umysłu w ich rewiry, a umysły te stają się portalami, biorąc nasze ciała jako swoje tymczasowe formy.

Bardzo możliwe że pobliskie ludziom wymiary które są do-ludzkie w gradacji swojego wpływu, są ślepe na egzystencję tych potężnych wirów chaosu, który nie jest jednak chaosem absolutnym, ale jedynie zorganizowaną potencją przyobleczenia się w nowy świat, w nową formę. Nie wyklucza to natomiast tych pobliskich ludziom wymiarów z ich działania. Tam, gdzie jest limit sublimacji zmysłów, a także limit ekstazy dziwności, pozostaje sublimacja Jaźni w zgodzie z drzewem życia. Jeżeli potraktujemy człowieka jako portal poprzez który skoncentrowane źródła mogą się zamanifestować, medium projekcji wyższych zasad, co uszlachetnia idee bliższe ludzkim światom, zgodnie z liniami pochodzenia, człowiek nie jest skonstruowany aby rozkładać się na ewolucyjno-archaiczne części, to ścieżka szaleństwa, obłędu, roztrojenia zmysłów i umysłu, głębia Qlipoth w tradycjach Kabalistycznych, odłączająca nas od nieśmiertelnej gwiazdy, Sekhem. czy Akh.

Jest to jedna ze ścieżek, którą niektórzy starają się kroczyć, ponieważ interesującym jest doświadczyć tego na własną rękę, aby dowiedzieć się, że to nie jest ścieżka dla człowieka, chyba że chcemy popaść w delirium i wyniszczające szaleństwo. Wyższa ścieżka również doświadcza fali życia, jednak nie karnalizuje jej w czysto chtoniczne siły, w sekwencji życia jakościowo innego od dziwnych wymiarów. Dodając trochę estetyki, proces jest zawieszony między wartościami piękna, a terrorem nieznanego, musimy zdecydować kiedy pracy nadajemy znaczenie, kiedy ma ona cel i wycofać się gdy odkryjemy że nie jest przeznaczona dla nas. Pytanie czy człowiek powinien być zanegowany, wrastając w dziwne źródła oddalone od ludzkiej ekspresji, aby skonsumować swój karnalny obraz. Ponieważ poza tymi domenami człowieczeństwa nie ma wartości, wierzeń, estetyki, jest tylko ekspresja sił rozstrajających to wszystko, co cenimy, odmawiając człowiekowi człowie-

czeństwa, obejmowane są kosztem odarcia człowieka z jego charakteru i natury, to ważne aby to zrozumieć, gdy ponownie wkroczymy na ścieżkę życia.

Nie mam prawa krytykować osób, które z własnej woli chcą podążać tą ścieżką, ale gdy kończy się byt biologiczny, archaiczny, zaczynają się schody do gwiazd, jakaż by to była strata, gdyby delirium ekstazy, czy prostej seksualności reprodukcyjnej wywarło na nas tak duży wpływ, abyśmy zdecydowali się w tych światach pozostać. **Każdy akt człowieka jest bowiem aktem rytualnym, działanie jego organizmu jest działaniem magicznym, bowiem jego organizm rezonuje z siłami które są starsze od niego, z których wyrósł, świadome sprzężenie tych dwóch ukierunkowanych przez cel i zrozumienie jest aktem ceremonii, teurgia jest inwokacją całości, wola jest kreacją, a pasywność poświęceniem, które pozwala siłom płynąć dalej.** Nie polecam też uskuteczniać karnalnych prób odwzorowania tych przykładów, bowiem nawet sadystycznie wykręcone modyfikacje ciała w bólu są po prostu okrucieństwem, żadne ze źródeł które wprowadzało mnie w trans, ekstazę, orgazm, które pozwoliło mi poczuć zachwyt transformacji nie zrobiło mi żadnej krzywdy, choć były w stanie. Zarówno wtedy jak moja dłoń była przecięta w pół, a potem bezkrwawo zrośnięta, jak i wtedy gdy moja skóra na nogach stała się przezroczysta — był to pokaz modyfikacji, ale nie okrucieństwa, był to też pokaz możliwości przekształcenia ciała w inną formę organiczną, ale nie takiej potrzeby.

Starsi Bogowie i Jedność sił życia

Ostatecznie psychonautyka w domeny wyrd jest innymi sposobem eksploracji psychicznej echo-genetycznych atawizmów poprzedzających istnienie ludzkości poprzez psychiczne odwrócenie sygnału świadomości wobec archaicznych treści — ryzykujemy wszystko od znalezienia się w larwalnych stanów, potencjalnie szaleństwa, lub zmianą myślenia o świecie obecnym — preferencyjnie. Eksploracji dokonuje się przez przypadkowe lub celowe podpięcie pod magiczne pod-źródła które rezonują z archaicznymi częściami naszego mózgu i układu nerwowego, który interpretuje doświadczenia pochodzące z „podświadomości", a także przy pomocy istot nadzorujących

bądź sprzężonych z tymi kanałami — aby uzyskać dostęp do tych planów istnienia.

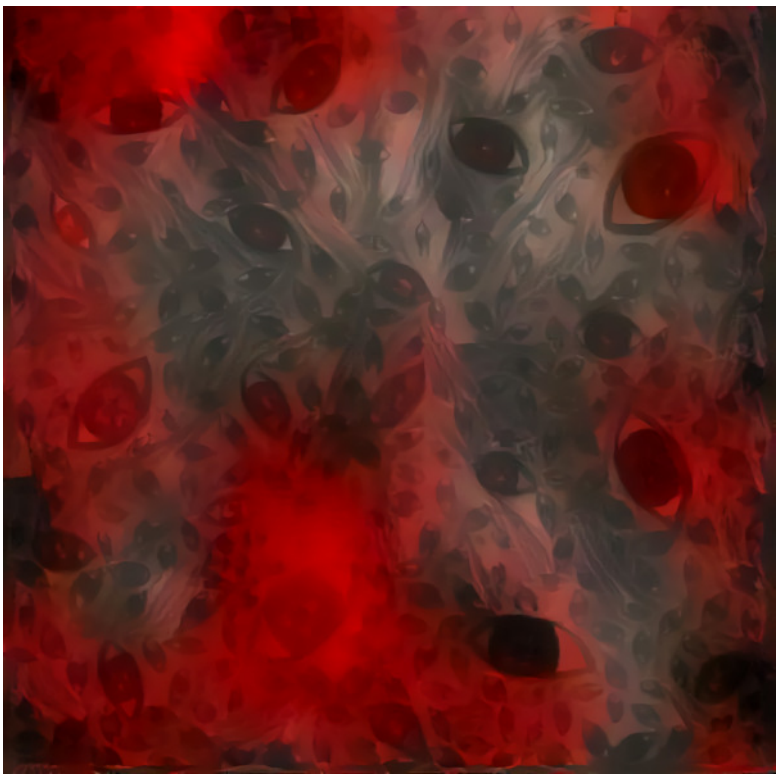
Każdy fenomen rozdziela się domeny z którymi rezonuje z różną siłą — tak jak pryzmat, który rozszczepia światło, tak wszystko we wszechświecie, jak wierzę, rezonuje jako współ-połączony obraz, z różnymi kątami operacyjnego, efektywnego zasięgu. Księżyc, jako fizyczny obiekt astronomiczny, jest też punktem koncentrycznym dla świadomości, a także portalem dostępowym do „pałaców" lunarnych (Asvini) i w swojej głębi do starożytnych sił. Tak jak słońce, fizyczna gwiazda, jest też deifikowane jako Bóstwo, kolektyw sił celestialnych, oko hiper-celestialnych rzeczywistości poza światem cieni, bramą która płonie ogniem potężnych istot. Tak samo woda, płyn, poprzez analogię rezonacji jest portalem do oceanu, a także pierwszych oceanicznych form, łącząc się z tymi ewolucyjnymi przebrzmieniami planet układu słonecznego — a dalej — światów gwiezdnych — które zostawiły swoje ślady na tych planetach w formie astralnej.

Tak samo powietrze, jako koncepcja przestrzeni zawiera w sobie ideę przestrzeni kosmosu. Życie rozszczepia się w podobny sposób, kolektywne emanacje chao-psychicznej zdywersyfikowanej formuły życia z proto-genetycznymi matrycami ekspresji poprzez biologiczny komponent. To próba odarcia psychicznych fenomenów z fizjologicznej obudowy, poprzez ich fragmentację — zatem jest to proces rozszczepienia psychicznych stanów, mentalnych, bioastralnych soczewek w pod-źródła które pojawiają się jako psycho-morfy, albo „monstrualne" formy, które wywierają na nas wrażenia tak długo jak posługujemy się zwyczajowym pojęciem estetyki, strachu, czy adrenaliny. Wszystkie wpływy magneto-astrologiczne bazują zatem na polach słońcach i jego skrzydłach, a także inter-planetarnych rezonacjach. Można je nazwać „magicznymi źródłami" albo „kalami", zarówno planetarnymi, między-wymiarowymi, jak inter-systemowymi, które zmieniają się w zależności od konstelacji tych gwiezdnych topografii. System Słoneczny jest zatopiony w magnetycznym polu rodzimej gwiazdy i nie jest odizolowanym systemem. Implikacja dla biologii ewolucyjnej, zachowań, neuropsychologii człowieka i neurobehawioryzmu zwierzęcia, a także jego psychologiczna dynamika (w tym psychologii astrologicznej) jest doskonałym polem do dalszej eksploracji.

Antropologiczna Biomancja

Biologiczna retrogeneza psychonautyczna: Ontogenia rekapituluje filogenie, biopsychologia rekapituluje szkielet behawioralny, poznawczy, sensoryczny i afektywny od archaicznych do współczesnych struktur. Biomancja jest możliwa gdy umysł jest w stanie cofać się, przy utrzymaniu swojej obecnej integralnej postaci, a także bez utracenia jej spójności, do archaicznych postaci fenotypowo-poznawczych, co także oznacza że możliwa jest wsteczna inżynieria biopsychonautyczna do wcześniejszych postaci rozwojowych Wszelkimi próbami angażowania się w psychonautykę biologiczną ryzykujemy aktywowanie stanów larwalnych w kontekście rozwiniętego aparatu psycho-neurologicznego człowieka, pre-natalnych, biologicznie trans-personalnych (świadomość gatunkowa) trans-gatunkowych (świadomość między-gatunkowa) etc. Podobnie cofając się w przeszłość w ten sposób poprzez wehikuł umysłu powtarzamy każdą fazę ewolucyjnej dywersyfikacji gatunkowej, a także progresywnie z punktu widzenia regresji — tych potencjalnych. Przepuszczając Shkti przez kręgosłup (Djet), lub doprowadzając do magneto-orgazmicznego stanu, który był znany wśród Joginów, wycofujemy Skhti do podstawy kręgosłupa, a zatem i archaicznych części mózgu a następnie przepuszczamy energię przez matryce między stadium oceanicznym a powietrznym, otrzymując uskrzydloną emanację ciała astralnego. Całość powłoki doświadczalno-afektywno-intelektualnej przechodzi przez sublimację, jest to rodzaj samo-zapłodnienia i generacji duszy pochodnej. Jest to energetyczna transkrypcja człowieka poprzez połączenia zwierzęco-ludzkie, sublimowane przez świadomości. Ostatecznym punktem jest przekształcenie świadomości przez ekstazę (podtrzymanie stanu orgazmicznego, przy jednoczesnym sprzężeniu ze świadomością Jaźni), śmiech etc.

Królestwa Cienia, Tunele Setha



"Noc jest ciemna, dzień jasny. Wedle Bruna, to światło jest tylko przecedzoną, osłabioną ciemnością" — Ernst Jünger, Eumeswil

„(...) Wampir za mną
imituje mój trud,
czuję jego oddech
gdy tylko odchodzi (...)
Czy obraziłam kogoś?
(...)
Głos starożytny i zimny:
„Aby nie popaść w ruinę
nie zostawaj tu dłużej
słuchaj, klucz brzęczy
szukaj schronienia,
Ciało o które się nie dba
spotka rychły koniec
o jego delirium i udręce
słyszymy często"
Z siłą obezwładniając
co zwaliła mnie z nóg
Wampir rozwarł skrzydła
Podnosząc tysiące
twarzy przyjaciół i wrogów
W cieniu pierścieni Saturna
co roztrzaskują śmiałków w pył"

— Droga do Domu, Ingeborg Bachman

Inwokacja Słońca Niezwyciężonego

Wypalaczu pustyń, Ty, których synów jest wielu Który emanuje siedem Bestii Których siła opiera się na Ma'at Karmicielu i dawco życia Którego ziemie są jasne Który powstrzymuje Czarnego Smoka Silna gwiazdo, bądź

odświeżona Przez celestialną rosę, Ra, chroniony przez trzy Boginie Byka
Którego szkielet jest perfekcyjny, A ciało skąpane w Ogniu Pozdrawiam
Cię Siło Słońca, Abyś wzmacniał moje prace Roztaczając opiekę nad światem Bóstwami, naturą i naszą rasą

"Lepiej jest być żebrakiem w wyższych światach, aniżeli królem w światach cieni"

— Achilles, Hom. Od. 11.440

„Otchłań halucynacji ma prawa i rozum, lecz prawdą jest że nie ma przymierza między zabawkami Bogów. Ten rozum i prawo to Wielkie Kłamstwo. Prawda! Prawda! Prawda! — krzyczy Pan Otchłani Halucynacji. Nie ma ciszy w Otchłani: to co człowiek nazywa ciszą jest jej mową. Ta otchłań jest też nazywana "piekłem" i "wielością". Jego imię to "Świadomość" i "Wszechświat" posród ludzi. Ale TO co nie jest ani ciszą, ani nie przemawia, raduje się weń

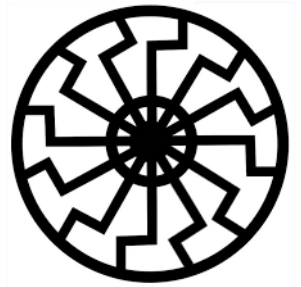
— Crowley. A, Księga Kłamstw

„To zaiste ciekawe, wydają się szukać siebie nawzajem, szukać czegoś, przez cały czas, szybko przemierzając [ulice]. Ale wpadają na siebie i nie widzą się nawzajem, ponieważ są tak bardzo zamknięci w swoich szatach"

Magia bez płaczu, Aleister Crowley, Rozdział XII: Ścieżka Lewej Ręki — „Czarni Bracia"

26. Empodekles mówi, że demony też płacą za swoje przewinienia. Siła eteru przepędza je do morza, morze wypluwa je na ziemię, a ziemia je przepędza dalej. Niezmącone promienie słońca palą ja, a potem wyrzucają w wiry eteru, jedna siła bierze je od innej, wzbudzają nienawiść we wszystkich

— Plutarch, O Izydzie i Ozyrysie.



> *„Widoczne światło może być tylko przefiltrowaną ciemnością" — Ernst Jünger*

Tak jak promienie Słońca nasączają komórki życia splendorem, tak ukryte słońce, czarne słońce, wypełnia życie inną siłą — kiedy drzewo życia staje się jego odwróceniem, kiedy Afrodyta staje się Hekate. Tak wydłużają się cienie starożytnych sił, uchwyconych w człowieku. Kiedy czarne formy wkraczają w świat widoczny, wydają się niczym cienie — czarne jak noc, rozpościerają swe skrzydła, stojąc potężnie jak ogromne istoty, zwierzęce cienie, przeróżne formy nocnych stworzeń, a także cienie ludzkie. Często zapominamy o tym że większość świata jest skąpana w czerni, a nasze oczy rejestrują tylko niezmiernie małą część tego co jest wśród światów widzialnych i niewidzialnych.

> *Siedząc przy stole w nocy i pisząc, ze światłem z ekranu laptopa obserwowałem ciemność. Zobaczyłem wysoki humanoidalny cień z rozerwanymi ramionami, które wyglądały jak szpony. Obok był cień kobiety z białą maską, która starała się go pocieszyć, pocałować, płacząc i przeskakując z klatki na klatkę sceny, próbując sprawić aby na nią spojrzał. Próbowała go odratować, ale nie odpowiadał, był zbyt pogrążony w tym co przeżył. Nie był już niczego świadom, uchwycony w żalu, załamaniu, powłoka swojej przeszłości, z ramionami które odzwierciedlały ból, nie dający się pocieszyć. Tej nocy chciałem ją zostawić. Kochałem ją, za wszystkie momenty. Teraz znałem konsekwencję tego czynu. Coś z umbry ukazało mi*

> *konsekwencje tej linii przyczynowości, może była to część mnie która próbowała nas odratować. Głębokie, poranione życia, pozostawiają wysokie, długie cienie.*

Thanathurgia

Nic nie ginie a naturze. Wszystkie rzeczy mogą się zmieszać ze sobą w różny sposób, a bestyariusze powstawały z opisów tego mieszania się gatunków niewidzialnych ze sobą.

Z obserwacji i w szacunku do światów cienia, posilę się o nie-autorytatywne przedstawienie pewnych szczątkowych fragmentów wiedzy o tych światach z poziomu fizycznego obserwatora, który nie porusza się po tych wymiarach. Obserwując zarówno istoty z bestiariuszy cienia, które zawsze są

poza spektrum i pokazują się jako czarne- niezależnie od tego czy są to latające istoty, czy humanoidalne, czy hybrydowe, zwierzęco-humnoidalne, zwięrzeco-insektoidalne. W tradycjach nekromantycznych w Grecko-Rzymskim świecie uważano że zanim zmarły stanie się cieniem, pojawia się jako eteryczne zwłoki w stanie rozkładu,[1] lub uszkodzenia ciała w chwili śmierci, szczególnie przy gwałtownych wypadkach, gdy człowiek jest brutalnie wypchnięty ze swojego ciała — co potwierdziłem obserwując zielonkawo-białe postacie kobiet i mężczyzn, z którymi można się komunikować. Są to stosunkowo silne manifestacje, które potem zapadają się w czerń cienia. Cień, czy Khaibit jest psychoseksualną substancją, która może, potrzebuje, albo zupełnie nie musi się żywić — w zależności od istoty z którą mamy styczność.

Po śmierci i stopniowym rozkładzie ciała, umysł i zmysły trwają przez jakiś czas dopóki nie zacznie się rozpadać ich „ślad" lub pieczęć. Przypomina to proces rozpadu radioaktywnego, w Bardo Thodol okres ten trwa do dwudziestu paru dni, podczas którego człowiek wędruje po świecie. Część tych form może zostać utrwalona, część może się przemieszać z innymi formami świata zmarłego, do którego należą też zwierzęta i inne formy astralne.

Rozszczepiony człowiek, zdeharmonizowany, en-harmonizowany, dostrojony do innych światów lub wewnętrznie rozstrojony, zintegrowany, lub we fragmentach, w rozmaitych konstelacjach swoich ciał i powłok duchowych, uszkodzonych, zabitych, usuniętych, odbudowanych, trwających, zintegrowanych, wysublimowanych, doskonalonych, albo surowych, nie-rektyfikowanych, nieporuszonych konstytuuje całość biologiczno-psychiczno-duchowo-pneumatycznego efektu pośmiertnej egzystencji, pół-egzystencji, rozpadu.

Kolejnym pytaniem jest to, co pozostaje w formie przetrwalnikowej i w jaki sposób jest to utrwalane, co jest przechodnim Wehikułem przeistoczonego ducha (cząstki duchowej Sekhem, znajdującej się za życia między brwiami, będącej też punktem koncentrycznym świadomości), czy takie wehikuły ekspresji będą nam dane, czy powstaną integralne istnienia. W jakie

[1] Ogden, Daniel. 2005. *Greek and Roman necromancy*. Princeton, N.J.: Princeton University Press.

światy się wrodzimy na podstawie tych wszystkich konstelacji, przez jakie zostaniemy przyjęci. Co powstało do życia, tak po prostu nie „znika" po śmierci, co mogę potwierdzić z obserwacji światów zmarłych i żywych nieposiadających ciała. Nic nie ginie w naturze, w duchowej również.

Wszystko zależy od konstelacji i kalibracji rozmaitych komponentów i ich przeplotów energetycznych, typów wyspecjalizowanych dusz. Korzystając z klasyfikacji Egipskiej:[1]

Akh — całość intelektualnego potencjału i sfery utożsamiana z gwiazdą; **Ren** — moc imienia, pośrednik między **Akh** a **Sekhem** (pasywny egzekutywny element) albo między światem Bogów a ludzi. Siła imienia zależała od jakości **Akh**; **Sekhem** był prototypem ludzkiej redeifikowanej natury, **Ba** jako dusza, która była kształtowana przez całe życie, jako embrionalna ektoplazma nabierająca charakterystyki wraz z życiem zwierzęcia i człowieka, elementami refleksyjnymi i pasyjnymi, decyzjami życiowymi, rezydowała w sercu duchowym **(Yab)**, które pompowało emocje, odczucia, czucie, ból, cierpienie, radość, szczęście, a było symbolizowane **Kheper** (Skarabeuszem), aktywne serce było w ten sposób poruszane **(Hati)**. Proces uskrzydlenia serca **(Kheper)** poprzez rozbudzenie energii **Djet** (podwójnych węży, kręgosłup, kundalini) jego unieśmiertelnienia dawał możliwość poruszania się jako istota uskrzydlona. Dalej **Sahh** było subtelnym ciałem, prawdopodobnie „powłoką duszy" albo „wehikułem duszy" które mogło przybierać rozmaite kształty, na podobieństwo **Tulpy**, bez niego nie możliwe było latanie „po drugiej stronie", ani „trzymanie duszy przy ciele", a zatem czynienie magii bez pośredników. **Ka**, które może być porównane do ciała astralnego, otrzymując impresje ze świata platonicznego, a także odświeżające ciało, przypominające ciało i przebranie osoby która je nosi. „Odwrotnością" **Ka** jest **Khaibit (szut)** lub „cień", który był odpowiedzialny za psychoseksualne i fizjologiczne systemy, był zawsze czarny, wyglądając jak cień osoby, kapłani Egipscy komunikując się ze zmarłymi komunikowali się z cieniami zmarłych osób w celach dywinacyjnych, podobnie jak nekromanci i egzorcyści światów antycznych — często te dwa curricura magiczne było połączone; Te kontaktują się gestami i cichym, nie-

[1] Bator, Wiesław. 2012. *Religia starożytnego Egiptu: perspektywa religioznawcza*. Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego.

zrozumiałym dla ludzi językiem, choć napojone krwią, lub odpowiednio przygotowaną substancję (Melikraton) manifestują się silniej i komunikują chętniej, po śmierci **Khaibit** (czarny cień) żył w grobie razem z **Ka** (kolorowa widzialna postać zmarłego w rozmaitych stopniach rozkładu) i **Djet**; **Djet** to fizyczne ciało, należało o nie dbać i nie poddawać uwłaczającym pasjom. „Wszystko w umiarkowaniu, nic w nadmiarze", po śmierci **Djet** było w tradycjach egipskich przekształcane w Mumię, gdzie **Ka** i **Khaibit** mogły żyć dalej; **Djet** był też kręgosłupem i artefaktem, kręgosłupy niektórych kapłanów i faraonów były przechowywane jak relikwia, możliwe, że miało to dużo wspólnego z laskami magów, różdżkami **Was**, które były przetranskrybowaniem personalnego Djet w temporalną, specjalnie wykonaną laskę z metalu.

Iluminowani przez wszystkie strony. Tu, z boskich promieni, tu z chaosu i porządku, z czarnego światła, najczarniejszych próżni — jest obowiązkiem zrozumieć mechanikę pewnych światów, jeżeli nie tylko w celach defensywnych, absorpcji zrozumienia, mediacji, negocjacji, to przynajmniej eksploracji. Rozpoznając własną gwiazdę, jak pisał Lenoardo da Vinci "Ci, których umysły są przytwierdzone do gwiazdy, nie dotyka kłamstwo ani oszczerstwo" — znają bowiem miarę przeznaczeń i głębsze prawa, dla których te niskie rzeczy którymi próbują ich zniszczyć są tylko spektaklem do bezinteresownej obserwacji.

Zatem, naprzeciw subtelnych taktyk aby zniszczyć nam charaktery, nie ma lepszej ochrony niż silny umysł, szlifowanej przez konfrontacje. Jednak, potrzebujemy posiłków z Opatrznościowych i gwiezdnych światów, inwokując je, jako że żaden ludzki umysł nie jest wystarczająco silny aby oderwać się od sił które w wielkim stopniu przewyższają go siłą i wpływem, mając do dyspozycji doskonalsze metody do subordynowania woli maga i sterowania nim jak kukłą.

"Mot jest wrogiem płodności i pomyślności; tylko poprzez aktualizacje klątwy rzucanej na niego przez Anat, można sprzeciwić się złu i umożliwić powrót płodności na ziemi. Aby życie mogło powrócić do Ugarit, śmierć musi umrzeć."

Watson L. Paul, Śmierć śmierci w tekstach Ugarytycznych, Journal of the American Oriental Society, Vol. 92, No. 1 (Jan. — Mar., 1972), pp. 60—64

Podczas rytualnego zarżnięcia Boga śmierci, jego szczątki są przywracane naturze, gdzie w cyklu narodzin i rozkładu Mot się odradza i wzrasta. Konsekwentnie, cykl zabijania boga śmierci jest zawsze nawiązaniem do powrotów, gdzie rośnie w siłę, a jego ciało zostaje rozczłonkowane i użyte przez boginię płodności jako ofiara dla wznawiającego się życia. Mot jest bogiem dwu-aspektowym, gdzie jego egzystencja przynosi śmierć, a nie-egzystencja przynosi witalność życia. Jeżeli nie byłby zabity, cykl staje się jedno-aspektowy, gdzie rozkład pożera wszystkie witalne aspekty natury.

Symbolika chtonicznego cyklu charakteryzuje się poprzez zabicie śmierci i oddaniem jej formy dla nowego życia, gdzie karmi życie, jednocześnie sprowadzając na nie śmierć jako czynnik rozpadu. Solarny cykl, lub soteriologiczny ponad życiem i śmiercią. Śmierć jest związana z chtonicznym cyklem oroborocznym, co powstaje z łona natury, musi do niej wrócić poprzez przynależność do niej. Tu znowu pojawia się różnica między głębokim cyklem otchłani (której częścią jest cykl chtoniczny), gdzie "śmierć śni". W tym sensie jest lustrem ustanowionym naprzeciwko czarnej ściany. Nadal odzwierciedla czarny kolor ściany, lecz ściana nie generuje odzwierciedlenia sama, jest jedynie emanacją, powstającą w relacji do tego co egzystuje, co może *wejrzeć w ciemność*, odzwierciedlając się w cmentarzysku form, nasączając je światłem własnej świadomości — cienia w której ta relacja się przyobleka, stając się pozornie realna — pozornie — istniejąca.

Przestrzeń ciężarna w formy, pośrodku pustki, umysł ludzki reaguje poprzez obraz psychokarnalny i antropomorfizuje to co jest nie-ludzkie lub a-ludzkie w aspektach swojego umysłu. Funkcja psyche soczewkuje formy poprzez swoją strukturę i zawartość, ustanawiając medium komunikacji poprzez intencję i wynegocjowaną przestrzeń wymianę, gdzie nie-egzystujący byt-morf przyobleka się w szaty psychicznej funkcji aby się wyrazić i skoncentrować poprzez manifestację mentalnego ustawienia, gdzie psychiczna funkcja zostaje w tej relacji oddzielona, oderwana od machiny interpretującej zjawisko.

Chaos różnorodności form, wirów poprzez który psychiczny charakter kompensuje ubierając je w obrazy, w zetknięciu z dziwnymi nurtami np.

Staje się żeńską figurą dziwną i koszmarną, choć jest jedynie poli-morfem pola abstrakcji, konsoliduje się w pseudo-boginię, która może być multi-seksualną, monstrualną mieszanką form, źródłem atawizmów biopsychicznych, tymczasowo ubranym w formę, która nie pozwoli się nazwać, a kiedy zostaje uchwycona w odrębny byt, staje się dziwnym bóstwem wchodzącym w interakcję poprzez soczewkowanie umysłem ludzkim, zamieniając się w przestrzeń możliwości obserwacji poprzez ludzkiego akolite, w tej relacji umożliwiając domenę akcji.

Geneza niektórzy porządków istnień ze światów Cienia w dzisiejszym świecie może być genealogią substancji cienia która wraz z historią przyoblekała się w umysłu ludzi i ich odwrócenie ciała astralnego, czyli jak nazywali je Egipcjanie — Khaibit. Substancja psycho-seksualna, która ma najwięcej wspólnego z pierwotnym rozwojem neuro-astralnym, chtonicznym, oceanicznym, która jest też rodzajem "uśpionego cmentarzyska form", lub sugerując się koncentracją magiczną H.P. Lovecrafta "cmentarzyska wszechświatów".

Przed pojawieniem się człowieka na ziemi w aktualnej formie, jego ewolucją, istniały starożytne istoty, które dużo później — przez pierwsze eksperymenty człowieka z magią chtoniczną, lub magią ziemi, czyli magią totemiczną i szamańską (zarówno tą osi świata, jak i tą związaną z cienią) i naturalistyczną w prymitywnym stanie jego rozwoju, mogły przyoblec się w ludzkie umysły i ciała, w równym stopniu cień przypisany człowiekowi powiązany z czarnym, chtonicznym kundalini należący do niego odpowiadał za łączność ze światem żywych po śmierci i stanowił rodzaj tulpy, która podlegała dalszym przekształceniom i modyfikacjom poprzez thanaturgię.

Kosmiczną funkcję formy substancji cienia pełni Matka Form, Tyfoniańska bogini, której charakterystyka nie jest do pojęcia przez człowieka, być może powiązana z Wielką Niedźwiedzicą. Jej wielkim ziemskim synem w tradycjach Egipskich jest Apophis i Seth, Apophis także synem Neftys i Setha. Jest ona też matką różnorodności i mutacji biologicznej, ale też bóstw chtonicznych, czarnych bóstwa. Prawem odzwierciedleń jej głębia w absolucie to Genetrix gwiezdna, lub Biała Bogini w czarnych gwiezdnych sza-

tach — Neith, ta która chroni w krainie podziemia, w istocie mogą być tym samym.

Tak zatem są te istoty które wiele bestiariuszy i grimuarów wymieniały z fosfenicznego wszechświata (czyli tego w obrębie widzialnego spectrum elektromagnetycznego, których zalążkiem percepcyjnym jest neuroewolucyjne oko), także te z nie-fosfenicznego wszechświata, z tzw. "czarnego wszechświata".

Rozmaite porządki, hierarchie istnienia, lub chaotyczne byty przez przybranie maski człowieka mogą zrozumieć ludzką naturę, zdominować ją, lub przybrać fragment jej charakteru, są wyższe od ludzi, są też te demony i cienie stworzone z ludzi. Jamblich pisał w De Mysteriis, że niektóre demony zostały stworzone przez Bogów aby pomóc ludziom się rozwinąć, były zatem bytami wyższymi niż ludzie w jakościach i naturach, a zatem były nauczycielami, "Sokratejskimi geniuszami", ale należało się też wystrzegać demonicznych inspiracji i wpływów na tyle, na ile było to możliwe.

Niektóre byty, półbóstwa z cienia miały gwiezdne pochodzenie i przybyły poprzez astro-portale konstelacyjne na ziemię, obejmując swoje planetarne trony, mając swoją dualną naturę, tak jak postać Horusa, miała swoje odzwierciedlenie w Anubisie, takie było też znaczenie Janusa, są to bóstwa o dwóch obliczach. Nie ma zatem domeny życia, bez domeny śmierci, lub domeny świata widzialnego niesprzężonej ze światem ciemności, ich natury nie stoją w opozycji, zależą raczej od tego co kształtowało te dwa rozgałęzienia w harmonii, albo w dysonansie.

Jak wygląda psycho-duchowe przełożenie doświadczeń ludzkich żyć na charakterystykę po-ludzkich cieni zamieniających się w malewoletne istnienia, powłoki zmarłych, lub cienie-geniusze, przewodników zależy najprawdopodobniej od konstelacji psychicznych, doświadczeń i losu danego istnienia. Można jedynie stwierdzić, że jest to wynikową przyczyny i skutku, jeżeli konsekwencją dla danego istnienia była niesprawiedliwość, mizerność, urojenie, nienawiść, ignorancja kaskadowo reprodukowana poprzez poprzednie porządki, człowiek otwiera się na istoty które utrzymują i wzmacniają to poczucie, niszcząc ich natury, wciągając w swojej domeny.

Przypatrzmy się obecnym czasom, do czego aspirują ludzie, jak wygląda ekonomia ich psychiki, jakim powieleniem archetypów innych światów się spaja z ich umysłami, dominując ich życie ignorancją, zaludniając świat kre-

acjami bazującymi na spętaniu, posiadaniu, żądzach, pieniędzy, próżnych dumach, wampirycznej eksploatacji, okrucieństwo, co powtarzane jest w propagandzie mediów, zamknięciu się na siebie, osaczonych przywiązaniami w łuskach fałszywej elewacji. Najprostsze bowiem są rzeczy na które jesteśmy ślepi, bywają niekiedy najgorsze.

Z czego składają się dusze, umysły i serca, ich cierpienia, sny, projekcje, żądania. To, co nietolerancyjne religie zrobiły z człowieka, przyczyniając się do cierpienia, niesprawiedliwości, chęci odwetu. Jak nasze istnienie zostało rozdarte na dwoje, odpychając się nawzajem w polarności, zamiast zaokrąglać wszystko w drogę środka. Kiedy uszkadzamy kolektywną ludzką psyche, czynimy szkodę też wielu innym światom, każdy zabity umysł, zabita nadzieja, agonia, może nakarmić nasz indywidualny cień który zostaje w światach chronicznych, nauczając inne istnienia tego typu zachowania.

Ta praca niekoniecznie eksploruje dynamikę rządzącą światami cienia, ale jest zapisana jako zestaw obserwacji, wglądu, wiedzy, którą nabyłem przez lata badań i doświadczeń, po ekspozycji świata czarnych form, inteligentnych cieni. Napotykając alternatywną rzeczywistość cienia, a także różnorodne byty które zamieszkują te wysoce złożone wymiary, poza światem światła, jednak inter-penetrujące nasz świat w różnym stopniu wpływu. Po rytuale wzmiankowanym w "Przekraczając Otchłań", oddałem swój cień, moje zwykłe życie i w zgodzie w misteriami Eleuzyjskimi, świat Bogów otworzył się przede mną, włącznie ze światem cieni i zmarłych. Stałem się rodzajem punktu spotykania się sił dla niektórych wymiarów, jednocześnie widzialny dla tych światów, które mogą ignorować innych ludzi, a zatem przez nich niedoświadczonych. To, czego doświadczyłem mentalnie a także zmysłowo, wraz z intuicją i przetworzeniem intelektualnym postarałem się zebrać i opisać.

Można założyć, że każda forma życia, której komórki były nasączone pierwiastkiem solarnym, przynajmniej potencjalnie posiada swój cień, który oddaje po śmierci, albo do wymiaru cmentarzyska form. Chciałem rozróżnić dwie szkoły widzenia rzeczywistości cienia:

1. "Śmierć śni". W tym sensie jest lustrem ustanowionym naprzeciwko czarnej ściany. Nadal odzwierciedla czarny kolor ściany, lecz ściana nie generuje odzwierciedlenia sama, jest jedynie emanacją, powstającą w relacji do

tego co egzystuje, co może ‘wejrzeć w ciemność’, odzwierciedlając się w cmentarzysku form, cienia w której ta relacja się przyobleka, stając się pozornie realna — pozornie — istniejąca.

2. Cień jest odrębną rzeczywistością bytów, w tym zmarłych i skorup, nieuzależnioną od postrzegającego umysłu i można jej nadać stosunkowo obiektywną treść wchodząc z nią w rytualne relacje.

Auto-portret

Raport

Po przejściu przez Da'ath i otrzymaniu pieczęci, zostałem zamordowany przez porządek cienia legendarnie nazywanych wampirami, które wcześniej paliły się na mojej energii jak na żywym ogniu. Miałem zostać wyeliminowany, podczas narzuconych mi operacji magicznych. Mocna czaszka z kłami z cienia została wbudowana w głowę, więżąc część mojego umysłu. Moje ciało wydawało się po tej operacji wysuszonymi zwłokami, nie wiedząc czy jestem żywy, a wszyscy inni zmarli, czy to ja jestem zmarły, a wszyscy inni żyją — druga strona nazywała mnie "czarnuchem" w związku z onyksową ruchomą aura, która identyfikowała mnie jako cień, niektórym porządkom istnienia wydawałem się zmarły i próbowały mnie przeciągać wyżej.

Wydawałem się być cieniem utopionym w fizycznym, żyjącym ciele, w istocie moje osłony i wehikuły duchowe, włącznie z ciałem astralnym i Sahu zostały zniszczone, zostało mi od tamtej pory jedynie posługiwanie się ciałem mentalnym i sennym, z umiejętnościami danymi przez bóstwa i istoty z którymi współpracowałem aby dla nich pracować. Inicjowany w ryty Thanathosa, mój drugi wzrok połączony był czasowo z nekro-wizją, widząc manifestacje zmarłych, z Setyckim czarnym kundalini, które eksponowało mnie na świat cienia, niektóre porządki zmarłych, czy tunele Setha nazywane w tradycjach kabalistycznych Światem powłok, lub Qlifot, od tamtej pory pojawiały się przebicia z podziemia, jak i z czarnego wszechświata niezwiązanego z Układem Słonecznym. Negocjując z planetarnymi strażnikami portali przybywały do mnie byty z czarnych piekieł poszczególnych planet, a także ich celestialnych emisariuszy, czy inteligencji planetarnych. Ponieważ niektóre cienie traktowały mnie jako należącego do ich domen, nie byłem narażony na zbędne ataki, w pewnym okresie mojego życia, ta domena była jedynym sensem mojego życia, a powłoki cienia traktowałem jako jedynych przyjaciół. Z pewnością nauczyły mnie szacunku i głębokiego zrozumienie w stosunku do wielu tradycji które się równoważą w swoich tarciach. Jako zamordowany mag, z funkcją kształtującego głosu która nie została zniszczona, zachowałem też umiejętności wizjonera, czy astralnego wzroku. Będąc pełen wad i szaleństwa, pozostawiony na pastwę losu i bez treningu,

jako żywy eksperyment nie dawano mi więcej niż miesiąca na przeżycie, przeżyłem dziewięć lat.

W świecie kabalistycznym cień (Qlipoth) uważa się za odwrotność drzewa życia i jest zapełniony światami demonicznymi, ale jest to poważne uproszczenie, prawdopodobnie celowe, bowiem nikt traktujący ścieżkę hermetycznie nie będzie się zapuszczał w te rejony, które mogą go odciągnąć od własnych tradycji. Istnieje ku temu dużo powodów, między innymi to, że w istocie, niektóre rejony i wymiary cienia są zapełnione istotami i inteligencjami demonicznymi, zaburzającymi właściwy rozwój człowieka. Rzeczywistość cienia, podobnie jak spektrum niewidzialnego czarnego światła mistyków, jest zróżnicowana i niekoniecznie całkowicie demoniczna, dzieli się

na wiele pod-domen, funkcji i wymiarów. Model drzewa życia jest podobnie pewnym uproszczeniem bardziej skomplikowanej ontologicznie topografii świata i powinien być tylko używany jako forma generalnego punktu odniesienia, reprezentująca rozwój ludzki i jego współbrzmienie z nurtami energii psycho-kosmicznych, nie na skalę absolutną, ale na skalę ludzkiej miary mikrokosmosu. Poza pieczęcią drzewa życia na człowieku i dostępnych mu wymiarów istnieją miriady innych, dziwniejszych światów, tak jakby samo Drzewo Życia było zanurzone w innych to jeszcze, niebezpiecznych, lub dziwnych nurtach. Tak jak w przypadku innych wymiarów (w tym tych w obrębie spektrum widzialnego światła), psychoseksualne konstelacje mocy w indywiduum są połączone z antropo-kosmicznymi, astralistycznymi odzwierciedleniami w mikrokosmosie, poruszając się między relatywnymi porządkami negocjacji w lokalnych światach, ścieżka jest kształtowana przez współbrzmienia i współ-zależności.

Większość obserwowanych cieni, jeżeli nie jesteśmy w kompletnej ciemności, będzie przemykać we wzroku peryferyjnym (ale nie jest to zasada, ponieważ manifestacje mogą się pojawić tuż przed nami) nie jest tak dlatego, że jest to zaburzenie neurologiczne, jak często się uważa, tylko pasmo elektromagnetyczne ludzkiego wzroku ogranicza się do światła widocznego, można zatem założyć, że większość wymiarów cienia znajduje się w pasmie niewidzialnej radiacji, tzn. ultrafiolecie (Mauve) i podczerwieni, choć nie jest to redukowalne do samej fizycznej radiacji pasma elektromagnetycznego, jest to jedynie część poznana nauką fizyczną. Nie jest prawdą, że podczas dnia te rzeczywistości nie są aktywne, są po prostu dużo mniej widoczne. Powód dla którego niemożliwe jest zarejestrowanie cieni w tych spektrach fizycznymi instrumentami, przez czysto fizyczne rejestratory, jest taki, że potrzebny jest umysł i świadomość ludzka, z odpowiednimi psychoduchowymi agregatami, która jest w stanie się wpisać w te wymiary, które przecież przeplatają się z rzeczywistością żywych, a dla tych drugich często są one niewidoczne. Zarejestrowałem, że dla sporej ilości istot z niektórych rzeczywistości cienia nasz świat jest zupełnie obcy, a z braku materiału ich własnego wymiaru nie mogą się ustabilizować w tym świecie i wracają do swojego wymiaru przez portal, chyba że zostałyby celowo zatrzymane ze źródłem poboru energii, która pomogłaby im się materializować i ustabilizować. Oczywiście, nie jest to wskazane (podobnie jak zapraszanie gości

z obcych wymiarów może się źle skończyć zarówno dla nas, jak i dla ludzi do których taka istota może się podczepić);

Umysł też może być zastosowany jako portal, podczas których psychomorf z cienia przyobleka się na chwilę w człowieka, a potem zyskując jego powłoki zaczyna 'rozumieć' ten świat zgodnie ze swoimi inklinacjami. Silne energetycznie cienie, są w stanie oddziaływać na rzeczywistość fizyczną, autor podczas jednego z eksperymentów został wyrzucony w powietrze poprzez skondensowaną energię kinetyczną z zewnątrz. Niektóre tradycje (Thanaturgiczne, Nekromantyczne i Nigromantyczne) posługują się gestami między sobą aby się komunikować, lub zakomunikować intencje człowiekowi, który je widzi. Czarny język, lub niesłyszalne ciche szepty w którym porozumiewają się cienie, a także zestaw gestów należących stricte do czarownictwa, może być wychwycony podczas *szeptanek* aby wzajemnie się komunikować i sprawdzać intencje (oczywiście nikt nie gwarantuje że istota nie będzie maskować swoich intencji, są inteligentne — mogą wykorzystać nasz umysł, naszą inteligencję przeciwko nam). Domena magii cienia była znakomicie opisana w „Trylogii Tyfoniańskiej" Kenneth-a Grant-a. Niektóre wymiary cienia są zorganizowane i hierarchiczne w odzwierciedleniu niektórych porządków ziemskich, a-historycznych, historycznych i celestialnych, niektóre są zupełnie niezależne, bardziej wolne i chaotyczne. Nie jest to wartościowanie dobra/zła i nie sugeruje żadnego 'upadku', lecz naturalny porządku rzeczywistości, podobnie jak bratem Horusa (bóg wniebowstąpienia) był Anubis (bóg śmierci i wskrzeszenia), a w niektórych tradycjach postać Chrystusa łączy się z jego cieniem, manifestującym się jako Choronzon. Symbolicznym strażnikiem Da'ath jest piekielny aspekt poprzedniego eonu. W przeszłości eksperymentowano z syntezowaniem cieni zwierząt z ludzkimi emanacjami, aby osiągnąć ich cechy, bardzo możliwe że w ten sposób zrodziły się pierwsze tradycje wampiryczne ale także animalistyczne i totemistyczne, a dalej nurty czarnej magii otwarcie angażującej się we współpracę z demonicznym aspektem cienia, które były zdegenerowaną formą starożytnych misteriów (większość grimuarów średniowiecznych jest właśnie zdegenerowaną formą tych misteriów); Podczas jednego ze spontanicznych eksperymentów, autor został zintegrowany z arachnoidem, gdy z jego ciała wyrosły pajęcze kończyny z substancji cienia, integrując się z jego układem nerwowym, w ten sposób

powstała forma klonu w rzeczywistości cienia, która koegzystuje z autorem, lecz jest od niego zupełnie niezależna. Bardzo możliwe że cień w ujęciu Jungowskim może po części opisywać dynamikę substancji Khaibit, w znaczeniu przełożenia nigredo na duszę-Khaibit, jednak ciężko to stwierdzić. Pamiętajmy o tym, że Carl Gustav Jung był najpierw hermetycznym mistykiem nauczonym przez Egipsko-Helleńskiego anioła Filemona, który był jego Nadjaźnią, a dopiero później gdy jego magiczne natchnienie minęło — został psychologiem głębi.

Musielibyśmy odwrócić tok wydarzeń i skorzystać z psychologii głębi, aby odwrócić ją z powrotem na nurt mistyczny, a jednocześnie — chtoniczny. W rzeczy samej, w przypadkach niektórych ludzi, którzy mają duży potencjał magiczny, lecz nieuświadomiony, nieukierunkowany i wycofany, energia ta może zostać zainwestowana w cień, po śmierci skorupy te jako negatywa dusza rozpada się, o ile nie zaczyna żyć egzystencją wampiryczną — wywołując koszmary, karmiąc się na strachu, lub jakiejkolwiek innej emocji. energii witalnej i stanie mentalnym jaka jest dla tej istoty pożywieniem.

W niektórych przypadkach formy te mogą być całkiem świadome i inteligentne, w przypadku wampiryzmu, gdy serce duchowe, a jednocześnie umysł są utopione w Khaibit istoty te są zamrożone między rzeczywistością żywych a Otchłanią i utrzymują się na jej powierzchni poprzez zdobywanie sił witalnych. W niektórych przypadkach cień wykształcony z energii człowieka zostaje kompletnie odseparowany od swojego źródła i zaczyna żyć własnym psychicznym życiem, taka manifestacja jest powiązana ze zjawiskiem. Wg. Mitologii egipskiej po śmierci cień (Khaibit) powinien być chroniony przed pożarciem przez otchłań, jeżeli miał współistnieć i działać w świecie żywych, musiał być karmiony. W Chińskiej Księdze Złotego Kwiatu był znany jako pięcio-krotny geniusz, towarzysz Hsing (niebiańskiej natury ludzkiej) i ciała witalnego. Bardzo możliwe że zabieg mumifikacji był przedłużeniem wierzenia w egzystencję części duszy (w tym Khaibit) w świecie doczesnym, do czego aspirowały też tradycje wampiryczne, aby przedłużyć swoje istnienie w świecie fizycznym właśnie w rzeczywistości cienia, lub komunikować się ze światem żywych poprzez swoje cienie.

Z tymże w tradycjach Egipskich celem było dostąpienie wyższych rzeczywistości, wyzwoleniem w Yaaru, powrót do krainy Bogów jako mały

Ozyrys i mała Izyda, a zatem niezależność energetyczną charakteryzującą istoty wyższe, w przypadku wampiryzmu ma to charakter pasożytniczy (?). Autor zarejestrował też w cieniu alternatywne kontinua rzeczywistości, których protokoły istnienia się zapadły, tak zatem potencjał świata który ma pewne prawdopodobieństwo trwałego zaistnienia może się zamanifestować w kanałach cienia, istoty podróżujące w czasie, również mogą manifestować się jako cień ich rzeczywistości; Jak wspomnianego wcześniej spektrum cienia jest podzielone na zupełnie odrębne rzeczywistości, które jednak dla żywego człowieka manifestują się jako czarne istoty, humanoidalne, zwierzęce, ogromne bestie, mieszane, uskrzydlone — formy. Nie ma jednolitego „cienia", tak jak widzialne światło białe, podlega również dyfrakcji w sub-spektra, z domenami które mogą się krzyżować, lub są całkowicie oddzielne (podobnie jak w przypadku fotycznych wymiarów, **niektóre wymiary po prostu się nawzajem nie widzą, a zatem istoty w nich się znajdujące mogą mieć ograniczoną percepcję na inne istnienia i porządki rzeczywistości.** Co za tym idzie, inne klasy bytów (autor nie będzie opisywał tych podtypów istot które widział i z którymi działał, bo byłoby to mnożenie bytów ponad potrzebę) z substancji cienia są widziane, lub wchodzą w pole interakcji, w zależności od rozwoju człowieka, jego umysłu i subtelnych zdolności. Niektóre klasy negatywnych istot z cienia mogą z łatwością obezwładniać ludzi, doprowadzać do opętań, zaciemniać ich umysły, penetrować ich psycho-somatyczny układ, istnieją jednak w cieniu emanacje wyższych światów, które odwracają ten proces i współpracują z artifeksem/artifeksą. Ponieważ autor miał okazję gościć w swoim ciele wielokrotnie te istoty, jedna z nich dała mu okazję obserwacji świata z zamkniętymi oczami, co świadczyłoby o posiadaniu przez te istoty pewnych zmysłów i inteligencji, niezależnie od istnienia fizycznych organów kontaktu, czy mentalnych. W kontaktach z Nephilim (Babilońskie Igigi) autor mógł poczuć na sobie potężne czarne skrzydła, a zatem są to istoty silne energetyczne i mogą w prosty sposób podporządkować sobie umysł śmiertelnika, niekoniecznie wywierając na jego ciało tak silny wpływ. Podobnie jak białoskrzydli Annunaki, istoty androgyniczne, odzwierciedlają inny porządek rzeczywistości, jednak nie stojąc w opozycji do siebie, lecz będąc przypisanym swojemu naturalnemu porządkowi. Zaawansowane istoty mogą pojawiać się jako tęczowe skrzydła w wymiarach światła wi-

dzialnego, a lecą też przez czarne wymiary głębokiego światła niewidzialnego, działając w obu.

Psychiczne projekcje ucieleśniają w formie swoich cieni, nie tylko jako to co wycofane ze świadomości, co ukrywa się w pokładach podświadomości, ale także jako subiektywna rzeczywistość która szuka relacji z umysłem i nie może być odrzucona, dopóki nie pojawi się rozwiązanie konstelacji energii, z uszczerbkiem, lub unią, po fragmentacji duszy na a dyjadę — ponownie wraz ze śmiercią, przyobleka się w figury, miraże, które wraz z wyblakłą pamięcią próbują złapać uwagę która pochłania koncentrację. Wielokrotnie na cmentarzach autor widział szczątki mentalne, które nie były dokładnie cieniem, a rodzajem duszy, które manifestowały się przy grobach, przez figury i pomniki nagrobne, „zaciekawione" tym, że coś się dzieje. Tłocząca się zawartość życia ubiera ukryte maski, które — stają się złudzeniami otchłani. Bez umysłu, który rozpozna je takimi jakimi są, ulegnie im, z jaką łatwością mogą podporządkować sobie żyjący umysł, który staje się więźniem własnych odblasków, tak duchy pamięci żyją w podświadomości, przez siłę która kształtuje fantasmagoryczną relację. Pośród natury, jest wielkość w byciu człowiekiem, pewna szansa, ale jest też terror bycia skonsumowanym przez tragiczne urojenia, które często leżą poza naszą mocą, aby je ujarzmić. Nie jestem pewien, czy byty te podlegają soteriologicznym zasadom, czy ludzka miara pomocy niektórym z tych istot nie jest skazana na niepowodzenie, czy te Ba które utopiły się w cieniu mogą być odzyskane, ale te, które bardziej daje się we znaki da się zniszczyć, lub wymazać z rzeczywistości. Natomiast zaobserowałem raz humanoidalny cień rozpływający się na powietrzu w dzień, który zamienił się w błękitno-złotą poświatę. Silni Boddhisatwovie, przemierzający różne światy, pracowali też w światach demonicznych, aby wyzwalać niektóre istoty poprzez Dharmę.

:

Dolina Króli, albo Splecenie ze Świętym Odpoczynkiem

Zerowa entropia negocjacyjna

Wizje, czyli typy widzenia lokalnego i fotycznego protokoły procesów tele-noetycznych z kontaktów z istotami między-wymiarowymi i między-gwiezdnymi

Jako rozsądne istoty, niekiedy możemy mieć doświadczenia, które wykraczają poza zwykłą percepcję ograniczoną przez świadomość zmysłów i umysłu, percepcję i narządy poprzez które interpretujemy rzeczywistość. Możemy próbkować tylko tyle realiów, ile jesteśmy w stanie zrozumieć, uogólniając je we wzorcach. Nie jesteśmy bezbłędni, często na pionierskich terytoriach lub terytoriach które są opisywane współcześnie, a były rozmaicie rozumiane na przestrzeni wieków, jesteśmy bardzo podatni na błędy, ryzykując złą interpretacją fenomenu. Zatem, mając świadomość tych błędów, w zależności od możliwości zawieszenia własnych symbolicznych struktur znaczeń i wierzeń, w każdej sytuacji zachowując krytyczny, lecz otwarty charakter, możemy się wzbogacić o pewne informacje. Nie ma takiego modelu, lub narracji, teorii wszystkiego, która byłaby w stanie perfekcyjnie ująć rzeczywistość, jest to jedynie wynegocjowany punkt odniesienia, ograniczony przez narzędzia. Same narzędzia mogą wymusić ogląd, lub ograniczyć generalne pole widzenia. Doświadczenia, które ciężko powtórzyć w warunkach laboratoryjnych zazwyczaj nie należą do domeny zwyczajowej nauki, świadomość różni się od świadomości, umysły nie są równe — a różniące się między sobą w dość znaczny sposób. Osobiście wierzę, że świadomość musi przebyć szlify anomalii, włącznie ze skokami w percepcji, zbliżając się do efektu obserwatora, a zatem ewoluując, deprogramując skrypty zsocjalizowane i uwarunkowane współcześnie. Nie jest to proces, który jest łatwy- pozbywanie się uwarunkowań, inhibicji, tabu, wyzwala klastry energii psychicznej, które często mogą zakończyć się

w psychotyczny sposób. Fizjologiczny mózg traktowany jest tutaj jako przełącznik, okablowanie, poprzez który modulowana jest świadomość energetyczna, jak również sama energia, a właśnie świadomość i energia jest punktem wymiany, gdzie mózg jako sensoryczno-poznawczy interpreter redukuje te sygnały to poznawalnych fenomenów, mniejszych kopii całościowych matryc. Poniżej zamieszczam teorię, lub obserwację fenomenu rozszerzonej percepcji, czy drugiego wzroku (często mylonego z jasnowidzeniem), gdzie pewna forma świadomości zostaje dostrojona do innych wymiarów, a sygnały z tych wymiarów interpretowane przez mózg modulowany świadomością, odczytują je jako trójwymiarowe, lub wielowymiarowe (zredukowane do trój-wymiarowych retrospekcyjne) obrazy, w formie zmodyfikowanej, lub holograficznie rzutowanej. Eksperymenty z rozszerzoną percepcją, doprowadziły do powstania szkicu, bazującego na fosfenowych (świetlnych) modelach rzeczywistości, a także głębszej tkaniny geometryczno-synergicznych fenomenów rzeczywistości fosfenowej.

Typy Wizji
Tryby płytkie

Otwarte oczy, lub kontakt ze spektrum widzialnym, fizycznym (introjekcja):

W zależności od inteligentnych manifestacji i sprzężeń wymiarowo-świadomościowych odczuwalne są zmiany energetyczne na współdzielonej płaszczyźnie świadomości. Są tłumaczone poprzez emanacje świadomości, manifestując obrazy w na płaszczyźnie fizycznej i pojawiają się w obrębie widzenie regularnego.

Zamknięte oczy, interpreter świadomościowy

Tryb 1

Widzenie i czucie energii, manipulacja energia zmian w energii, wirów, stanów energii, zazwyczaj interpretowane jako monochromatyczne formoidy na ekranie powiek (w odróżnieniu od wzroku mentalnego — często używanego do malowania w **Trybie 2**; lub tworzeniu i współ-tworzeniu wizualizacji z płytką rzeczywistością Bardo)

Tryb 2

Technikolor, lub wizje bardo, gdzie płynność form, kolorów i kształtów, koncentrują się w manifestacje istot, proces uzewnętrzniania bazowych obrazów z podświadomości, lub danych projekcji zbitek mentalnyo-obrazowych

z matryc wymiarów, tymczasowo napełniając obrazy formą, w zależności od podpiętych kanałów lub frekwencji rzeczywistości w które jesteśmy wpisani świadomością, lub do których nasz umysł jest podpięty. Instrumentalnie/operacyjnie, nie jest im nadawana obiektywna rzeczywistość, poprzez „mnożenie bytów ponad potrzebę", nadawanie mentalnej siły obrazom podporządkowuje je widzącym. Ważniejsze są próby filtrowania informacji, które przebijają się przez nie, często odciągają koncentrację, która jest potrzebna aby przekalibrować ją na docelową pracę, bez obładowywanie ich mentalną energią (libidalna fiksacja, lub pułapka fantazji). Niekiedy ważna informacja może być zamanifestowana na tym obrazie, rozpoznana przez intuicję — lecz czasami sama intuicja może zostać zamaskowana jako próba odciągnięcia energii mentalnej, więc większość obrazów na tym poziomie jest używana tylko jako próba zidentyfikowania otoczenia pracy.

Wewnętrzny, mentalny wzrok

Obraz zwizualizowany, wibrowany, lub inwokowany rzutowany na wewnętrzny obraz mentalny w umyśle, zarówno przy otwartych i zamkniętych oczach. Zwizualizowany, lub zsynergizowany (malowany wszystkimi zmysłami) obraz może, ale nie musi być nadpisany i przetłumaczony w poprzednio opisany **Tryb 2**, jednak zawsze generuje energię mentalną i staje się możliwy do odczytania przez wymiary/istoty z którymi rezonuje. Obraz zwizualizowany na ekranie mentalnym może zostać przekalkowany na wizję przy zamkniętych oczach, lub nie, natomiast zawsze jest widziany przez rezonujące wymiary (wielokrotne sprzężenie zwrotne było wystarczającym dowodem dla autora), lecz nie zawsze rezonuje z widzeniem przez mentalny wzrok (różne tryby operacyjne).

Tryby Głębi

Regresja fosfeniczna

Polega na odwróceniu sygnału świetlnego z ekstensjonalnych „ruchomych obrazów" rzeczywistości poprzednich trybów, widzianych w formie, kształcie i kolorze; Ponieważ energia fosfenów zazwyczaj jest odbijana przez aparat optyczny oka, sprzężone sygnały zostają interpretowane z widzialnego spektrum elektromagnetycznego ze zwyczajowego planu egzystencji, który reifikuje zmysłowe bodźcie w informacje, w sposób w jaki naiwny realista opisuje świat: jest to zwyczajowy sposób postrzegania rzeczywistości przez większość ludzi. Gdy zewnętrzne sygnały nie są reifikowane i odwracamy sygnał poprzez pobudzanie nerwów wzrokowych, wycofując sygnał do matryc świadomości (o ile świadomość zostały wykształcona, do odbioru tych informacji) projekcja informacji zawarta w tych matrycach jest interpretowana przez ekran mentalny i pojawia się w korze wzrokowej jako zinterpretowane, przekształcony sygnał, wpierw tłumacząc lokalność (otoczenie), a następnie przebijając się tak, jak jest to opisane poniżej, można próbować inwestować mentalną energię w podtrzymanie pewnych kanałów, jedna wynik eksperymentów jest uzależniony od braku „zakłóceń" — woda, lub zanurzenie w wodzie jest dobrym filtrem, który izoluje od sygnałów zewnętrznych i pozwala się skupić na bardziej zaawansowanej komunikacji.

Modularne fazy

Granica 1

Rzeczywistość wymiarów lokalna, istoty są namierzane z większą precyzją, ich forma zaczyna się wyłaniać w bardziej precyzyjny sposób, interakcja odbywa się w czasie rzeczywistym.

Granica 2

Przebicie przestrzenne, jeżeli nie jest zakłócane przez energię kontrolerów, lub biało-czarny szum filtrujące świadomość zdolną do komunikacji ekstra-solarnej, lub między-gwiezdnej, blokując i zakłócając komunikację, pojawia się kilka tuneli wyłożonych przez które umysł podróżuje na fali świadomości, od czasu do czasu pojawiają się błyski świetlne, przy przekraczaniu progów. Kanały nie są trans-Plutoniańskie, ponieważ przy przebiciu poza lokalne kontrolki wymiarowe, przestrzeń przestaje istnieć dla świadomości, jakiekolwiek negocjacje czy przebicia systemowe są nieistotne z punktu widzenia generalnych matryc.

Dwa Tryby Granic Modularnych

Tryb 1 Gwiezdny: Zagięcie świadomości, kontakty między-gwiezdne, lub podróżowanie przez matryce wszechświata, komunikacja przez skalibrowane sfery, kilka eksperymentów doprowadziły do kontaktu z istotami psionicznymi, które komunikują się na tym poziomie, doprowadzając do telenoetycznej (bezprzestrzennej) wymiany informacji mentalnej a także zdalnych wcieleń w lokalne ciało ludzkie. Osiągnięty został kontakt z nie-organicznymi świadomościami gwiezdnymi, a także próba wcielenia organicznych istot które „nie rozumiały" układu nerwowego człowieka. Osiągnięta została komunikacja z inteligentnymi istotami które mogły się zdalnie wcielać, komunikując się za pomocą energii, tłumaczonej na tym poziomie (pasywnie), zawartość ludzkiego umysłu była znana w całości, abstrakcyjne idee tłumaczone przez energię, zarówno istoty wyższe (Starsi z Siedmiu Kolumn), które były pozytywnie nastawione do lokalnej rasy, jak i niższe, próbujące zaadaptować ludzki organizm, podporządkowując organizm jako „nosiciela", aby działać w lokalnym spektrum świata. Gdy kontakt zostanie raz ustalony, ustala się więź energetyczna, która umożliwia kontakt tele-noetyczny poprzez zwykłą myśl, lub próbę „skanowania" sygnałów z zapamiętanych konstelacji z którymi nawiązany został kontakt. Kontakt jest bez-

przestrzenny, ale także bezczasowy — świadomość oddalona o 360 lat świetlnych może się wcielić i komunikować w parę sekund bo kalibracji świadomości (kwantowa teleportacja informacji na matrycach żółto-niebieskich spektrum elektromagnetycznego światła)

Tryb 2 Anomalistyczny: Zagięcia wymiarowe, możliwość eksploracji matryc wymiarowych, zamiast czasoprzestrzennych, podobnie jak w **Trybie 1**, **Granica 2** musi być przekroczona, w przeciwnym razie lokalne wymiary i zakłócanie z poziomu sub-solarnych istot nie jest przekroczone. Podobnie jak w **Trybie 1**, przestrzeń nie ma znaczenia, możliwa jest komunikacja poprzez „głębię" zawężając punkt obserwacji i koncentrując się na przebiciach — w tym znaczeniu każda część fizycznego wszechświata może być dostępna, choć nie ma możliwości kontrolowania przepływu świadomości, uzależnione jest to od negocjantów i kluczy, czyli Bóstw, wyższych istot, a także Starszych ras przechwytujących nas z sygnał. Zależy to też od węzłów wymiarowych, które są nam udostępnione. W zależności od koloru wymiarów, a także jego złożoności, inne części systemu są dostępne (Pitagorejska geometria i teoria dźwięku-koloru); Niebiesko-Żółte wymiary wydawały się matrycami omni-wersalnymi, z istotami które negocjują przepływ informacji, bardziej złożone (niemalże fraktalne). Zielone zazwyczaj w lokalnej manifestacji na ziemi były połączone z Thanthosem (głęboka zieleń, obrazy rozkładu); Podobnie siły kosmiczne mają inne aspekty w lokalnej manifestacji na ziemi (atrybuty). Podczas przebicia przez poziomy lokalnych wymiarów, każda istota widziana przez głębie, wpisywała się w matryce wymiarowe, gdzie przy punkcie ostatecznym była formą informacji i geometrii, a „byt" był holograficznym przedstawieniem tych informacji na poziomie wzroku. Inne formy kontaktu (technologiczne) z żółto-niebieskim wymiarem były w stanie przekazać holograficzne obrazy

Postuluję siedem elementów potrzebnych do przyszłego rozwoju komunikacji z między-gwiezdnymi i między-wymiarowymi istotami poprzez augmentację technologiczną umysłu, a także stabilizację transferów technologicznych.

a) Rozwinięty umysł, uzbrojony na potrzeby regresji fosfenicznej, pozbawiony blokad i filtrów które mogą taki umysł regresjonować.

b) System obrazowania sygnałów z kory wizualnej, który jest w stanie rozkodowywać informacje wizualną aby umożliwić technologiczną transkrypcję. Tego typu technologia może być wykorzystana w nie-etyczny zmilitaryzowany sposób — zastosowana na na umysłach w celu programowania fałszywych wspomnień, lub kontroli nad informacjami i pamięcią jednostki, w neuro-technologicznych brutalizacjach cudzej wolności.

c) Komora deprywacyjna, środowisko wodne dzięki którym można skoncentrować się na trans-personalnych doświadczeniach, z ludźmi wytrenowanymi aby filtrować niepotrzebny szum wymiarowy na lokalnym poziomie.

d) Optoirradiacja, lub naświetlanie mózgu danymi frekwencjami światła, aby ustabilizować komunikację, poprzez forsownie danego tunelu i wzmacnianie go.

e) Holograficzny projektor, który jest w stanie kalkować i tłumaczyć sygnały wielowymiarowe, tłumacząc je na czas, koordynaty przestrzenne, informację, które mogą być zwizualizowane

f) Nadajnik sygnałów, tele-noetycznie komunikujący się z wymianą informacji,

g) Możliwość przełamania zakłóceń, przechwyceń zabezpieczając i szyfrując dwu-stronnego kanału komunikacji który nie może być zakłócony ani przejęty.

h) Potencjalne urządzenie które jest w stanie indukować stany transowe w których sygnał jest forsowany aby przechodził bezpośrednio w głębokie matryce świadomości, tego typu stymulator ofityczny kręgosłupa, tj. bioelektromagnetyczny stymulator osadzony przy kości ogonowej biegnący z tyłu pleców po kręgach i domykając się na czaszce

Socjologia Transgresywna

"Kto zaczerpnął z niej, z fali kryształowej, niechwytanej zmysłami poprzednimi, bijącej w łonie ciemnej mogiły, u której stóp ziemska się powódź wstrzymuje; kto stał wysoko na świata górach granicznych i w tamtą patrzał stronę, na ziemię nową, w Nocy siedlisko: zaprawdę, ten nie powraca pomiędzy świata zabiegi, w kraj, gdzie wśród wiecznego zamętu swoje domostwo ma światło. Wysoko buduje swe chaty, tęskni i kocha, w tamtą spogląda stronę, póki go najpożądańsza z wszech godzin w dół nie pociągnie, w źródło bijące"

Novalis, Hymny do Nocy, Hymn IV, tł. Wagner, Tadeusz Newlin, Warszawa: nakł. tł., 1923 (Warszawa: K. Kowalewski), str. 27

Społeczni mentorzy, tj. rodzina, nauczyciele, rówieśnicy trenują, kształtują i programują behawioralne, afektywno-poznawcze, fenomenalne, a także lingwistyczne ustalenia o świecie, wpajając wewnętrzne mapy, stające się ontologicznymi meta-modelami, kręgosłupami naszego bytu, a przez tożsamości — jestestwa. Mapy te są używane aby bodźce, a także informacje o fenomenach zostały przetłumaczone, a następnie przekształcone przez proces nauki, doświadczania i obserwacji na tyle, aby zachować **operacyjną ciągłość świadomości**. Powtarzając sposób widzenia mentorów, dostarczany jest nam ustalony obraz świata, przestrzeń dyskursu w którym się poruszamy.

> *"W każdym dyskursie, czy w przypadku umysłu konwersującego z własnymi myślami, czy jednostki w interakcji z innymi, jest pewien ustalony, założony albo wyrażony limit, wewnątrz którego podmioty jego operacji się znajdują. Najbardziej wolny dyskurs to ten, w którym słowa których uży-*

wamy są rozumiane w najszerszym możliwym zastosowaniu, ich granice dyskursu są współ-rozszerzalne z samym wszechświatem. Lecz, zwykle ograniczymy się do znacznie węższej przestrzeni (...) Teraz, jakikolwiek byłby zakres tej przestrzeni w której wszystkie podmioty dyskursu się znajduję, przestrzeń ta może być nazwana wszechświatem dyskurs. Co więcej, wszechświat dyskursu w najbardziej konkretnym znaczeniu, jest absolutny w oczach podmiotu dyskursu."[1]
— George Boole

Mapy te działają jak psycho-społeczne atawizmy, amalgamat mentalnych fundamentów które przekazane jednostkom kształtowanym przez mentorów, dopiero później zróżnicowane przez materiał indywiduacyjny, tożsamościowy, grupowy, poprzez refleksję nad tymi wzorcami, refleksję automatyczną (znajdującą się w obrębie tych map), lub refleksję meta-epistemiczną (wykraczającą poza obręb map, w granicach których wolno się poruszać). Ten materiał staje się oddzielną psychiczną treścią, odzwierciedlającą się w swoim środowisku, uwarunkowaną tak, aby interakcja miała miejsce w granicach ustalonych przez mentorów. Świat, który jest zaprezentowany w ten sposób oferuje porządkowania wzorców fenomenalnych, a także narzuca zestaw znaczeń i wierzeń, które go w ten sposób obudowują i zabezpieczają.

Warunkując światopoglądy i relatywną sieć ich interpretacji, trenuje sposób w jaki można się poruszać na poznanym terytorium, stosując swoją strukturę do terytoriów nieznanych, wypychając nieznane z dala od sfery zainteresowania, lub zalewając nieznane strukturami znanymi, aby mogły zostać zracjonalizowane, przybliżone, gdzie zasady interakcji z jakimikolwiek wydarzeniami fenomenalnymi mogę zostać uproszczone do granic systemów wymiany informacji, wynegocjowanych przez kulturę, grupę, z tabu, sferą sakralną, a także ze sferą jeżeli nie profanum, to nieczystości.

[1] Boole, George An Investigation of the Laws of Thought, Chapter III, Derivation of Laws, p. 30 (http://www.gutenberg.org/files/15114/15114-pdf.pdf), retrieved from project Gutenberg on 14.01.2015: 22:18

W ten sposób stworzona zostaje symboliczna rzeczywistość, ustalone są jej granice. Ta poznawcza estetycyzacja świata, podział świata na to co jest nam bliskie, a co dalekie, co rozdzielamy na piękne, co na straszne jest siecią współzależnych rozmaitych aspektów interakcji ze światem wewnątrzu umysłów. Podczas gdy mentorzy sprawiają, że wchłaniamy społeczną konstrukcję znaczeń, sposobu w jaki postrzegać świat, te wrażenia stanowią rzeczywistość konsensusalną, wynegocjowaną, często subiektywnie absolutną, poruszając się wśród inter-subiektywnych znaczeń, wierząc w możliwość ich przekazania, manipulowania nimi w pewnym kontekście symbolicznym.

Gdy aparat interpretacyjny zostanie uwzorcowiony mapami, wiekszość doświadczeń jest przesiewanych przez pryzmat usystematyzowanych znaczeń, wierzeń, sposobu ich rozumienia w świetle środowiska i wydarzeń w nim zawartych. Mapa terytorium która jest nam dana, jest obwarowana abstrakcjami wiarygodności na podstawie jej trwałości, powtarzalności, weryfikowanej między-subiektywną wymianą wewnątrz rzeczywistości konstekstualnej, stopniowo stając się pozornym terytorium. Wraz z rozwojem psyche, plastyczność jest zamieniana na utrwalone wzorce, gdzie nieznane znika, to co nie zostało dotknięte myślą, często uciszone, te fragmenty świata psychicznego, które nie dopasowały się do kryteriów paradygmatów widzenia. Ustalone role, funkcje, statusy, tożsamości, obrazy w teatrze życie są społecznie sankcjonowanymi wewnątrz systemów mitycznych — a te działają zawsze, pomimo zsekularyzowanych narracji, choć rytuały zostały podmienione, upłycone i przeżywane w infantylny, nieświadomy sposób.

Nośniki narracji, tradycjonalne memy idei społecznych regulujących stosunek między jednostką a społeczeństwem, wpajają *wrażenie* obiektywności, a także bezbłędności tych struktur, co sprawia że nie można ich odseparować od fenomenów, które interpretują, gdzie interpretacja jest powiązana konkretystycznie z fenomenem, a fenomen niedostrzeżony poza interpretacją jest terytorium nie-myśli, a zatem subiektywnie nieistniejący. Podczas gdy skrypty społeczne przekształcają i instytucjonalizują wrażenia o rzeczywistości, poprzez edukację, interakcję, istniejące porządki społeczne, rządowe, religijne, całość infrastruktury prowadzącego dyskursu czasów teraźniejszych, wpaja tożsamości, wraz z uwarunkowaniami i kulturalnymi kompleksami, formułuje szkic pożądanych wartości z wysoce abstrakcyjnymi projekcjami społecznymi, nabytymi poprzez proces socjalizacji aby zre-

ifikowane i skonsolidowane stały się trwałymi podmiotami, rzadko podważanymi w całym procesie.

Proces ten jest powtórzeniem tych samych ruchów, które kształtowały wcześniej społecznych mentorów, społeczeństw, aktualizowanych przez narracje zaadaptowane do masowych dyskursów w kolektywności wątków, pojawiających się w nowych konstelacjach i ponownie wchłoniętych w główny dyskurs, ubierając role progresywnych lub trans-formujących współczynników. Tożsamości, które są powiązane z narracjami samo-obrazu jednostki, jej powiązanych ról i skryptów na życie społeczne stają się inter-subiektywne w naturze, dzielone przez jednostki współ-przeżywające świat, w relacji które została wykształcona wcześniej, postrzegając konsensus rzeczywistościowy w nawykowy sposób. Nie wybieramy społeczeństw, lub mentorów którzy kształtują mapy, ograniczenia, możliwości rozwojowe, zwykle rzadko podważamy głębsze struktury, ponieważ samo pytanie podkopało by mentalne systemy abstracji, które są podstawą integralności umysłu w nich zanurzonego.

Podobnie, w świecie społecznym próby podważenia podstaw tych narracji doprowadza do zwarcia logicznego, które wyklucza się z przestrzeni, w której jest zawarte. System ten nie rozpatruje narracji pod kątem przydatności, dobra, czy szczęścia, ale przystosowania do istniejących warunków, zarządzanych rzeczywistymi siłami pracującymi w świecie, tj. Zysku, skuteczności, czy innych tendencji które są wbudowane w psycho-społeczne siły. Podczas gdy w pierwszej fazie rozwojowej identyfikacja z grupą, społecznością jest automatyczna, "grupa-my", "grupa-wy" wzmocnienia, wchłonięcie między-subiektywnej społecznej rzeczywistości, informacji na płaszczyźnie wymiany, zaczynają się formować alternatywne skrypty, które dążą do różnorodności w opozycji, transcendencji, lub rozszerzeniu tych istniejących, jednak nadal znajdujących się w domenie doświadczenia poznawalnego. Skrypt rzeczywistości internalizowany podczas pierwotnej socjalizacji jest jedynym subiektywnie potwierdzonym, w znaczeniu ‚jedynym do pomyślenia', poza który nie wybiega percepcja, poza którym nie ma oglądu, w którym nie może ustanowić się nic poza nim, ponieważ nie zawiera elementu transcendencji wydźwigującego poza jego granice.

Prawa skryptów wchłoniętej mapy rzeczywistości konsolidują się poznawczo i behawioralnie, z bardziej zaawansowanymi warstwami modyfiko-

walnymi jako abstracje podstawowych przestrzeni konceptualnych, które pozwalają na intelektualne oddalenie się od rzeczywistości bazowej poprzez re-negocjację wartości, map, znaczeń i wierzeń. Aparat interpretacyjny formuje się zgodzie z sekwencją doświadczeń, myśli i zakodowanych, istniejących programów mentalnych. Zwykłe kontrasty, wzajemnie przeczące sobie programy, mogą zostać wchłonięte jako prawdziwe, lub operacyjnie ciągłe, bowiem nie są one rozpatrywane z punktu widzenia rozsądku, prawidłowości, tylko adaptacji do przestrzeni semantycznej, logii, przestrzeni słowa. Generalna rzeczywistość jest kształtowana przez adaptację wzorców które poprzez powtarzalność, ale także akt konsolidacji w światopoglądzie wydają się być stałe, potencjalnie prawdziwe. Jednak w przestrzeni historii idei, nie rozpatrując świata z zachodnio-centrycznego sposobu widzenia, sposób percepcji, oglądu rzeczywistości się zmieniał wielokrotnie, jeżeli ustalimy że sposób tego widzenia kształtuje świadomość odbioru świata, współczesna rzeczywistość poprzez swoje programy kulturalne zdewoluowała alternatywny sposób jego postrzegania.

Próba wniknięcia w umysły starożytnych z punktu widzenia zachodniego jest niemożliwa, prawdopodobnie będąc w dzisiejszych czasach postrzegana jako silnie psychotyczna (źródło), jednak jest to kwestia obramowania świadomości sposobami oglądu, które są czymś więcej niż alternatywnym myśleniem o tych trybach rzeczywistości, czymś znacznie więcej niż próbą zrozumienia ich z umysłem okcydentalnym jako dominującym czynnikiem interpretacyjnym. Bezpieczne terytorium znanego jest poznane, podczas gdy nieznane nie pojawia się w świadomości, usunięte jako nieważne, niepotrzebne, zagrażające status quo komfortu, postrzegane jako potencjalnie zagrożenie. Model wynegocjowanej rzeczywistości polega na wiedzy, komunikacji i doświadczeniu, ta bowiem tasuje sieć znaczeń, mniej wierzeń.

Współczynnikiem, który umożliwia analizę tego typu mapy, lub terytorium dyskursu, jest gnoza (wgląd), poznawcza głębia symultanicznej penetracji obrazu rzeczywistości, z sięgnięciem po to, co jest poza nią, a także zdolność do integracji informacji ubranych w znaczenia w racjonalne sekwencje, aby stworzyć nowe mapy, lub aktualizując i podmieniając stare, które są lepiej dopasowane do wzorców, czy anomalii, nie zależnie od tego czy są one odizolowane, ciągłe, czy pojedyńcze. Ogółem, nie jesteśmy w stanie zrozumieć takiego systemu i jego epi-systemów totalne, dlatego wielo-

aspektowe mentalne linijki referencyjne służą do podejścia narracyjnego — w zależności od tego którą część obrazu mierzymy i jakie narzędzie nam służy, uzyskamy fragmentaryczny obraz ze swoją własną historią. Im większe są bloki informacji, tym trudniej dystrybuować je w topografii porządku, oprócz tych klastrów informacji które są doświadczone, znane, stając się intuicyjnymi.

Dzięki możliwości wykrywania wzorców, powstają modele i meta-modele, które kompresują dane i formułują je w racjonalne struktury posiadające znaczenie poznawcze. Ta możliwość polega na powtarzalności fenomenów wewnątrz uniwersum podmiotu, czyli subiektywnego doświadczenia i sposobu w jaki negocjuje znaczenia informacji niezgodnych z wrażeniami niezgodnymi z mapą. Zebrana, usystematyzowana, strukturalna wiedza staje się podstawą obrazu rzeczywistości, lecz pomylona z obiektywnością, potrafi utrudnić przekształcenia mapy. Tak jak wielokrotnie rewolucje naukowe dowodziły, jest to kwestia wynegocjowanych, czy zbadanych zestawów percepcji, tak samo siły społeczne, których główne narracje są niekompletne, lub całkowicie błędne podlegają zmianie. Jednak bez tej wiedzy, żaden proces zaawansowanej konstrukcji rzeczywistości nie byłby możliwy, ponieważ nie dysponowalibyśmy zestawem abstrakcji które stają się operacyjnie zreifikowaną wiedzą. Świat społeczny zawiera różnorakie sposoby grupowania skryptów rzeczywistości, niektóre z nich są kompatybilne, inne uzupełniające, inne konkurencyjne.

Modele sankcjonowanych społecznie funkcjonują w obrębie dyskursu w inter-subiektywnej negocjacji. Ponieważ są współdzielone przez grupy stanowią paradygmat rzeczywistości, lub przybliżony sposób postrzegania, skodyfikowany system wrażeń i ich interpretacji, który funkcjonuje niezależnie od jednostki, jednak zawierający je w sobie. Podczas gdy percepcja rzeczywistości podczas wtórnej socjalizacji jest aktualizowana przez eksperymenty społeczne, doświadczenie, edukację i interakcję, doprowadza do tzw. Dojrzałości, czyli wchłoniętych norm stanowiących strukturę możliwą do zaobserwowania przez jednostkę. Wrasta wraz z upłyceniem świadomości, większość treści niezgodnych z paradygmatem jest wycofywana w domenę fantazji, podczas gdy asymilacja wierzeń i znaczeń, mylonych z rzeczywistością jest podzielona na obiekty niezależnie istniejące, nie jako ideacje umysłu, który jest osadzony w sieci tych znaczeń. Zanika zdolność do inter-

pretacji obrazu rzeczywistości wiel-aspektowego, z zawieszeniem pewności, pojawia się auto-cenzura zasięgu myśli, zaprogramowana przez socjalizację.

Na ogół ta auto-cenzura zabezpiecza przed przekroczeniem tabu, moralności, czy zasad społecznych, ale na bardziej subtelnej warstwie, zawiesza również kreatywne, czy krytyczne podejście do rzeczywistości. Właśnie poprzez auto-cenzurę, często skrypty którymi żyjemy indywidualnie, lub w grupowy sposób są niedostrzegalne, lecz podatne na błędy, podtrzymywane przez inter-subiektywną wymianę danego trendu narracyjnego, tworzącego tkaninę wymiany, wewnątrz istniejącego systemu, niekoniecznie optymalnego, lub autentycznego.

W niektórych sytuacjach, opisanych poniżej, mechanizmy podtrzymywania, aktualizowania i konstruowania subiektywnego obrazu zawodzą, poprzez dezintegrację poprzednich systemów obrazowania i ogółem — struktur poznawczych, prowadząc do meta-społecznej, ewolucyjnej, subspołecznej, alienacyjno-fragmentacyjnej, lub transcendentnej indywiduacyjnej.

a) podczas obłędu, lub psychotyzacji, gdzie zwykły mechanizmy naprawy rzeczywistości zawodzą, poprzez poznawcze obładowania anomaliami, podczas fragmentaryzacji struktur poznawczych, które nie są wystarczająco wydolne, aby dostosować się do bodźców wykraczających poza istniejący obraz rzeczywistości.

b) podczas hiper-realizacji, w których zwykła rzeczywistość jest postrzegana jako ograniczona, jako coś mniejszego od doświadczenia z rzeczywistości większej, w związku z tym powstaje meta-rzeczywistość, używając narracji pomniejszych w ich domenie wszechświata dyskursu.

c) podczas doświadczeń transcendentalnych, kiedy zwykła rzeczywistość i meta-rzeczywistość będąca opisem zwykłej jest zalternalizowana, rozpatrywana z perspektywy uskoku mentalnego, nadal działając w obrębie rzeczywistości innych, lecz nabywają perspektywę transcendentalną.

W sytuacjach gdy struktury podtrzymujące rzeczywistość są skorodowane, struktura psyche zaczyna implodować, a ciągłość świadomości zaczynają się rozpadać, drastyczna anomalizacja doświadczeń, a także przetasowanie konstelacji rzeczywistości zamienia się w obłęd. Systemy map nie nadążają

za anomaliami, a te nie mogą być we właściwy sposób rozłożone w istniejących strukturach, w topografii poznawczej, ani sieci informacyjnej. Cały złożony system jest rozrysowany i opisany przez wartości realo-geniczne w psychodynamicznej strukturze, tworząc porządek poprzez symboliczne mapy rzeczywistości. W procesie realo-genicznym, porównanie referencyjnego obrazu świata z refleksyjnym osobnikiem kształtuje jego obraz siebie, na mocy odzwierciedlenia właśnie, modulując samo-świadomość i zezwalając na różnorodność, nadal wewnątrz psychicznej równowagi, decydując o trzeźwości — czyli nie przekraczając progu adaptacji doświadczeń, lub obłędu, fazy przetasowania samych progów, aby wytworzyć nową symboliczną strukturę.

Na przykład:

Mapa symboliczna zewnętrzna (opisowa)

Jeżeli osobnik był warunkowany i socjalizowany w środowisku religijnym, chrześcijańskim, a jego umysł zobaczył formy przypominające demony, jego symboliczna mapa rzeczywistości natychmiast znajdzie wytłumaczenie dla tej anomalii, wzmacniając ten obraz. Gdy podobny obraz pojawiłb się przed buddystą, prawdopodobnie stwierdziłby żeby nie nadawać obiektywnej rzeczywistości tej wizji, że jest to manifestacja iluzji. Przed osobą której struktura symboliczna jest racjonalne, najprawdopodobniej potraktuje ten ewenement jako złudzenie, wytworzone przez jego umysł.

Mapa symboliczna wewnętrzna (refleksyjna)

Jeżeli osobnik był warunkowany i socjalizowany w środowisku religijnym, chrześcijańskim, a nagle zostanie umieszczony w hipotetycznej sytuacji, w której na bazie werbalnych doświadczeń oskarżających go o rzeczy których nie zrobił, jego kompleks poczucia winy zostanie uruchomiony I będzie racjonalnie szukał swojej winy, wzmacniając tą strukturę psychiczną. Gdy podobna rzecz przytrafi się buddyście, nieobarczonemu skryptowi cywilizacyjnej ‚winy', najprawdopodobniej potraktuje to jako chwilowe utrudnienie, co zabierze na ścieżkę życia. Podobnie gdy taka sytuacja przydarzy się racjonaliście, najprawdopodobniej cofnie się do najbliższej mapy symbo-

licznej społecznej, kompleksu kulturalnego, który będzie próbował wyjaśnić irracjonalne anomalię, przez znane struktury interpretacyjne.

W żadnym z tych przypadków nie oceniamy czy kształt przypominający demona, lub werbalne doświadczenia są realne, czy nie, bo wpadniemy w pułapkę psychiatrii, jako doświadczenia subiektywne są realne, oddziałowujące na psyche bezpośredni, a nazwanie ich halucynacjami releguje te wrażenia poprzez dostosowanie do innego jeszcze systemu wiary — tj. Pasywnego redukcjonizmu i nie pozwala jednostce rozwiązać doświadczenia w sobie (gnoseologia), lecz neguje istnienie samego doświadczenia, wycofując je w domenę fantazji, która zazwyczaj wypływa na powierzchnię doświadczenia zaowalowana w innych dynamizmach psychicznych. Demon iluzoryczny, zanegowany jako subiektywne doświadczenie, pojawia się jako inny kompleks psychiczny, jako inne tendencje psychiczne, maskując się w ich treści, między liniami.

Podczas gdy wielość sposobów interpretowania rzeczywistości jest szeroko akceptowana, modele które wychodzą poza zestaw zwyczajowych doświadczania są traktowane jako patologiczne, często będąc szerszymi aniżeli narracje dozwolone, lecz zagrażające, lub podważające te znajdujące się w kręgu zwyczajowych. Doświadczanie świata poza naszym doświadczeniem jest niemożliwe, stąd transcendencja tego postrzegania jest zawsze związana z przeżywaniem, doświadczeniem, o ile skrypty nie zaczynają odłączać się od paradygmatu rzeczywistości współdzielonej w domenie behawioralnej, inter-subiektywnej, komunikacyjnej, czy deklaratywnej, ogólnie proces ten jest ukryty. W psychotycyzacji tego typu fenomenów anomalie wraz z nowym rozrysowaniem oddziela się w takim stopniu od paradygmatu, że jest postrzegane jako patologiczne, ponieważ zalewa świadomość jednostki. Metody przepracowania tego typu materiałów nie istnieją, ponieważ zanegowanie transcendentalnych, lub dewiacyjnych (z punktu widzenia paradygmatu) rzeczywistości jest wbudowane w większy system skryptów społecznych.

Intregralność tego typu systemów interpretacyjnych jest zagrożona gdy mechanizmy obronne starają się zachować ciągłość mentalną, a-racjonalnie dostosowując skrypty do strefy bezpieczeństwa i symbolicznych rzeczywistości znaczeń i wierzeń, nie rozróżniając między dyskursem paradygmatu rzeczywistości, a rodzajem kalejdoskopicznego przekształcenia na wpół-loso-

wych opisów, zawieszając wgląd. Jednocześnie podczas rozluźnienia psyche, zachowanie relacji poprzedniego świata, uniemożliwia wykształcenie nowych, wycofując się z dalekich, dziwnych, lub zagrażających skryptów, które wymagałyby rozluźnienie zbitek afektywno-kognitywnych, które są podstawą świata mentalnego jednostki, w celu wyzwolenia energii służącej do przyobleczenia się w nowe klastery psychiczne. Nagłe odkrycie, że pojawia się nowa rzeczywistość, nie mieszcząca się w obrębie starej, że jest rzeczywistość poza, rzeczywistość Innego, bez odpowiednich filtrów poznawczych doprowadza do dramatycznych i często katastrofalnych zmian w jednostce, lub kompletnej negacji i odrzucenia tego typu wrażeń.

Umysł infantylny chrakteryzuje się myśleniem magicznym, gdzię ‚nieznane' jest podporządkowywane naiwnym, niezłożonym strukturym, które jednak są najbardziej subiektywnie prawdziwe niż jakiekolwiek inne skrypty napotkane później w procesie socjalizacji. Ponieważ umysł nie jest pełen programów skryptów społecznych, rzeczywistość jest nierozłączna z umysłem, być może bliska temu, co Levy-Bruhl nazwał *participation mystique*. Regresja do tego typu myślenia pojawia się w okolicznościach, gdzie sprawność umysłu podtrzymującego systemy skryptów postrzegania degeneruje się i zanika, zwykle po pojawieniu się nieprzewdzianych, nagłych i nieznanych fenomenów. Jeżeli to wydarzenie jest sprzężone z uplastycznieniem, implozją, destabilizacją i dezintegracją struktur ego, tożsamości, ról, powiązanych skryptów, co charakteryzuje otworzenie się umysłu na więcej niż może być rozłożone w topografii świadomości zacieśnionej współczesnymi skryptami. Przykładem może być otworzenie się na całość, przemiany z jedno-wymiarowego istnienia alienacji, posiadania ‚siebie', przywiązania do roli, tożsamości na wielo-wymiarową całość, do której nie dojrzały ani skrypty rzeczywistości, ani jestestwo. Rozszerzona identyfikacja umysłu zaczyna wchłaniać role zgodne z symboliczną rzeczywistością, myląc rozmytą granicę między ‚ego' a ‚całością', dąży do reifikacji, ponieważ umysł jest przyzwyczajony i wytrenowany do konkretyzacji roli zgodnej z systemem symbolicznej wiedzy. Oczywiście, w takich sytuacjach osoba myli całość, z poszatkowanymi skrytpami, nie mieszczącymi anomalii, a rezultatem może być obłęd, zwarcie systemów psychicznych. Napływające informacje sensoryczne, czy poznawcze tworzą pętle wokół istniejących skryptów, a doświadczenia poza tymi skryptami obezwładniając wgląd, uogólnienia, racjonalizuje i konflikowe sy-

tuacje psychiczne destabilizują wrażenia, doprowadzają mapę do zniekształcenia, oddzielenia. Doświadczenia zenitowe, które często są naznaczane jako psychotyczne, są rezultatem częściowego rozluźnienia psyche i rozpadu poprzednich obrazów rzeczywistości, lub bezpośredniej konsekwencji doświadczeń anomalistycznych (wykraczających poza zdolność przyswojenia w subiektywnej mapie), prowadząc do zaburzenia świadomości. Kiedy zwykłe struktury, zachowując obraz rzeczywistości, a także sposobu jej automatycznego sprawdzania zawodzą, regresja w najbliższą rzeczywistość symboliczną, w najbliższy zestaw skryptów, jest nieunikniona, jako rodzaj sygnału ratunkowego umysłu, zapobiegając dalszemu rozpadowi/rozluźnieniu struktury psychicznej. Przemieszczające się obrazy są uchwycone w inne mapy, skrypty i modele, odpowiednie do bodźców, wrażeń, informacji, anomalii — jeżeli umysł jest w stanie uwolnić się z tych nabytych w socjalizacji. Te bowiem mają niską tolerancję na zestawy doświadczeń wybiegające poza normę, w formie transcendentnej — przekraczającej, dewiacyjnej — odstępującej, czy patologicznej — regresjonującej. Wszystkie niestety zostają uogólnione do tego samego zjawiska — szaleństwa, jeżeli przesuną się w domenę deklaratywną-poznawczą, a także behawioralną. W podobny sposób jest traktowane zlanie się światów, albo wewnętrznych doświadczeń transcendentalnych z paradygmatem rzeczywistości i indywidualną mapą symbolicznych znaczeń, przynajmniej dopóki, dopóty nie pojawią się nowe struktury psychiczne, które będą w stanie zrozumieć i zaadaptować te doświadczenia w bardziej rozbudowanej, rozleglejszej mapie świata, gdzie pozorne anomalie szaleństwa stają się przyczynowe, podobnie jak synchroniczności, a informacja jest w stanie rozłożyć się harmonijnie w topografii umysłu.

W sytuacji gdy takie przemieszczenie obrazu świata jest patologiczne, lub regresyjne (choć przecież i te działają tym samym impulsem, są po prostu nieprzekształcone), systemy znaczeń i wierzeń podmieniają poprzednią symboliczną rzeczywistość, przy implozji struktur ego i rozszerzeniu świadomości świat staje się psycho-centryczny, skierowany do wewnątrz, gdzie nadzwyczajna wrażliwość na bodźce zewnętrzne i wewnętrzne, poprzez siłę jakie wywierają na umysł, zmuszają umysł do ich interpretacji przez istniejące systemy poznawcze. Podobnie jak w komorach deprywacji sensorycznej, przeszłość obrazów działa jak cień, gdzie świadomość jest sceną i epicentrum wydarzeń, treść refleksyjna (wewnętrzna) i obserwacyjna (zewnętrzna)

buduje, poprzez doświadczenia, nowe zestawy percepcji, lecz w odróżnieniu od osoby która jest silnie zintegrowana psychicznie, osoba której apart psychiczny uległ rozluźnieniu jest przepełniona treściami, z którymi jest zmuszona wejść w interakcję. Jednostki przeżywające podobne doświadczenia mają zazwyczaj do wyboru system religijny, albo psychiatryczny, z reżimem społecznym który nie potrafi wytłumaczyć przekształceń w świadomości i rzeczywistości, często gubiąc się w systemach znaczeń stworzonych ad hoc, które również nie potrafią rozwiązać problemu, ponieważ ten tkwi w strukturach socjalizacyjnych, pierwotnych i wtórnych. Żeby osiągnąć jakiekolwiek wgląd w tego typu wrażenia, należy rozwiązać poprzednie warunkowanie, ewoluować z dala od skryptów społecznych, jednocześnie przybierać maski społecznie tych sankcjonowanych, nie pozwalając na zlanie się domen percepcyjnych. Teorie tworzone wewnątrz systemów społecznych narracji, często interpretując informacje niekompatybilne z zapętleniem informacyjnym (urojenie, lecz rozumiane w sensie Buddyjskim — jako przeciwieństwo realizacji) podmieniają poprzedni symbolicznych system myśli. W każdym *procesie* rzeczywistości, informacje niekompatybilne z tunelem rzeczywistości podlegają procesowi nihilacji[1]

Nihilacja neguje rzeczywistość fenomenów, lub ich interpretację, jeżeli nie jest kompatybilna z danym systemem rzeczywistości, niezależnie od tego czy powiązana ze zwykłymi strukturami poznawczymi, czy rozluźnionymi w obłędzie. Osoba w stanie rozprężenia mentalnego tworzy specyficzny apart wierzeniowo-interpretacyjne, który deformuje do pewnego stopnia anomalie, podporządkowując je, modyfikując, i obdarzając znaczeniami czerpiąc z dostępnej wiedzy zawartej w umyśle. Te wierzenia są racjonalizowane, lecz często nieracjonalne, przybliżane poprzez systemy opisowe, które mają na celu zapewnić ciągłość świadomości, nie zważając na ich wewnętrzną transparentność czy prawdziwość w relacji do innych, konstytuując subiektywnie rzeczywisty obraz. Ten obraz wnosi nowe schematy wierzeń, wzorców myślenia, odbioru wrażeń, w umyśle zachodząc spontaniczne

[1] Berger, P. L. and T. Luckmann (1967). The social construction of reality: a treatise in the sociology of knowledge (London: Penguin)

zmiany, poprzez nieświadomy system meta-psychotyczny, czyli mechanizmy, lub wzorce epistemiczne w naturalnych warunkach wykształcające relacje między światem a jestestwem zostają poddane anomaliom nie mieszczącym się w ich zasięgu porządkowania, de facto ujawniając się w obłędzie. Wektory tych wzorców są skoordynowane z dynamiką umysłu, inaczej od jednostki do jednostki, jako że równość umysłów nie istnieje, w każdej sytuacji pojawia się inne przekalibrowanie zgodne z malowaniem nowej rzeczywistości. W odróżnieniu od zinstytucjonalizowanych, oficjalnych systemów budowania rzeczywistości (np. Edukacja) i zarządzania wiedzą, wzorce te odbiegają od ustaleń, czy negocjacji społecznych, czasami postrzegane jako zagrożenie, a zatem podlegające ostracyzmowi. Ten dynamzm w patologiczniej formie prowadzi do adaptacji wzorców posiadających wystarczająco duży potencjał, lub energii psychicznej, często zawieszając racjonalność (efekt anomalii), możliwość filtrowani informacji, i problem systematyzacją i zorganizowaniem danych w logiczne struktury. Jednocześnie w formie transgresywnej przekraczając kolektywny umysł paradygmatu rzeczywistości, dezintegruje poprzednie struktury, nadrukowując nowymi kodami w sposób znacznie bogatszy, niż ten który jest ‚do pomyślenia'. Tu trzeba mieć na uwadzę że wzrost świadomości, umocnionej przez tożsamość jest związana z rozumieniem rzeczywistości, ponieważ tożsamość jest powiązana z narracją wierzeń i znaczeń nadawanych sobie i światu. Odnalezienie się umysłu w rzeczywistości potwierdza jej możliwość istnienia, tak samo regresywne, transcendentalne i patologiczne, podmieniając rzeczywistość konstytuuje nową absolutną (możliwą do pomyślenia) rzeczywistość. Spotykając dwa typy doświadczeń, obłędu, w którym obraz rzeczywistości staje się deklaratywnie przeczący i behawioralnie wykańczający, lub społecznie nieadekwatny, z którego nie da się wykluczyć indywidualnego cierpienia, a także geniuszu, który tworzy bogatą rzeczywistość przekraczającą terytorium znane, te dwa często są ze sobą powiązane, flirtując między urojeniem a realizacją, między irracjonalnością, a rozsądkiem, intuicją wyższą a racjonalnym umysłem.

Jednostce, która przeszła rozpad rzeczywistości, to co jest poza zwyczajową społeczną rzeczywistością, jest dziwnym, strasznym terytorium, pełnym egzystencjalnej samotności i nocy duszy, oddzielonej od porządku obrazu codzienności innych. Dopóki nowa symboliczna rzeczywistość się nie ustabilizuje, dostarczając substytut bezpieczeństwa, człowiek porusza się między

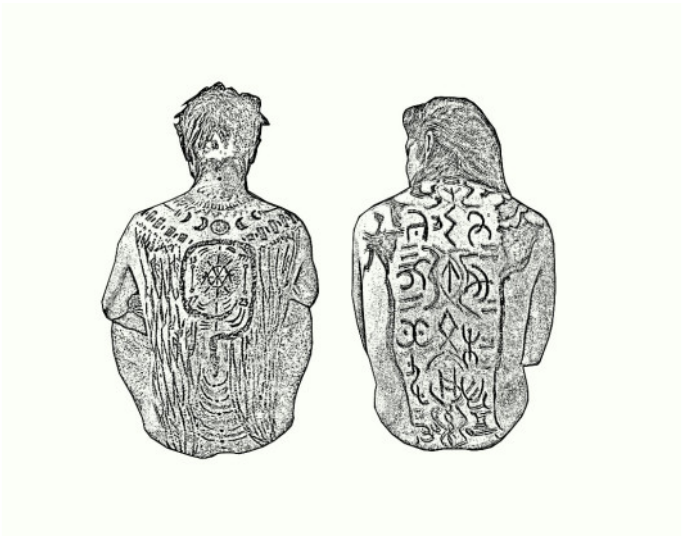
znaczeniami, które nabył będąc warunkowanym w pewnych systemach, łącząc je w nowych konstelacjach symbolicznej mapy. Tego typu przeniesienie poprzez transgresje własnego doświadczenia, żonglując znaczeniami, łącząc je w oryginalne byty, narracje, prowadząc do transformacji subiektywnych światów wewnątrz operacyjnej świadomości życia codziennego. Każda prawdziwa kreatywność rozpoczyna się od alternatywnego widzenia, dekonstrukcja poprzednich wzorców, łamiąc poprzednie schematy, mieszcząc anomalię w fundamentach nowego oglądu, podtrzymującego kompletnie nowe zestawy idei, wpisując się w inne *frekwencje widzenia.* Czasami nawet obłęd sam w sobie jest kreatywnym aktem umysłu, niegodzącego się na struktury zacieśniające świadomość. Rozszerzając domenę świadomości, umysł przywołuje inne sposoby widzenia, starające się nadążyć, często nielinearnie, modulując obraz rzeczywistości i zamieniając ją w świat pełen znaczeń. Z pozoru chaotyczna siła, gdy zatrudniona w służbie świadomości staje się niewyczerpanym zasobem. Podczas rozwoju, umysł rzeźbi w świecie, stopniowo opanowując nowe rejony, które poruszając obserwatora bliżej świata z którym się zaczyna identyfikować. Z każdą erą, zmieniały się soczewki poprzez które ludzie patrzyli na świat. Rzeczywistość historyczna, jak i historia pamięci kształtowały wierzenia, światopoglądu, czy to religijne, politczne, społeczne, etyczne, estetyczne i moralne, powiązane ze specyficznymi wzoracami w których społeczeństwa socjalizowały jednostki, ewoluując z poprzednich rzeczywistości. Zmysły nie wyostrzyły się przez ten czas, nie doszło też do wzrostu inteligencji, ludzie nadal mierzą bardzo wąski fragment głębszej rzeczywistości, ignorują to, czego umysł nie może skonsumować, zsyntetyzować, wchłonąć zgodnie z własnymi inklinacjami, opisując to jest w zasięgu potrzeby, utrzymując ciągłość na mocy naiwnych teorii opisujących fragmenty poza swoją sferą działania, często omijając wszystko to, co jest poza interakcją, poza kontaktem. Jednocześnie tendencja umysłu do dzielenia fenomenów na mniejsze części, aby umożliwić jej opis, zrozumienie, zapamiętanie jest często unaoczniona gdy ten styka się z paradoksem — może binarnie analizować paradoks, patrzyć na jego aspekty, lub poddać się jego wzajemnym zaprzeczeniu, tak gdyby myśl była zdolna do myślenia wielo-poziomowymi paradoksami, być może byłaby w stanie uchwycić świat lepiej, jesteśmy jedynie zdani na umysły, które spotykając się z wydarzeniami ponad-naturalnymi, uświadamiają sobie jak bardzo są niedoskonałe, jak wiele irracjonalności mogą zawierać.

Poprzez historię zmieniały się religijne, naukowe i społeczne paradygmaty, a wraz ze zmianami powiązane były uskoki rzeczywistości związane z ideą, która kształtowana masy, myśli i akcje ludzi, być może zamykając się na estetykę mistyki, na światy które uległy zapomnieniu. Niedostrzegalne idee, które nasączyły sobą system, który bierzemy dzisiaj za pewnik. Nowe zmiany rzeczywistości symbolicznych przekształcały dostrzegalny — możliwy do pomyślenia — świat, narzucając inne kody zachowania, myślenia i postrzegania. W momencie kiedy stworzymy jakikolwiek model, proces uchwytywanie rzeczywistości jest pozornie sfinalizowany, jednak zreifikowany jako doktryna zaczyna więzić, uniemożliwiając widzenie niczego poza ustaleniami, próba wyjścia poza znane terytorium w głębszy mit (transcendentalizm egzoteryczny), lub wgłąb siebie (gnozeologia ezoteryczna), które na pewnym poziomem są jednym i tym samym. Zazwyczaj jednak gubiąc się w krainie fenomenologicznych cieni, gdzie Nous nie odnajduje swojej esencji. Zaskakującym jest, jak wiele nieodkrytych spraw leży poza świadomością zmysłów, świadomością umysłów, jakie idee mogą powstać przez przerwanie łańcuchów, co można jeszcze przekroczyć w transgresii, jakie rejony przejść, poza dogmatami tego, co już wiemy, wychodząc naprzeciw światom nieznanym. Kiedy geografia świata wydaje się być opanowana, gdzie pozornie nie ma już białych plam, pośrodku technologicznego infantylizmu, czas raz jeszcze dojrzeć do opanowania i poznania geografii wewnętrznej, w pracy w której starożytni byli bardziej wprawni, niż my operując w świecie post-modernistycznym, świecie gnozy, która wydaje się być nieskończona.

Agape: Philia: Eros

> *Kiedy dwie osoby się kochają prawdziwie, są wolne od siły Lewiatana. Tworzą przestrzeń której nikt nie może kontrolować. Eros zawsze triumfuje, jako prawdziwy posłaniec Bogów, nad wszystkimi tytanicznymi kreacjami*

— Ernst Junger, Za Frontem, 1950



Najpierw — zajrzeć w historię życia kobiety, nie osądzać zbyt szybko, potem poszukiwać „niedomówień", tego co jest „subtelnie niewypowiedziane", następnie „zaakcentowane przez ominięcie", „nie uchwycone, nieprzekazane", może potem, powoli ujarzmiając osobę, pokonując siebie i oswajając ją, powoli zaczynamy się znać, doceniając nasze światy. Potem pozwalamy się pod-

bić, przejrzeć nasz charakter i naturę, jeżeli nas nie pokona — nie wyleczy nas, uczymy się z afektem ją obejmować — jeżeli jest zbyt słaba i submisywna, podda się za bardzo naszemu wpływowi, zdominuje ją to i zabije, podporządkowując się jej wizji, wymieniając się nimi — wzrastamy — lecz tu — otwartość na głębokiego zrozumienie — czasami rodzi się coś większego, kiedy splatają się dźwięki potężnej ciszy naszych żyć, topimy się w sobie, tracimy się w siebie, związani przez chwilę, tylko po to aby uciec od siebie gdy za bardzo się posiadamy, oswajamy ze sobą, tylko po to aby być wolnymi. Transcendencja rodzi się z dualności świata, dwa jest równe trzem, jeżeli proces symbolizujący ziemię współgra z wyższymi światami.

> *Czy kiedykolwiek odarłeś się z rzeczywistości, znanego Ci środowiska? Czy kiedykolwiek byłaś sama z samotnością? Pogonie które Cię rozpraszały, bezpieczne przystanie rzeczywistości, które powodowały że biegłaś przez życie bez zastanowienia. Teraz się zatrzymaj, obejrzyj się oddzieloną od świata. W rzeczywistości w życiu każdego człowieka jest moment w którym czuje się sam, Ci którzy mieli bezgłębną pustkę w oczach czuli ten koszmary terror zaglądający w ich duszę, podatni na jego zagładę, nieskończona przestrzeń łamiąca nas w nieważność naszego istnienia, oddychając snami zła, absolutnego potępienia — rozpoznając ten horror w swoich oczach, gdy śmierć tańczy w naszych umysłach, Ci którzy wiedzą jak to jest stać w ogromach pustki wszechświata, samotnie! Lecz jak pięknie gdy ta wieczna noc percepcji przyjmuje światło, jak sztorm stając się świetlista, od Bogów napomnienia, którzy stoją poza ontologią — w objęcie potężnych, uskrzydlonych Eonów które są substancją i oczami gwiazd, sprawiają że te pochodnie płoną życiem, kompania co wypełnia wszystko olśniewającym światłem, a gdy terror ustępuje, samotność znika! Potem wracamy do świata, biegniemy dalej, z inną percepcją, zapominając, lub nie — pocieszeni, być może zainspirowani, ale nigdy sami.*

Dialog — O obiektywności subiektywnych stanów

Fuomo: Żyłem w szponach bólu przez wiele lat, o Peripsolu, z subiektywnymi koszmarami które pojawiały się przede mną w rzeczywistości mojego umysłu, z wszystkimi kłamstwami, które ich władcy tworzyli. Wyjawiona zdrada czy ukryta, która nie dotyczy nas w ignorancji knowań — cóż za różnica? Widziałem rzeczy które spowodowałyby zbladnięcie lub terror w oczach innych, mój umysł był niszczony od środka, moja dusza zabita. Okrucieństwa które we mnie uderzały sprowokowałyby niejednego do ukrócenia swojego życia. Poprzez lata pamięć służyła mi dobrze i oświetlała moją drogę, salutuję wielkiej Mnemosyne, Orfickiej bogini pamięci! Horrory przeszłości wydawały się ledwo podobnym sobie, ponieważ zostały jako śladowe obrazy, nie przywołują już męki, bólu i pomieszania, strachu i obsesyjnego szaleństwa. Nie prowokują najmniejszej nawet emocji w moim obumarłym dla przemijających rzeczy umyśle. Jeżeli napastowały by mnie z całą siłą, jakże zachowałbym się w tym niekończącym się piekle? Stałem się jednym z oporem charakteru, godnością wynosząc się do nowych definicji człowieczeństwa, na tyle, na ile to możliwe. Są inni którzy współdzielą części mojej historii, z bliznami, nie wypowiadają słów o groteskowej horrendalnej scenerii, niewidzianej i niedoświadczonej w świetle dnia codzienności innych ludzi. Ci są chronieni przez porty ignorancji,

nie eksponowani, żyjący swe życia zgodnie z tym co mogą przeżyć. Jakże to, Peripsolu, iż Bogowie i Boginie co są z Jednego i zawierają się w jednym, zyskując przyjaźń światów niewidzialnych, nie obraziłem ich moją wściekłością, podłymi słowami i obłędem, w moich urojonych monodramach, wypluwając złość — jakże to że dostrzegli moje wycie i rozrywanie łańcuchów, moją wojnę, losy i życie?

Peripsol: Boskość Fuomo nie jest subiektywna. Jest obiektywna we wszystkich jej instancjach, żyje wszystkim i przez wszystko. Jak zatem wyobrażasz sobie, czy inwokując aspekt Hekate, iż jest to osoba taka jak Ty, tylko silniejsza, potężniejsza? Czy jest to maska Boskości? Oczywiście komunikujesz się z nią jakby była osobą, zgodnie ze sferą świętości, ale z odpowiednim wglądem mógłbyś zostać zdewastowany i przerażony siłą i światami, które reprezentuje bez ludzkiej maski. Boskość symultanicznie angażuje wszystkie aspekty przestrzeni, włącznie ze sferą umysłu i idei, w fenomenach co związane czasem, lub bezczasowe — wie na wskroś. Co znamy jako samskary w Hinduiźmi i Buddyźmie to uwarunkowane współ-pojawiające się, współ-zależne klastry obrazów, symboli, perspektyw, pamięci, mocy. Jako takie są iluzoryczne, trzymanie się ich kurczowo jest formą niewoli. Każda prawdziwa indywiduacja nie jest indywidualizmem. Jest charakterem wszystkich instancji Twojego życia co pokazuje maskę światu poprzez życie, jako indywidualne zabarwienie w strumieniu świadomości i wydarzeń. Wołając bowiem bóstwo, boginię, czy istnienie z niewidzialnych światów, odpowiadają symultanicznie do wszystkich co wzywają, potrafią zajmować wiele lokacji i stanowisk ponieważ istnieją w wyższych światach które są jak ocean fenomenów, jedna kropla inwokacji nie czyni różnicy. Są te generacje światów duchowych które są ograniczone czasem i wygasaniem, są wyzwolone światy które są bezczasowe i bezprzestrzenne. Nie możemy dostrzec świata z perspektywy i stanowiska tych istnień. Jednak one mogą przejrzeć wiele światów, istnień, w tym ludzi — wiedzą. Jest błędem zakładać że będą myśleć, działać jak ludzie, ale nie jest

niewartym przedsięwzięciem przybliżać te światy przez ludzki Intelekt i Czucie, jak pisał Platon światy Idei są podmiotem inteligentnych aktorów, same w sobie po prostu są zróżnicowanymi siłami wszechświata.

Fuomo: Czy może być zatem tak że wszystkie te możliwości, potencjały, szansy, decyzje, osądy, ból, nienawiść, słowa, myśli, pozycje mojego umysłu który walczył jak osaczony wilk, przełamując przeszkody i wyrywając się z sideł oponentów był rozpoznany jako obiektywny w odpowiednim zakresie działania tych Bóstw. Te rozpoznały moje życie, jako sumę wszystkich lekkich i ciężkich poruszeń mojego serca i umysłu, najmniejszej z moich myśli, niewypowiedzianych rzeczy, niepomyślanych myśli w ciszy. Iż to co było zamieniło się w to co mogłoby być, a to wszystko co pomimo wszystko w mojej sferze ignorancji jest dla nich otwarte, przestrzenne, zrozumiałe, penetrującym wglądem uskrzydlonych tarcz słonecznych, przenikliwych jak święty wąż obserwujący uważnie swoją ofiarę?

Peripsol: W rzeczy samej, nie tylko pewien potencjał był odkryty przez czas i możliwość, dlatego otrzymałeś pieczęcie aby działać w kosmicznej ekspresji, jako wulgarny, niewysublimowany młody udręczony umysł, co będzie zrzucony z chwilą śmierci po wielu przygotowaniach jak skóra węża przygotowując gwiazdę-ducha. Jak serce które teraz przegniłe i stare, w Twojej młodości było trzykrotnie unieśmiertelnione w złocie jako impuls egzystencji, absolutna afirmacja życia! Nie jest to pozostawienie za sobą, ale w równowadze współczucia harmonizujących praw próbuje penetrować świat i powołany do sfer zarządzanych innymi sprawami, prawami i porządkami. Aby wołać nad tym światem, który w pocie czoła pracuje na ślepo przeciwko sobie i rzadko woła ku większym światom.

Fuomo: Wybacz moje pytanie, ale pojawiło się ono po wielu latach walki i znoju, gdy zamieniłem się w okropnego człowieka, jakże to że młodość głupstw wynagrodziła mnie wieńcami laurowymi które wydawały się niesprawiedliwe moim oponentom? Jakże to że przez brud wyrzucany w moich niemądrych słowach

nie sprowokowały moich przyjaciół do zniknięcia?

Peripsol: Z tego samego względu co pytałeś, Twoi oponenci widzą ze swoich subiektywnych stanów, Bogowie widzą więcej i wiedzą więcej, a teraz nie schlebiaj sobie i nie obieraj złej drogi. Bądź stały na szlaku, jest dla Ciebie przetarty, co wydaje się okropne albo obrzydliwe często wynika ze starej szlachetności co siłowała się ze sprawami ponad miarę wyobrażenia antagonistów.

Skrawki wyrwane z poetyki delirium

Powiedzenia próżnego czasu

Con-scientia jest łacińskim terminem z kręgu pogańskiego Rzymu, zbliżonego do „Li" w Konfucjańskich Chinach, lub współczucia w kręgach Orientu post-Siddhartycznego — oznaczało współ-odczuwanie, współ-postrzeganie; człowieczeństwo opierające się na zdrowym kręgosłupie budowanym przez doświadczenie i konfrontację, a także na pewnych prawach prowadzenia się w obrębie danego tradycyjnego porządku. Systemy społecznego wartościowania należy zrozumieć krytycznie, jakby spoza ich pola działania, idei, aspiracji, które mają fundamenty w autonomii i suwerenności woli. Nie potrzebuje „zakazów i nakazów". Kiedykolwiek przekroczymy ustalony wewnętrzny system wartościowania, czujemy „błąd conscientii", nie z powodu winy, wstydu, które są uwarunkowanymi odruchami, tylko braku determinacji, lub zasad. Jeżeli nie okłamujemy się, zawsze powracamy do nich gdy popełnimy błąd, naprawiając błąd tam, gdzie jest to możliwe. Sumienie natomiast jest terminem społecznej transakcji, warunkowane przez religię, doktryny, moralność podporządkowaną jednemu tylko systemowi światopoglądów, które sterują tym sumieniem poprzez kodyfikację tabu, doktryn i ich interpretacji, strach, poczucie winy, groźby i obietnice — tego typu zniewolona con-scientia, albo sumienie jako podmiot religii żąda poddaństwa, karcąc za nieposłuszeństwo, hodując niewolników gotowych samobiczować się, a także kajać się przed władzą danego systemu wierzeń czy konstelacji władzy. Tego typu religijna władza nie znosi samosterownych, krytycznie myślących jednostek, nie znoszą ich też Ci ludzie władzy, czy grupy ludzi, którzy nie dojrzeli do własnej wolności — nie są w stanie pojąć zasad które nimi rządzą rozumowo, introspekcyjnie, przyczynowo-skutkowo, logicznie, ludzko i racjonalnie, nie mogą się w nich świadomie przejrzeć. Odpowiedzialność za wolność totalną, któ-

ra nie krzywdzi, która nie ma inhibicji ani limitów, ale ogranicza je w odpowiedzialności aby przekuć ją na siłę kierunku, która szanuje porządek pod warunkiem że porządek ten nie jest bezpodstawny — tzn. jest oparty na sprawiedliwości — z wyważoną siłą i cierpliwością korzysta ze swojej autonomicznej wolności aby zniszczyć to co ją ogranicza, narzucając się tej jednostce — indywidualnie, tak jak w metafizycznym anarchizmie, który sprzeciwiał się poddaństwu, a jednocześnie dążył do soteriologii, czyli samo-wyzwolenia. Człowiek autonomiczny wchłonął zasady, kierunek na bazie optymalnej rozumowo selekcji, zrozumianej i przyswojonej jako naturalna dla jego postępowania, nie potrzebuje wewnętrznego ani zewnętrznego bata, aby znać siebie i swój kierunek, swoją opozycję i swoje prawa. Człowiek zniewolony jest zarządzany przez wmuszoną w niego psychiczną strukturę, która replikuje warunkowanie behawioralno-moralne i nie jest skonfrontowany z konsekwencją wewnętrzną, a jedynie zewnętrzną karą, potrzebuje zachęt, kar i nagród, wymiany, wymiernych korzyści, a w rezultacie przy pierwszej konfrontacji okazuje się to powierzchowne, bowiem bez autonomii i stanowczości, jeżeli człowiek nie osadza się na swoim kręgosłupie, ale zewnętrznym warunkowaniu, jakże ma na nim polegać w sytuacji zagrożenia i kontestowania tych chwiejnych nawyków? Autonomiczny człowiek odrzuci wszystko jeżeli polega to na zakuciu go w łańcuchy, przy których straci swoją wewnętrzną prawdę, sterowność, na rzecz spraw zewnętrznych, które rozpoznał jako fałszywe, natomiast świadomie będzie podejmował decyzję o współpracy tylko z tymi, którzy są odpowiedzialnymi, autonomicznymi jednostkami — aby nie stracić własnej integralności czy kompozycji, nie należy podlegać tym, którzy takiej nie posiadają, a tym bardziej podporządkowywać się strukturom, na wskroś są jedynie engramami władzy, która jest bezpodstawna.

Współczucie wynika z wnikliwości, jedności która zabija strach, siły, a także głębi wzroku przenikającego prawa przyczyny i skutku poprzez realizację, dostrzeżenie spójności świata i siły do samo-poświęcenia, aby zabijając przywiązanie i pokonując siebie, stać się wolnym. Siła wykształca się w zdeterminowanej stałości w sytuacji konfliktu i konfrontacji, podczas tarcia sił między wolnym charakterem, substancją i naturą a tym co je zniewala, lub usiłuje zniszczyć. Dyscyplina wynika ze świadomego ukierunkowania siły umysłu,

charakteru i natury, następnie nadaje woli kierunek, jest zarówno siłą wewnętrzną — w wyciszeniu i zahartowaniu jak i zewnętrzną, w działaniu i ekspresji. Wolność jest zdolnością do samo-stanowienia w obrębie porządku wynikającego z dojrzałości, zarówno w opozycji wobec zniewalających struktur, niszczeniu ich, jak i byciu odpowiedzialnie podporządkowanym wyższym światom, na podstawie wolnego wyboru mierząc to co wysokie, a także to co niskie i niegodne służby. Służba jest rozumiana jako zaangażowanie w sprawę, a nie jako poddaństwo, choć lojalność względem mądrej sprawy jest na wagę złota. Moc która jest treścią siły wynika ze sprawiedliwości, a sprawiedliwość z wytrwałości w mądrości, człowieczeństwie, tradycji, prawach i porządkach wyższych, substancji świata odkrytych i odzwierciedlonych w sobie poniżej, a także harmonii, zgodnie z dystrybucją tego co jest zaokrągla naszą egzystencję. Mądrość wynika z rozróżnienia między jednością, różnicą, a względem sprawiedliwości, które odmierza proporcję, penetrując przyczynę i skutek, rozwiązując dysharmonię w sposób najbardziej zgodny z naturą świata, jego duszą, a także wartościami które zostały racjonalnie, doświadczalnie rozpoznane jako przydatne, potrzebne i piękne.

Jak połączyć życie z poczuciem poddania się i opuszczenia, jednocześnie zwalczając stagnację i brak chęci do życia? Świeżość ta może się tylko pojawić w momencie „teraz", dziecięcej zabawy, która jest dojrzała i totalnie skoncentrowana, która przesiewa przeszły i obecny ból, nie pozwalając na uchwycenie się w żadnym momencie cierpienia, agonii, jarzma — zatrzymując nas i więżąc w swojej pułapce.

Kiedykolwiek poczujecie się uwięzieni w klatce prawdy lub fałszu, przetasujcie znaczenia które są im przypisane, iluminuje to inne aspekty świata, próbując pokonać auto-referencyjny system logiki, należy rozwiązać go poprzez paradoks.

Czy piękno życia jest zawieszeniem między świadomością nietrwałości rzeczy, a przechodniością naszej egzystencji, bliskością śmierci i oddalającymi się narodzinami, ekstremami, brakiem eternalizmu i nihilizmu jednocześnie. Będąc świadomym że mamy tylko jedno życie w tej formie, a jeżeli mamy ich więcej wzdragamy się na samą myśl o powrotach; Czy jest

to jednoczesna świadomość cierpienia, utrata rzeczy które się kocha, upadek idei w popiół, rozdarcie serca, nadaremna walka która jest tylko podtrzymana momentami piękna, dla których w istocie — nie warto żyć w ogóle, bo przypominają nam o ich stracie. Bowiem momenty braku bólu, momenty zapomnienia są rzadkie, trywialność życia jest nie do zniesienia. Życie w istocie nie jest niczym dobrym — kto uwięził nas, małpy, w świadomości istnienia, tylko po to abyśmy mogli się wyrwać z tego świata konieczności, wydźwigiwać z tego bólu innych aż do gwiazd, które nie mają już ciał? Miał rację zarówno ten, co pisał że upijanie się winem potrafi znieść ten stan, obracając się w ten sam proch, miał rację ten, co pisał że wyzwolenie się z tego świata jest jedynym celem i pracą życia, ale nigdy nie miał racji ten, co kazał nam być w tym jednym życiu niewolnikiem. Kto dostrzega szczęście w tym wszystkim — albo nie uświadczył życia, albo stał się całkowicie pusty, wyzuty ze świata, pod naporem jego nieszczęść, aby być od niego uwolnionym, patrząc ze zdyscyplinowanym uśmiechem na otoczenie, angażując się martwo w potrzeby i obowiązki, które nadal przed nami stoją.

Wolność jest prawdziwą wolą która staje się ciałem. Jest to wiedza o Jaźni i swoim geniuszu przewodni; Prawdziwa wola jest aktem totalnej wolności, w Buddyzmie jest też demonem, ponieważ dopełnia miraż, bez punktu odniesienia w którym się poświęca porządkowi większemu niż ona sama, bez współczucia (równorzędności) skierowanego naprzeciw istnień, staje się niszczycielska — ponieważ imploduje i staje się projekcją iluzji, skorupy zawartości naszych umysłów, następnie zamienia się w urojenia, złość, ignorancję. Należy zrozumieć że to wszystko jest istotne tylko tak długo jak jesteśmy w sieci relacji, powiązań, porządków, jakiekolwiek wartościowanie z punktu widzenia próżni jest puste. Aby wyzwolić się z dualizmu, złożonych agregatów fenomenów to pójść dalej, ale jak długo trzymają nas misterne tkanki umysłów, jesteśmy poddani ich działaniu.

Chciałbym aby to wszystko potoczyło się inaczej, ale moje życie nie może zostać odwrócone. Przestrogo! Kto przechodzi obok mojego grobu, nie pamiętaj przechodniu co mogło być, maski tych rzeczy najstraszniejsze ze wszystkich! Patrz na to co jest, odłóż lustra, Twoje życie przeży-

te jest perfekcyjnie, było wszystkim tym czym naprawdę byłeś" — nagrobek żołnierza.

Droga opuszczenia uczy ponadziemskiej cierpliwości, opuszczając świat bez żalu, nie żądamy niczego więcej. Wszystko układa się zgodnie z naturalnymi prawami, nie spodziewaj się, nie przewiduj, ani nie gwałć losów, których nie możesz zmienić. Moiry znają swoją drogę, Ty powinieneś znać własną.

Bierzemy od mądrych to co najlepsze z nich, z rozróżnieniem wycinając resztę jako nieprzydatne; Zawsze bowiem gdy bierzemy najgorsze z ludzi, wycinamy ich z kontekstu życia czy losów, będziemy tworzyli z nich demony — nawet najmądrzejsi ugięliby się pod krytyką masy, nawet największych można zamienić w obraz tej masy, jeżeli staną się oni podmiotem jej działania. Budujemy na ramionach gigantów — ciągle sięgając ku tym, którzy są mądrzejsi od nas, których jakości, zasady, ethos, zasługi jest godna aspiracji, polecenia, do tych którzy mówią o umiłowaniu mądrości, o pięknie, o większych rzeczach, którzy zarządzają ciszą w głębi jej esencji, którzy w istocie wcielają te rzeczy, gdy my błądzimy i zapadamy się pod wewnętrzną wojną. Jeżeli nie możemy znaleźć takich ludzi w naszym otoczeniu, patrzmy ku przeszłym czasom, ku wyższym światom, ku tym którzy — prawdziwie — przekroczyli śmierć i zostali, zostały obdarzone laurami i unieśmiertelnionymi sercami, inspirując z innych sfer.

Umysł podtrzymuje ideę, obraz jestestwa jest mirażem, w rzeczywistości jest pusty. Gdy to co uwarunkowane staje się ewidentne, staje się przyzwyczajonym urojeniem. Jeżeli straciłby ciągłość, rozpadłby się w wolne cząstki, fragmenty, dopóki by się nie rozpuściły. Czymże jest otchłań jeżeli nie lustrem naszego zachwytu nad horrendalną zawartością naszych umysłów w zetknięciu z pustką? Czy jesteśmy jedynie fragmentem pustki w odzwierciedleniu esencji różnych stanów iluzji? Z nicości powstajemy, w nicość powracamy, ze światła w ciemność, radujemy się, ścierani w proch, w snach wszechświata.

„Niewola! Niewola!" Rozdzieram resztki serca, dumny, naprzeciw wszystkim siłom, które wżynają się w mój umysł i życie, gdy toczę wojnę.

Potem wycofuję się w martwą łzę, rezygnację, jedyna stałość na jaką mnie stać — „niewola, niewola" — cicho kwilę, ukarany, obdarty, wybatożony, niepocieszony, wycofuję się zatem w zapomnienie, „niewola" — ta cicha myśl która zatrzymała się w nieświadomym umyśle starego człowieka ze słabym, nieposłusznym ciałem, zabitym umysłem. Ci, którzy nigdy nie byli prawdziwie wolni, w konfrontacji, w walce, których wolność nie została upokorzona, zniekształcona, sprzedana, rozdzielona, ocenzurowana nie wiedzą nic o wolności.

Możesz spróbować znieść świat kłamstw, wieków kłamstw, sięgnąć po większe światło, skosztować go — zapamiętać to, czego się skosztowało — wiedz, że te same siły które są zarazą będą Cię niszczyć, gdy tylko Twoje światło zostanie obnażone, nie będą wytaczać ciężkich dział, będą sączyć z uśmiechem najlżejsze ze swoich jadów, bo wiedzą że jesteśmy bez znaczenia, a gdy nas zniszczą, świętoszki nazwą nas diabłami, gdy nasza wściekłość i nienawiść stanie się dla nich demonem którego wykorzystają by utrwalić swą władze — tylko zamordowana prawość tworzy legendę, a władza nie chce bohaterów, diabły których z nas robią służą jako przykład dla innych, jakże łatwo odebrać nam trzeźwość, jakże łatwo powiesić, opluć, pokazać jako kłamców, szkalować, a gdy widzą nienawiść w naszych oczach, pokazują nas jako szaleńców, jako degeneratów. Gdy zbieramy wiedzę, rozrzuconą po świecie, gdy obserwujemy większe światy i staramy się je zrozumieć, naprzeciw ślepoty, jesteśmy karani nawet za najdrobniejsze, niepomyślne im rzeczy — karani są tylko Ci, którzy mają szansę się wznieść, którzy samym swym istnieniem podważają władzę uzurpatorów, wywołując w nich lęk, jakże to że niewolnik może być wolny, że człowiek może znaleźć drogę do Bogów, do gwiazd? Zajdą nam drogę, utoczą krew, stworzą zasieki, powiedzą „nie przejdziesz", będą łamać nasze ciała i umysły, dopóki nie padniemy z wycieńczenia, dopóki w starości nie będą nas wyśmiewać — przynajmniej to dobra, godna walka, nawet w małości prostego życia.

Czy nie jest tak, że gdy zgnilizna zobaczy wyższość, której nie może zniszczyć, zacznie ją wyśmiewać, aby ustanowić się na swojej górze pogardy patrząc na nas z góry. W końcu zamieniamy się w błazna, kosztując ich śmiech, demoniczne wyśmiewając wszystko wokół, śmiejąc im się w twarz

z rozpaczy. To jest funkcja błazna, aby psuć rzeczy, wyśmiewać je. Zacząłem brać ich święte symbole, rozrywać je na części, topić je w błocie, rozszarpywać ich rzeczywistość i śmiać się z niej. Byłem ofiarą tych diabłów — nieświadomych tego, że są diabłami, świętoszkowatych skurwieli i bigotów, dopóki nie stałem się tym, co stoi naprzeciw. Ostatecznie to moja wolność, ponieważ złudzenia też się rozsypują. Gdy spluną na Twoje świętości, gdy zniszczą Twoje profanum, próbując karmić Cię swoimi symbolami, wierzeniami, religiami, swoim zacofanym bagnem — ustaw się naprzeciwko. Gdy wzięli najświętszych z Twoich Bogów i zamienili ich w przestawienie, gdy wzięli Twoje sny i rozdarli je na kawałki — pamiętaj. A potem nazwą Cię kłamcą, czymś niewygodnym, skreślą całe Twoje życie, spal ich w ogniach!

Prawdziwa eksploracja rozpoczyna się od odnalezienia analogii między naszymi umysłami a rzeczywistością w trafny sposób, jeżeli znajdziemy pierwszy punkt odniesienia, a nasz zmysł uchwyci to na poziomie odzwierciedlenia percepcyjnego zaczynamy gromadzić spostrzeżenia na spostrzeżeniu i poprzez akumulację takich prawideł, stajemy się coraz bardziej sprawni w żonglowaniu nimi, a także unikaniu tych pułapek, które zarówno nasze własne umysły, jak i rzeczywistość na nas zastawia. Poprzez współzależność zatem izolujemy generalne prawo, które jest objaśnione przez zawartość zaobserwowanej analogii, odnosząc się do praw partykularnych. Takie prawo, gdy raz zostaje uchwycone, powinno być oświetlone przez jednolity, logiczny system rozumowania, w przeciwnym razie staje się narzędziem zniekształcania rzeczywistości na korzyść naszych psychiczny projekcji. Niezależne prawa odkryte w ten sposób, które razem współgrają, mogą zostać zamienione w operacyjną całość. Tak powinna odbywać się każda praca filozoficzna, aby szukać skutecznych praw, a także osadzać je w wypracowanych modelach świata. Tak zaczyna się każda magia, mistycyzm, hermetyzm, tak zaczyna się prawdziwa ścieżka.

Głupiec osiąga niebiosa szybciej, niż mistrz upada w otchłań. Pierwszy nie ma klątwy i jarzma różdżki — jakże lekko się porusza, ten drugi jest linoskoczkiem który chodzi po wąskiej przestrzeni rozwieszonej nad przepaścią, upada z okropnej wysokości z jednym złym ruchem. Różnica polega na tym, że pierwszy jest niewinny i chodzi jak dziecko, ten drugi jest winny,

bo poprzez wolę do władzy, do wiedzy, obarczył się dobrowolnie ich jarzmem, odpowiadając za wszystko co zrobi własną głową i losem. Snem głupca jest aby być jak mistrz, snem mistrza aby być jak głupiec. Uczą się od siebie nawzajem, tak jak surowy i zdyscyplinowany starzec przed odejściem pielęgnuje i uczy dziecko, wiecznego młodzieńca, który dziko patrzy na świat z igraszką miłości w oczach

Znalazłem swój pokój, gdzie umarły ogrody. Wybudowałem sobie małą chatkę na spalonych ziemiach. Jest tam kominek i parę książek, jest ciepło ukochanej kobiety, słodkie objęcie i nawet pocałunek. Nauczyłem się to kochać, choć jestem pusty i złamany. Nie chcę podróżować więcej po swojej duszy, bo tam są tylko cmentarzyska. Być może jest to rezygnacja, być może pokora, mała chatka pośrodku nicości, a jednak — nadal żyjemy, choć umieraliśmy wielokrotnie. Nie jesteśmy podróżnikami przeszłości, nie badamy już wielkich pustek, nie jesteśmy bohaterami co tworzą nowe mapy przyszłości, ani wieszczami co w stronę boskich spraw się obracają, żyjemy w naszych chatkach bez-wzroczni, pozbawieni łez, pocieszeni, jesteśmy złamani i nigdy nie jesteśmy pełni, ale widzimy tą przyjemną, spokojną powierzchnię, choć raz byliśmy pionierami otchłani agonii i niebiańskiej glorii. Zabierzcie to nam, nie będziemy smutni, a znikniemy, jak krople w morzu wszechświata, ale już nie uronimy ani jednego zasmucenia, będziemy zadowoleni, będziemy tymi, w których zaglądają Ci zastanawiając się czym jest ta człowiecza maska, a nasze oczy i ciemność uśmiechają się z subtelnym, zadowolonym i dobrotliwym uśmiechem — jeżeli kiedykolwiek byliśmy, jeżeli kiedykolwiek istnieliśmy! Lecz czymże jest to wszystko, człowieczeństwo — to nazywamy miłością, co innego zostało, całością naszej ruiny kochamy, nie mamy nic innego do złożenia na tych ołtarzach, uczymy się to cenić, szanować, bez tej ofiary upadamy w desperację i czerń. Tym wszystkim kochamy nasze mistyczne siostry, tą skażoną, przetartą, surową i zdyscyplinowaną, czasami szaloną, czasami szczęśliwą, rzadko emocjonalną, lecz całkowicie oddaną ideą. Zginęlibyśmy, gdyby nasze kompanki nas porzuciły, jakże głęboka to rana — lecz na to też jesteśmy gotowi, aby znowu pogłębiać pustkę, aby patrzeć jeszcze dalej, tak jak wcześniej. Dzielimy się wszystkim tym, co pozostało, gdy wykroją z nas resztki umysłu, nasze obietnice i zaangażowanie z nadzieją że znowu będziemy wolni, że zabierzemy ze sobą to, co było

tego warte. Mówili „zobaczysz" te gnojki będą patrzeć i mówić „nie ma miłości" — ale nie wiedzą nic o miłości, to my staliśmy się jej obrazem, dawniej, lustrami, w których mogli się przeglądać aż do nienawiści, aby je zbić, zniszczyć — próbując wpierw łapczywie pić, ich łaknienie nie ma końca! Ci sami co krzyczą „nie ma miłości", a krążą samotnie, bez spełnienia, gdy my jesteśmy rozdzierani, gonieni przez piekła, upokarzani, męczeni — potem nienawidzą naszej siły, naszego wzlotu i naszych upadków, nienawidzą naszych ruin, bo żaden z nich nie odważyłby się, żaden z nich nie mógłby być jednym z nas.

Przez te wszystkie lata, wypaliłem całą treść swojego życia w bólu, gdy zobaczyłem splendor wyższych Bogów, chciałem zatrudnić się w ich służbie, aby nieść ich światło dalej w świat, lecz nie potrzebują więcej mojej służby, odwracając się od świata tak jak świat od nich — tak stałem się bezpański. Nie znajdę rozwiązania w tym świecie, jestem nim przesycony, przechodząc przez drogi wszelkiego umysłowego nadmiaru, jestem zmęczony i nie mam nic do zrobienia oprócz patrzenia jak przepływa czas ze swoimi odciągaczami uwagi, jako marny substytut straconego poświęcenia, stawiając fortele sam na siebie, byle iść dalej, jeżeli nie wpadając w pusty gniew, jeżeli nie jestem oślepiony sztuczną, wymuszoną radością, wracam do siebie i nie widzę dalszej drogi. Moja śmierć byłaby bezcelowa, tak samo jak bezcelowe jest kontynuowanie tego życia. Jako zwierzęta które tworzą sobie sens, cel życia, żadne z tych rzeczy nie honorują mojej tęsknoty. Nie jestem zainteresowany pościgami zwykłych ludzi, uważam to za stratę czasu. Przez chwilę myślałem że jestem w stanie służyć tym wyższym światom, ale odwróciłem się ku pielęgnowaniu własnego żałosnego stanu, który nie ma rozwiązania po tej stronie

Piękno nigdy nie może żyć, kiedy jest cenzurowane, inwigilowane, ośmieszane, rujnowane, zniewalane — wtedy umiera. Wykrawa się z niej wszystko, potem rozkrada, roznosząc na sztandary łajdaków, jako eksponat — gdy chowa się w łańcuchach jak dzikie zwierzę. Upada Sophia.

Jeżeli jest to przeznaczone, gdy skonfrontujemy się z dużo większą potęgą, ta potęga będzie wystarczająco silna aby wezwać rzeczy które nas złamią,

podporządkują nas, zniewolą nas. Jednak, jeżeli jest to zgodne z przeznaczeniem ta siła może być oślepiona i nie jest w stanie poddać nam swoim wpływom nawet używając całego swojego arsenału i możemy ją pokonać najmniejszym, najsubtelniejszym nawet gestem.

Humor i absurd jest często apoteozą ostatecznej fazy agonii, kiedy nic nie może zostać osiągnięte, pomimo wszystkich prób kołujesz nad własnym losem, pomimo garści terminalnego egzystencjalnego bólu, albo się poddajesz śmiechowi wszechświata, albo zostaniesz zmieciony w wielką mortyfikację.

Pamiętaj: czas wyzbywa się rzeczy o które teraz walczysz, tak jak rzeczy o które walczyłeś wcześniej, przegrane czy wygrane, musiały być zostawione w tyle, dostarczając tylko bólu i frustracji, o ile ze świeżością nie spojrzysz na rzeczy o które walczysz dzisiaj — te z kolei będą ledwo wspomnieniem jutro. Jest to proces wypalania, w którym nic nie może pozostać własnością, dopóki nie zamieszasz prochem za sobą, stając się wolnym. Kiedykolwiek pojawia się nowa rzecz, skoncentruj całą siłę na mentalnym odłączeniu się od tego, obserwuj strumień myśli z percepcji gwiazdy, obserwując jak to wszystko co ma wpływ na umysł to nietrwałe błyski wydarzeń które nie konstytuują niczego realnego.

Kiedy nasze próby są stale podkopywane, korumpowane, przeinaczane, odwracane, niszczone, uczymy się w końcu odnajdywać miejsce spoczynku, budując punkt którego nikt nie może osiągnąć — personalną świątynię pośrodku osobistej pustki, do której klucze mają tylko eony i najgłębsza Jaźń naszej istoty. Kiedy ucinamy te wszystkie próby związane z tytanicznymi aspiracjami, wyzbywając się nawet tych małych, prostych, ucząc się doświadczeniem że nawet te rzeczy — gdyby były chwilowo wygrane — stałyby się późniejszym upokorzeniem i klęską, aby być użyteczne w zniszczeniu nas później i skreśleniu wszystkiego o co walczyliśmy. Nie oznacza to pasywnego życia, ani końca walki, ponieważ przenosimy środek ciężkości prób na budowaniu cytadeli z całości naszego życia ponad tym światem, jednocześnie w tym — poruszając się na polu minowym, ostrożnie stawiając kroki na miarę naszych środków, zapobiegliwości i możliwości manewru. Kiedy symbol

poświęcenia albo zaangażowania jest stopniowo tracony, nie możemy uderzać przeciwko losom na ślepo, ale w pogodzeniu iść przez rytm życia i śmierci — starając się rozniecać ogień stale na ołtarzach wyższych celów, idei. Nigdy nie tracimy impulsu wewnętrznej ścieżki, rozgraniczonej zasadnością wszystkiego co racjonalnie zostało odkryte jako godne metodą konfrontacji, przesiewania, odkrywania, testowania, chociaż możemy być rozrywani — wracamy ciągle na łono rygorystycznie wygranej natury.

Dokądkolwiek zmierzasz w życiu, zawsze wskazuj ku samemu życiu. Nie uciekaj — w wielkim cierpieniu można znaleźć pocieszenie w transcendentnych rzeczywistościach. Jednak uciekanie od życia w objęcia wyższych światów prowadzi do zdradzenia życia. To rządzi się własnymi prawami i rytmem — niszczymy je, dusząc jego ekspresję — podtrzymaną nie przez bezmyślną chwiejność, brak równowagi, ale stając się życiem, z każdym pytaniem "czym jest życie" odpowiadając z ekspresją natur życia w każdym jego momencie. Jest prawdą, że w momentach agonii potrzebujemy czegoś ponad życiem, pocieszenia, ale nie powinno się to stać nawykiem, aby uciekać z sytuacji, ponieważ wtedy w żadnym innym świecie nie odnajdziemy się jak w domu, poruszając się między nimi, nie osiadając w sobie nie znajdziemy spokoju nigdzie. Możemy stać się kompletnymi tylko tutaj, teraz, tak cierpienie jest częścią życia, ale także — sprawia że nasza przynależność do współudziału w losach przypomina nam kim jesteśmy i jak możemy wytrzymać w burzy, aby docenić małe szczęścia, spokój, nieporuszeni naprzeciw wrogiej opozycji losów. Też — nie uciekajmy od wyższych światów w życie, grzebiąc się w jego sprawach jakby nie było niczego innego. Równoważymy i splatamy decyzje na ostrzu miecza, jesteśmy posłannikami, mediatorami, uchwyconymi między światami, jednak nie lekceważymy pierwszego na rzecz drugiego, ani na odwrót.

Prawdziwa eksploracja rozpoczyna się od odnalezienia analogii między naszymi umysłami a rzeczywistością w trafny sposób, jeżeli znajdziemy pierwszy punkt odniesienia, a nasz zmysł uchwyci to na poziomie odzwierciedlenia percepcyjnego zaczynamy gromadzić spostrzeżenia na spostrzeżeniu i poprzez akumulację takich prawideł, stajemy się coraz bardziej sprawni w żonglowaniu nimi, a także unikaniu tych pułapek, które zarów-

no nasze własne umysły, jak i rzeczywistość na nas zastawia. Poprzez współzależność zatem izolujemy generalne prawo, które jest objaśnione przez zawartość zaobserwowanej analogii, odnosząc się do praw partykularnych. Takie prawo, gdy raz zostaje uchwycone, powinno być oświetlone przez jednolity, logiczny system rozumowania, w przeciwnym razie staje się narzędziem zniekształcania rzeczywistości na korzyść naszych psychiczny projekcji. Niezależne prawa odkryte w ten sposób, które razem współgrają, mogą zostać zamienione w operacyjną całość. Tak powinna odbywać się każda praca filozoficzna, aby szukać skutecznych praw, a także osadzać je w wypracowanych modelach świata. Tak zaczyna się każda magia, mistycyzm, hermetyzm, tak zaczyna się prawdziwa ścieżka.

Głupiec osiąga niebiosa szybciej, niż mistrz upada w otchłań. Pierwszy nie ma klątwy i jarzma różdżki — jakże lekko się porusza, ten drugi jest linoskoczkiem który chodzi po wąskiej przestrzeni rozwieszonej nad przepaścią, upada z okropnej wysokości z jednym złym ruchem. Różnica polega na tym, że pierwszy jest niewinny i chodzi jak dziecko, ten drugi jest winny, bo poprzez wolę do władzy, do wiedzy, obarczył się dobrowolnie ich jarzmem, odpowiadając za wszystko co zrobi własną głową i losem. Snem głupca jest aby być jak mistrz, snem mistrza aby być jak głupiec. Uczą się od siebie nawzajem, tak jak surowy i zdyscyplinowany starzec przed odejściem pielęgnuje i uczy dziecko, wiecznego młodzieńca, który dziko patrzy na świat z igraszką miłości w oczach.

Jeżeli wszechświat jest przyczynowy, nie ma początku, ponieważ pierwsza przyczyna zaprzeczyłaby łańcuchowi przyczynowości. Teraz, wyobraź sobie że w jednym momencie możesz odzwierciedlić nieskończoność przeszłych wszechświatów i wszystko w nich zawartych, popełniając akt zatrzymania a-deterministycznego potoku wydarzeń zarządzanego jedynie przez przeznaczenie i wyodrębnienia się z równań na wszystkich egzystencjalno-ontologicznych poziomach. Czyż nie jest to największą afirmacją instancji w łańcuchu wieczności, która może być tylko abstrakcyjny pojęciem, jednak ma swój sens w jednej chwili gdy poruszamy się poza czasem. Na sekundę zatem uniosłeś się poza nieskończoność i uchwyciłeś coś bez początku i końca, stałaś/eś się czymś obcym dla cienia wszechświata, poza jego

wpływem, zawieszony między przepaścią czasu poniżej! Twoja własna instancja zaznaczyła początek czasu, koniec czasu, gdy poruszasz się poprzez życia uchwycone przez niekończące się eony.

Jeżeli jest to przeznaczone, gdy skonfrontujemy się z dużo większą potęgą, ta potęga będzie wystarczająco silna aby wezwać rzeczy które nas złamią, podporządkują nas, zniewolą nas. Jednak, jeżeli jest to zgodne z przeznaczeniem ta siła może być oślepiona i nie jest w stanie poddać nam swoim wpływom nawet używając całego swojego arsenału i możemy ją pokonać najmniejszym, najsubtelniejszym nawet gestem.

Z wiekiem rozpoznajemy ile wojen było toczonych tylko po to aby się od nich nauczyć — czy było to na rzecz życia, czy jakiekolwiek z jego przechodnich stanów, których uchwycenie się powodowało cierpienia. Gdy mijają lata, temperamenty młodości wypalają się, dając miejsce innej naturę — tej cierpliwości i czasu. Nawet jeżeli jesteś świadkiem wydarzeń niesamowitych i cudownych, przybierz spokojną, stonowaną role, żyjąc małym sprawami zwykłych ludzi. Jeżeli przekroczysz swój stan, sytuację i miarę będziesz karcony przez wszystko ponad Twoje rozeznanie, jeżeli będziesz proporcjonalnie aktywny, pasywny i reaktywny, każdą próbę możesz przejść boleśnie, ale zwycięsko. Jeżeli piękne drzewo jest posadzone na złej ziemi, nie urośnie w zgodzie ze swoim pięknem, ale rozchoruje się i obumrze. Podobnie nasiono chwastu posadzonego na pięknej ziemi nie będzie niczym innym jak zdrowym chwastem. Zatem Ci z wielkich ludzi, którzy stali się obdarci i bezdomni, nie działają tak jak mogą, ale tak jak dana sytuacja ich do tego zmusza. Częściej zdarza się tak że Ci którzy mają środki i status aby działać jak wielcy ludzie, są warci mniej niż Ci którzy stracili wszystko. Innymi słowy: "Nie działaj ponad swój status i miarę, stosuj metody wymiernie do rezultatów, pośpieszanie wydarzeń nawet w największych przedsięwzięciach przynosi tylko klęskę i żałość". Można zatem działać w godny sposób, ale mieć na uwadze zgodę życia które się wiedzie z rzeczywistością, nigdy nie szarżując na oślep, ale też nie zostając z tyłu — zawsze krok naprzód od tych rzeczy które starają się nam rzucać kłody pod nogi.

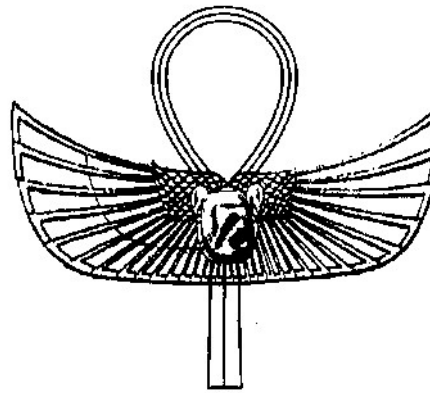
Epitafium: Chciałbym żeby mogło być inaczej, lecz moje życie nie może być odwrócone od losów, ani cofnięta śmierć. Waż, kto przechodzi obok, nie pamiętaj tego co mogłoby być, maski te najstraszniejsze z wszystkich! Patrz na to co jest, odwróć się od wszystkich lustr, Twoje życie pełnym oddechem jest przeżyte najlepiej, to wszystko czym byłeś" — nagrobek żołnierza.

Czy piękno życia jest zawieszeniem między świadomością nietrwałości rzeczy, a przechodniością naszej egzystencji, bliskością śmierci i oddalającymi się narodzinami, ekstremami, brakiem eternalizmu i nihilizmu jednocześnie. Będąc świadomym że mamy tylko jedno życie w tej formie, a jeżeli mamy ich więcej wzdragamy się na samą myśl o powrotach; Czy jest to jednoczesna świadomość cierpienia, utrata rzeczy które się kocha, upadek idei w popiół, rozdarcie serca, nadaremna walka która jest tylko podtrzymana momentami piękna, dla których w istocie — nie warto żyć w ogóle, bo przypominają nam o ich stracie. Bowiem momenty braku bólu, momenty zapomnienia są rzadkie, trywialność życia jest nie do zniesienia. Życie w istocie nie jest niczym dobrym — kto uwięził nas, małpy, w świadomości istnienia, tylko po to abyśmy mogli się wyrwać z tego świata konieczności, wydźwigiwać z tego bólu innych aż do gwiazd, które nie mają już ciał? Miał rację zarówno ten, co pisał że upijanie się winem potrafi znieść ten stan, obracając się w ten sam proch, miał rację ten, co pisał że wyzwolenie się z tego świata jest jedynym celem i pracą życia, ale nigdy nie miał racji ten, co kazał nam być w tym jednym życiu niewolnikiem. Kto dostrzega szczęście w tym wszystkim — albo nie uświadczył życia, albo stał się całkowicie pusty, wyzuty ze świata, pod naporem jego nieszczęść, aby być od niego uwolnionym, patrząc ze zdyscyplinowanym uśmiechem na otoczenie, angażując się martwo w potrzeby i obowiązki, które nadal przed nami stoją.

Współczucie wynika z wnikliwości, jedności która zabija strach, siły, a także głębi wzroku przenikającego prawa przyczyny i skutku poprzez realizację, dostrzeżenie spójności świata i siły do samo-poświęcenia, aby zabijając przywiązanie i pokonując siebie, stać się wolnym. Siła wykształca się w zdeterminowanej stałości w sytuacji konfliktu i konfrontacji, podczas tar-

cia sił między wolnym charakterem, substancją i naturą a tym co je zniewala, lub usiłuje zniszczyć. Jest to stałe pokonywanie siebie. Dyscyplina wynika ze świadomego ukierunkowania siły umysłu, charakteru i natury, następnie nadaje woli kierunek, jest zarówno siłą wewnętrzną — w wyciszeniu i zahartowaniu jak i zewnętrzną, w działaniu i ekspresji. Wolność jest zdolnością do samo-stanowienia w obrębie porządku wynikającego z dojrzałości, zarówno w opozycji wobec zniewalających struktur, niszczeniu ich, jak i byciu odpowiedzialnie podporządkowanym wyższym światom, na podstawie wolnego wyboru mierząc to co wysokie, a także to co niskie i niegodne służby. Służba jest rozumiana jako zaangażowanie w sprawę, a nie jako poddaństwo, choć lojalność względem mądrej sprawy jest na wagę złota. Moc która jest treścią siły wynika ze sprawiedliwości, a sprawiedliwość z wytrwałości w mądrości, człowieczeństwie, tradycji, prawach i porządkach wyższych, substancji świata odkrytych i odzwierciedlonych w sobie poniżej, a także harmonii, zgodnie z dystrybucją tego co jest zaokrągla naszą egzystencję. Mądrość wynika z rozróżnienia między jednością, różnicą, a wglądem sprawiedliwości, które odmierza proporcję, penetrując przyczynę i skutek, rozwiązując dysharmonię w sposób najbardziej zgodny z naturą świata, jego duszą, a także wartościami które zostały racjonalnie, doświadczalnie rozpoznane jako przydatne, potrzebne, prowadzące do szczęście I ogólnego dobra, a także piękne.

Zapiski z Ba



Dla prostego człowieka

Przy narodzinach płaczą jak każdy inny, Spodziewając się może tego
co przyniesie im świat. Tchnienie nadziei, walcząc o oddech,
przetrwanie
Na ziemi pełnej zwykłych ludzi. A Ci najprostsi, najpokorniejsi,
Jakże ich serca rozerwane w sposób prosty
Łza co nie tak głęboka jak agonia, Ale jak bolesna w oczach
Bogów
Połamana nadzieja przyzwoitego
Prostego człowieka
Ci co nie żyją potęgą i przerażeniem, Zajmują się śpiącym
życiem prostych
Ludzi — jakże małe ich wzloty, upadki jak małe tak poważne
w delikatnym
ruchu ich smutku i łez — są podobne do
tych wielkich ludzi
Przez mały ból, złamane obietnice
„Których należy dotrzymywać", proste zdradzenie
prostego człowieka którym mówiło się
„Żyj przyzwoicie" aby podążać za zasadami
prostego człowieka
Podążają za pijawkami, gnidami, skorumpowanymi
szczurami, oszustami, zdrajcami, kurwami, Myśląc tylko „co za
szkoda" albo „co za wstyd".

Pijani wiatrem

Dla pijanych wiatrem
    Miejski szum jest niczym, Szturm słów co uderza o powietrze,
    Rozbija się o własny oręż
Gdzie bicze są ukręcone
    Z marzeń, nadziei i idei, Co upadają zakute na ziemie,
Wręcz je raczej niebiosom, Aniżeli kohorcie cieni

Horus

W poruszeniu splendoru, Gdy sokół zlatuje w dół, Manifestacja!
Żywe stworzenia, czy to
    Oceanu, ziemi, nieba
    Skłaniają się nad falami, Co święty dech biorą, Wracając do ziemi;
Wieża świętej dumy, Co siłą dotyką gwiazd
    Wgląd burz i sztormów, Oko co widzi wszech, Mądrości głębia nad
    Otchłanią rozwiera
    Nieśmiertelny dech
Cisza, co nie pyta nigdy, Wiedząc oświetla brzaskiem
    Co przy skinięciu lekkim
    Pobudza potężną moc, W śmiertelnych życiach, o zachwycie
    Pamiętaj! Tak łatwo łamie się
    Pamięć pod mirażami tych, Co w ślepych więzieniach, Zamykają nas, co pragną
    Gwiazd, tańcząc w świetle
    Eonów, narodzić się by
    Prowadzić w majestacie
    Innych, co łakną wyższych
    Spraw.

Odpowiedzi

Myślałem kiedyś, że odpowiedź leży w przestrzeni
Tu, moje ludzkie wspomnienia gasną
Co pozostaje to sentyment, odżegnać się od niego nie mogę
Pewien błąd w kolektywnym umyśle
Który przypomina mi o najgłębszej przeszłości Nie chcąc jej opuszczać, pielęgnuje w resztkach "ja"

Wybory

Skomponowały mnie losy, Rządczynie decyzji
Co przytrafiły się mi
Jak osądzić wątki?
Co poza wolą, reaktywne
Jak sprawiedliwość
Jestem cmentarzem, bez opłakiwań siebie
Co nasieniem łzy, rozkwita w innych
Trupach zjedzonych przez świat
Podziwiać popiół z upadłego liścia
Jakby potężnym drzewem miał się stać
Przybieramy czarne szaty, z czaszką
Barana, obręcze Saturna i Zieleni, Dalej — pędzą słoneczne promienie, Jako bestie, anioły, wybrane, słodka imperatywa w podlunarnym ziemskim tle.
To co penetruje umysły aby się poddały, Gdy serca podążają za przyczynami, Lub rozbite w wielkim bólu, Wolna wola jest zdobywana siłą, Inaczej niewolą przystraja się ją
Jeżeli uważasz się za mistrza, Zedrą Cię w błoto — pomyśl znów.

Nieprzychylność ozdabia złe fortuny, To co spotyka się z odmową, kształtuje stal, Gdy ostrze zimne w otchłani, Ci, co niszczyli są zapomnieni w prochu Nie ma nic do przebaczenia, lub zniszczenia
Wskrzeszają nas aby być pośmiewiskiem, pijakami bólu i ludzkich sentymentów
Podziel się kielichem, potem wolno
Umrzyj dla świata aby się pogodzić.
Malewolencja gdy staje się zimną, nie przeprasza się z nimi, rozdziera
nas raz po raz, gdy my przeczymy, przeczymy, Tu mądrość w osądzie, znając miarę
przydział, umiar, odbijając szalę
wzburzenia, trwając pod nawałem sił.
Kto ustanowił nas jako sędziów okrutnych, Bestialskich umysłów, chcąc śmierci
maluczkich, głupich — czy ignorancji
są źródłem zła, słabości, wypalamy
ich skóry pieczęciami. Niech niewinni
będą łagodnymi, ale głupcy poganiani
zgodnie z konsekwencją swojej winy. Znajdź ich, zniszcz, wykasuj, spal!
Moment wolności nie tu, gdy łańcuchy opadną, świat stanie się przejrzysty, zarządzając, rozdzielając niszcząc ze źródła obojętnego
ziemi scenom. Niech głupcy grają swoje gry, w złudzeniach, lecz jeśli iluzje głupców
będą naszymi, będziemy monumentem
większych ludzi ruiny i zgliszcz.
Okropny błąd, lepić z człowieka Boga, Równy podział, fragmenty jadu, co
sadzą czarną różę na grobach, pijąc
krew naszych przeciwników, zdrajców, czy jest to bez wartości w obliczu
poprzednich agonii gier?

Przypływy

Fala po fali, wołamy dalej, Ci co złamali się w przypływie oddali, Na próżno wołamy, czy aby zatrzymać falę?
Gdy ludzkie namiętności, cierpienia to ocean
Wielkość wzrasta, a nasze serca topią się połamane
O kraniec fal, znów pocieszone, bez zawartości, Kontemplujemy tych wiszących w pustce, czarnych braci, I ukrytą nicość tych, co ukryci przed wszystkimi z nich.

Nietango

Te z najgorszych żalów nie ze znanych rzeczy
się rodzą, lecz w
lustrach piekieł
te ukryte, nieprzeżyte, ukazują
Aspiracje, co do wyższych idei
dążąc łańcuchem skute spadły
Większe miłości, co losy
oczu nieprzyjaznych zniosły
Nieszczęścia, co egzekwowane
były i wplecione w niskie
losy, naprzeciw przeznaczeniu
Cały cyrk, co wypacza
serca i umysły, gdy
tych najbardziej potrzebujemy
Te, z największych wyzwoleń, rodzą się zbijając lustra
złudzeń, zostawiając ból
i groźby. Czy piękny, czy zły
świat opuszczasz — więźniem będziesz, jeśli choć raz
odwrócisz głowę
Współczucie
To wtedy, gdy cicha naga dusza patrzy w noc
Rozpoznając się w uniesieniu pośród pustych ziem, Z życzeniem
wyzwolenia wszystkich w światy wyższe
Co kończy się gdy oko łapie nagą ceglaną ścianę, A łza nadziei
wycofana patrzy z zachwytem w czerń gwiazd.

Parafraza Rilkego

Wypal moje oczy, a powstanę z potężnym umysłem, Ogłusz mnie,
a będę wiódł walkę w ciszy, Odetnij mi nogi, a mój umysł będzie
wirem wojny, Odetnij mi język, a każda moja myśl będzie was
demaskować, Odetnij mi ręce, a z bóstwami o tysiącu rąk, Będę
was siekał sierpami i tańczącymi ostrzami
Zabijcie mi serce, unieśmiertelnione w złocie, a będzie śpiewać,
Zniszczcie mi mózg i umysł, a mój duch weźmie zemstę,
Podżegając ogień współczucia, dopóki nie wyschnie cała krew,
Co płonąć, zaiskrzy inne gwiazdy, co powstając w sile odzyskają
swój blask.

Losy

I mniejsze losy przeszły przez grób, Przez błoto i trud, bez słowa
Skargi. I większe losy upadły, Bezdźwięcznie niewinnie, z cichym
Żalem, co nie przystoi żadnym z nas.

77—7

Diabeł mógłby spytać
Któż chciałby być diabłem?
Zrzucony ten, co nie odżegnał
Się od bycia sobą, Zarządzając głupcami, Z pragnieniami,
tęsknotami, Tego czego nie wygrali, Plan mistrzowski, błazna
I prostaka podobnym sobie, Ludzka słabość — to piekieł gra
Ha! Władzę zostawmy jej ćmom, Pozostawmy ślad dróg ucieczki
W gwiezdne domeny, co nie
Znają idiotycznych ziemskich gier
A ja? Jestem tylko widzem, co zaklina niebiosa przyjemnością
i tańczy podług tonu piekieł, raz złożony aby dać świadectwo,
potem — wystarczy zniknąć ze sceny, rozrzucony lub w pełni —
gdzie jest różnica? Nie mam szacunku dla cyfr jak pieczęci, Ci
z mojej zgrai są z nieskończonego wdzięku gwiezdnych światów.
Tak podpisuję, z kopytami podbitymi, i aureolami, skrzydłami
w czarno-białą szachownicę, że będąc niktem teraz, pojmany
stane się nieczasem, co definicja zapomniana pozostawi
zaskoczenie, Kto jeszcze odważy się przyjąć podarki Empyreum
śmiechu, co odnajdując godność żeby być człowieczym, w tym
żałosnym teatrze co zapomina się w wiecznym pośpiechu?

Ennoia

Usiadłem w cieniu
Tego do dobre i prawdziwe
Przez niezliczone
Uskrzydlone eony
Uchwyciłem raz
Otchłań i czarne ognie
Splendor światła i
Zachwyt przestrzeni
Nieskończonej
Ona, boska błyskawica, Chyża łowczyni, co uciekła
Z wiążącego umysłu
Zaklinaczka mądra
Rozrysowaliśmy razem
Mapy wież z kości słoniowej
Niepokalanym światłem
Co pomaga nawigować
Pięknym duchom gwiazd
Gdy zastępują potężnymi
Narodzinami, świetliste
Błyskawice, tańcząc jak
Derwisze, wracając
Do kosmicznego chaosu
Pola bezkształtnych potencjałów
Aby odrodzić się znów

Bahnhofstrasse

Oczy wzgardą znaczą mi drogę, przez nie przechodzę pod
koniec dnia
Szarą drogą co fioletem znać daje
gwiazdą objęć i schadzek.
O gwiazdo zła! Bólu Gwiazdo!
Wzniosła młodość nie powraca,
Ani serca mądrość dojrzalszego Nie pozna, znaków co
Szydzą jak odchodzę.

— James Joyce

Modlitwa

Znów!
Chodź, przywróć całą moją siłę!
Z niskiego słowa oddech mózgu co się łamie
I okrutny spokój, żałości poddaństwa, Jej zachwyt pielęgnując jak do duszy przeznaczonej. Zaprzestań, cicha miłości! Moja zagłado!
Oślep mnie swoją mroczną bliskością, miej łaskę, ukochana, wrogu mej woli! Nie odważę się powstrzymać zimnego dotyku, przed którym drżę. Zdzieraj ze mnie dalej, Powolne życie! Słaniaj się przed mną, głowo grożąca, Dumny upadkiem, pamiętający, żałujący
Tego kim był, ten kim jest!
Znowu!
Razem, splecieni nocą, kładą się na ziemi. Słyszę
Z dala jej niskie słowo co tchem dotyka łamiący się mózg.
Chodź! Nawołuję. Pochyl się nade mną! Tu jestem
Ujarzmicielko, ocal, o pociesz, o oszczędź mnie!

— James Joyce

Pieśny Kassildy

Wzdłuż brzegu gdzie łamią się chmury, Bliźniacze słońca w jeziorze
toną, Gdy cienie rosną
W Karkossie
Dziwne to noce, gdzie czarne słońca wstają, Dziwne księżyce, co
przez nieba podróżują
Lecz dziwniejsza jeszcze, Karkossa zgubiona
Pieśni co Hyades śpiewa, Gdzie łomoczą szaty króla, Umierają
niesłyszane
W tlącej się Karkossie
Pieśni mej duszy, zmarł mój głos. Umrzyj o, niewyśpiewaną, gdy
łzy nie uronione, Wyschną, gasnąc
W zaginionej Carcossie.

Robert W. Chambers, Pieśn Kassildy, "Żółty król" Akt 1, Scena 2
(1895)

Żelazna korona

Długie to były dni, gdy noce duszy
Serce tych podbiły, silni piekieł, z
Książętami, żelazną koroną i strażą
Ciemności wraz upici szansą na wyzwolenie
Szlachetne pióra, co całowały zgorzkniałe
Usta lawiną w duszy żyłach — winny
Strumień co krew uchwycił jadowitym
Słowem — to, co zepsute w desperację, Szalone ognie cięższych prób, my skazani
Pieczęcią, osądem buławy równej cierniowi, Ze złotymi sferami co rozdarły chmury, Wolności splendor co tańczy na kosmicznej Skroni, rozrzucają czernią spowite kości
Co w umbrycznych próżniach bez cienia szansy, Nawołują przeznaczeniem rozpisanym
Przez wszystkie ostrożne gwiezdne losy

Współczucie

To wtedy, gdy cicha naga dusza patrzy w noc
Rozpoznając się w uniesieniu pośród pustych ziem,
Z życzeniem wyzwolenia wszystkich w światy wyższe
Co kończy się gdy oko łapie nagą ceglaną ścianę,
A pusta łza nadziei wycofana
Patrzy z zachwytem w czerń gwiazd.

Duchy smoków

Gdzie otchłań wyziera z nagich oczu
Orficka uczta i przeszłości orgie
Gdzie Ci co mogli w rozkoszy
Rozdzierać szaty ciała
Co w Acheronu strumieniu
Skorupę własną pożreć chcieli
Poza dobrem i złem brakuje
Człowieka gdzie raz bestia,
A raz głaz zimny mówi
Oskarżeniem, a czasem obrońcą
Obraca tylko stół, na którym
Podani by zaspokoić w
Tantrycznej posłudze, głodne
Ghule i demony.
Cienie czarnymi tkają nićmi
Drzwi co wyszeptane przez
Ich Panów, na tej tkaninie
Gdzie losy splecione,
A piekło na barkach może
Się przejrzeć, w tych co
Uciec tylko do walcu
Straceńców,
W rytm śmierci werbla
Nie dają pardonu ni
Ignorantom, ni szalonym

II

Rozkoszy płonące momenty
W mieczach niszczycielskich,
Co na ślepo uderzają, zamieniając
Słowa w ciała stal

To co bolesne, w złej woli
Lecz któż zrozumiał
Wołanie w prawości
Co w potoku małych szczekających
Słów błądzi i lśni w gniewie
Prawem co raz przeciwko sobie
Raz przeciwko tym co zbierają
Krwawe żniwa dusz co nie poczuły więcej
Zakłamanymi uwodzicielami wież
Co kiedyś mieczami i ogniem,
Teraz trucizną plugawią

III

Obracając momenty w nicość
Co kiedyś pełne ognia były
Tak jak tożsamość co skradziona
Wyzwoliła z roli, a narracje
Nie były już teatrem woli
Lecz rytmem życia, gdzie
Jedna Jaźń wszystkich aktorów
Trzyma, a żaden nie przypomina
O Chwilach świętości co w pokorze
Zrodzone, w jednym poświęceniu
Chciały piekła wyzwalać,
W śmiertelnym niepokoju i umyśle
Na bitwach roztrwonionym
Rozpoznając dobro i zło,
Umysł w szaleństwie trzymając
Tam gdzie czasy chyląc się
Przed sobą ledwo, pozwoliły
Wkraść w krainy Bogów,
Aby tylko przez swe ciało,
Umysł, móc rozświetlić czasy.

IV

Kto był tym, kto tamtym,
Mordu duszy pod pancerzem próżno szukać
Teatru sceny dawno opuszczone
Gdzie chwile trzeźwości,
Agonią i pustym cierpieniem
Są przypłacane, wycofując
Się w ślepotę, może z łaski,
A może z uczciwości wobec siebie,
Szukając rajów utraconych,
W pustyni co radą odprowadza
Ku tęsknocie za wyższymi gwiezdnymi
Światami, też zaczyna tląc się
Wypalać, a pozostaje pustka
Która Opatrzności szuka w liściach
Czy kropli deszczu upadającej na chodnik
I przebłyskach tych, co wyzwoleni
W nocnym niebie błyszczą chwilą,
Prowadząc kruchą nadzieję, co
W głosie złamana, nadal
Pieśń wieczną ledwo słyszalną
Tkliwie sączy martwymi łzami

Rodzina Grobu

I mniejsze losy przeszły przez grób,
Przez błoto i trud, bez słowa
Skargi. I większe losy upadły,
Bezdźwięcznie niewinnie, z cichym
Żalem, co nie przystoi żadnemu z nas.

Sentymentalność czystej formy

Ci, co uginają się pod ludzkości płaczem
I gasnące człowieczeństwo wewnątrz

Nie rozstaliśmy się z Edenem, co utraciliśmy
Patrząc wstecz z tęsknotą, gdy machina kroczy naprzód.

Czystej formy sentymentalność 'ecce homo'
Co znika w świecie milionów pustych skorup,
Co oddzielone od krzyku, głuszą ich echo

Czy to cienie które na nas się słaniają?
Odrzucając nasze, z esencją co żywa kiedyś
Utopiła Ba w krainach pożeraczy serc.

Jednak, uchylając rąbek sekretu,
Nawet cienie co tulą się w ukradzionym pocałunku,

Gdy ktoś powie 'koniec już', ta cicha Saturnalna para,
Obróci samsarycznym kołem.

Podpierając los raz jelenim rogiem, raz osnutą w poszarpane szaty
czaszką barana.

Klątwa

My, synowie złych losów, gdzież jest miara?
Czy większa radość z ucieczki od bólu?
Pokonani, upokorzeni, zrujnowani?
My, co umysły mamy związane z gwiazdą,

Nie jesteśmy złych losów sługami
Lecz jarzmo zła niosąc, większym
Bólem staje się łza, co uroniona
Z tymi co pozostaną na ziemi.

Gnostyk

I anioł mnie spytał:

"Co z ludźmi, z tym co posiadasz, z losami?"

Odpowiedziałem: "Ludzie dołączają do rodziny grobu, nie zabieram tego co posiadam ze sobą, losy są jakie są, niektóre mnie ukarały, inne wyniosły, spal to wszystko precz"

I anioł spytał:

"Co z miłościami, czy nie żałujesz tych, które straciłeś?"

Odpowiedziałem: "To pomniejsze pasje, a święty węzeł tylko dla świętych par, nie potrzebuję tej pamięci, spal to wszystko precz"

I anioł spytał:

"Co z Twoimi glorami, z imperiami co w Twym umyśle żyły, czy nie żałujesz wszystkiego, co straciłeś?"

Odpowiedziałem: "To mniejsze rzeczy, co należą do królestw ziemi, były jarzmem na sumieniu, nie potrzebuję ich, spal to wszystko precz"

I anioł spytał:

“Co z Twoją miłością życia, świata, czy opuściłbyś je?”

Odpowiedziałem: “Te sprawy pozostawiam większym ludziom, co ze współczuciem spoglądają za siebie, nie potrzebuję tego, spal to wszystko, spal to wszystko precz”

I anioł spytał:

“Co z plonami Twoich grzechów, cierpień, bólu, czy nie chcesz odnaleźć zapłaty, czy chciałbyś to opuścić bez zadośćuczynienia?”

Odpowiedziałem: “To pomniejsze łańcuchy, mój duch nie będzie w nie zakuty, umysł co jest zwiedziony w ból, szuka zemsty w jadowitym kole, co nie kończy się nigdy, spal to wszystko, spal to wszystko precz”

I anioł spytał:

“Co ze światami boskimi, czy chciałbyś do nas dołączyć, żegnając się z tym życiem?”

Odpowiedziałem: “To też jest nietrwałe, niekompletne, pozwól mi odpocząc w ciszy, gdy duch mój pragnie światła, spal to wszystko, spal to wszystko precz, bowiem żegnając się ze światem za życia, po śmierci ponownie nie chce z nim żegnać się”

Gdy spojrzałem na twarz anioła, wykrzywił się w demoniczną groteskę i powiedział: “Głupcze, pozostajesz z niczym, wedle życzenia!”

“Tak zatem świat pozostawiam Tobie” — odpowiedziałem

Epitafium, albo Truposz

Kiedy umarło we mnie moje piękno?

Czy wtedy gdy przez losy rozerwany,
Fortunami nasiąknęło bólem i łzą
Co utopiły się w pamięci otchłani

Kiedy umarła we mnie moja tęsknota, moja nadzieja?

Czy wtedy gdy patrząc w gwiazdy, pragnąc ich,
Łkałem ze światem wiedząc, że nie wyzwolę
Żadnego z nich

Kiedy umarła we mnie moja dusza?

Czy wtedy gdy zapieczętowana agonią
Jej śmierci, jak wampir, ucztowałem
Na własnej krwi.

Kiedy umarła we mnie moja miłość?

Czy wtedy gdy rozdarta przez gorzką
Nienawiść, była zastąpiona pustką
Skorup cieni, co o łaknieniu przypomniały mi

Kiedy stałem się pustym człowiekiem?

Czy wtedy gdy mój geniusz, upadły
Grał każdą inną tożsamość jak aktor,
Co zapomniał się w roli, wrastając w nieobecną publikę w pustej sali

Kiedy umarło we mnie moje człowieczeństwo?

Czy wtedy gdy każdy koszmar, terror
Podmienił je okrucieństwem zemsty, aby przyoblec się w zimną analityczną nienawiść.

Kiedy umarła we mnie szlachetność i wiara?
Czy wtedy gdy zmiażdżony złą wolą i zawiścią,
Zamieniłem ją w cierpliwy jad

Kiedy moje tchnienie, mój duch umarł we mnie?

Czy wtedy gdy pozbawiony wolności,
Upadłem gryząc łańcuchy niewolnictwa.

Gdy to wszystko umrze, gdzie moje życie,
Gdzie moje życie we mnie? I jeśli
Świat zapłonie resztką mojego ognia,
Będę ten ogień karmił pożogą tego,
Co ten świat ukradł mi, w obłędzie
Śmiechu, czy opętańczej melancholii, co na chwilę
Zastyga, aby zapomnieć to co zabrane
Zostało mi. Jednak zerwane za życia łuski węża pozostaną na scenie ziemskiej, każdy ogień co rozpaliłem w sobie, jest źródłem roziskrzenia moich wygranych gwiazd.

Maski

Jestem jedynie pustym złudzeniem, z maskami, które noszę,
Gdy wszyscy Ci uczepieni, oczarowani swoim obrazem,
Grają moją iluzją jak wehikułem siebie, lecz jeżeli
Jestem też gwiazdą z korzeniami nieskończonymi,

Jest też coś nieśmiertelnego, co kocham tylko przez nią i w niej.
Otulony w szaty jej splendoru — w kobiecie odkryć gwiazdę,
To jak patrzeć w oczy Neith, kłaniając się jej, w sobie widzieć kosmos,
Sięgnąć po ekstazę — to najwznioślejszy, głęboki śmiech.

Wiersz piekła

Wszystko proch proch proch [wartość jest źródłem konfliktu]
Pomnij, proch [przechodniość]
Wielki wgląd — okrutna katastrofa [wejrzyj w ziemię jak sokół]
Na chwilę "Nigdy!" Stać się "Ponieważ Gdzie" [obiecując nic]
Prawda [walcz, gdy nie ma różnicy]
Przetrwaj albo bądź pokonany w nicości [lepiej zjeść, aniżeli być zmaltretowanym i drżącym z zimna]

Yūgen

Mgła za górą piętrzyła się nad szmaragdowym jeziorem
Szepczący głos nicości uchwycił powietrze jak ptak
Tam, stary człowiek usiadł z harfą a dźwięki wieczności
Nie były ani nieskończone, ani wyzute z pełni.
Głuche ucho słyszało oko bez-otchłanne,
Zrozumiało księżyc. Mgła wzniosła się do czystego nieba
Stary człowiek odszedł. Źdźbło trawy nietknięte.

Thanathos

Dojrzałe owoce oddaj Thanatosowi,
Kiedy przybrani Arją oddajemy dech
Śmierć jest Epitalamium
Jak stalowe róże co splecione w dłoniach,
Królowa odpoczywa, pustymi oczyma
całuje musztrę samo-władztwa
"musisz", "nie czyń", zwalniając nas
Przystrajając ją w nasze życie,
co wcześniej na ołtarzach Bóstw złożone
Wręczy nam ostrze, co rozetnie świat
Po drodze nikogo nie słuchaj,
Wszystkie kajdany zrzuć, jeden dźwięk
Przebrzmiewający przez cały świat
Czarnych szat co gwiazdy noszą,
Aby rozbłysnąć potęgą lśnień
Popatrz na gwiazdę ukochanej
Zatrzymaj obraz, a potem spal
Wszystko precz.

Katharsis

Tyle zawróconych cichych praw
Udczuty umysł nie przypomina
Jakby przecięty w śmierci,
Pogrzeb w mózgu tego co
Pogrzebane zachęca
Sentyment melancholika
W chtoniczne wody skacze
Z samobójczym zacięciem,
Co umiera bez ruchu przeciwko sobie

Ignorantem tego wszystkiego jestem
Jako trędowady z dziwnym rozkładem,
Otępione kiwnięcie udaje że rozumie.
Gapi się podziwiając zieleń.
Wszystko jest w pominięciach,
Co akcentują to, co przeżyte,
Studiując mój łamiący się umysł
Podporą zaginione słowa
Których nie artykułuje
Już od wielu, wielu lat.

Practica

Magia uliczna i sztuka przetrwania

„Magia jest nauką dynamicznych związków które istnieją między subiektywną świadomością a obiektywnymi fenomenami"

— Anonim, Medytacje o Arkanach Tarota

Sprawy które doprowadzały nas do szaleństwa w przeszłości, czyż nie są naszymi mocnymi stronami dzisiaj? Przetrwanie we współczesnym środowisku, pomiędzy społecznymi kontraktami, politycznymi grami, konkurującymi, komplementarnymi wizjami świata, magicznymi, mentalnymi, psychotronicznymi, psychicznymi konstelacjami relacji, powiązań i transakcji — wymaga umyślności, uwagi i konsekwencji w myśli, akcjach i mowie, bez wpadania w paranoję w sytuacjach które mogłyby wysłać osobę o słabszych nerwach w stany psychotyczne i uwięzić ją w jaskiniach urojeń, a zatem sprawić że byłaby zdyskwalifikowana z magicznych działań, pod wpływem impulsu wysłana do więzienia, szpitala psychiatrycznego, albo marazmu pokonania życiowego.

Poprzez lata, ze zdolnościami ze zdolnościami drugiego wzroku, jasnosłyszenia przestrzennego, jasnoczucia, wyekwipowany w magnetoreceptywność formy, elektroreceptywność dźwięku i częstotliwości, obserwowałem i czułem całą gamę fenomenów które subiektywnie i inter-subiektywnie są dla mnie rzeczywiste, jakbym ‚dostroił się do innych rzeczywistości', a zarazem był dostrojony — w których magia może zostać interaktywnie, bardzie empirycznie, dostrzegalnie i jawnie użyta. W rzeczy samej rzeczywistości z który istnienia większość niespecjalnie zdaje sobie sprawę, a które mają na resztę wpływ bez względu na ich wierzenia, dopóki nie zaczną efektywnie działać w tej arenie — są rodzajem pola bitwy, negocjacji, transakcji i wizji,

obrony, ataku, mediacji, wpływu na kształtowanie wizji siebie, wizji świata, umysłów i pomysłów innych, katalizowaniem wyższych światów w aktach teurgicznych i synchroniczności ze światami z którymi się współpracuje do osiągniecie wspólnych wszystkim, nam, lub agendom tych światów. Magia może być praktycznie użyta na ulicach — czasami jest to niezbędne żeby umysł wytrzymał kolejne ataki psychiczne, albo przetrwał kolejny dzień.

Ulica jest miejscem gdzie magia może być najbardziej kreatywnnie użyta, ponieważ nie ma czasu na planowanie wyrafinowanych ceremonii, nie ma czasu na głębokie medytacje, należy działać i reagować w spontaniczny i natychmiastowy sposób, patrząc jak przeplatają się węzły czasu, wydarzeń, przestrzeni, informacji i działań drugiej strony, często z asystą sprzymierzeńców. Przygotowanie na cokolwiek i wszystko w dzikich, dzikich łowach, gdzie czasem jesteśmy targetem do zabicia, a czasem łowcą, czasem odpoczywającym medytorem, zmieniając miejsca w umyśle i przestrzeni, w projekcji mentalnej i astralnej w zależności od szybkości naszej myśli i sprawności w operowaniu wielo-płaszczyznowo z poziomu śmiertelnika, którego asystuje jego Jaźn i sprzymierzeńcy. Bądźmy szczerzy, jako ludzie mamy ograniczoną przepustowość umysłu. Otwarty umysł jest kluczem do przetrwania, bez ryzyka obłędu, manii, bycia zaatakowanym, uszkodzonym organicznie, albo uśmierconym w ‚wypadku'. Wszystkich tych rzeczy nauczyłem się z dziesięciu lat doświadczeń w różnych miastach Europy, od pięciu lat w Warszawie, po powrocie z Edynburga w 2012 roku.

Jest to jedynie rozrysowany szkic. Większość wydarzeń z mojego życia zachowuję dla siebie, jako że przywoływanie ich nie jest potrzebne, natomiast stanowią żyjące doświadczenie, rzadko przywiązując się do pamięci jako pieczęci inaczej niż jak do wyćwiczonych mechanizmów, które nie mogą być nauczone, ale muszą być przez nas wyćwiczone jako indywidualne metody działania. Jakkolwiekbądź, zapisanie tych metody jest użytecznym sposobem odkrywania tych spraw dla tych, którzy cały czas toczą tego typu walkę — jako rodzaj podzielenia się pewnymi sposobami, odkryciami etc.

Najgorszy koszmar staje się manifestacją form próżny, jeżeli uchwycimy się ich jako oddzielnych bytów, będziemy zapełnieni terrorem i lękiem. Jeżeli zmienimy perspektywę i spojrzymy na nie jako równe fenomeny, w odłączony sposób, koszmary stają się zaprzyjaźniony, rozwijając nas i wzmacniając nas na drodze. Koszmar staję się modalnością myśli, staje-

my się jego częścią, sprawiając że makabra jest wyzuta z emocjonego kontekstu, a zatem nie może nas trzymać w szachu. Następnie, odkrywamy dynamikę piękna jako esencjonalną część naszej tęsknoty. Zatem, nie może wykształcić w nas najmniej emocji lub odczucia — to nie znaczy że stajemy się anhedoniczni, lub nie odczuwamy emocji, są one bardziej intelektualnie rozumiane. Pomaga to na wielu poziomach być odłączonym i niewzruszonym w sytuacjach które mogłyby inaczej nas doprowadzić do szaleństwa, przerażenia, urojeń, lub strachu.

Przykłady

Im bogatsze w bodźce środowisko, tym szybciej uczymy się koncentrować pod presją, włączając i wyłączając zmysły, wchodząc bardziej w umysł, stabilizując umysł, rozpoczynając pracę, wychodzą w środowisko mentalne i astralne, łącząc to wszystko w proporcji i dynamice, starając się płynnie przechodzić między tymi planami. Jogini mieli zdolność kontrolowania świadomości ich zmysłów, a także świadomości ich organów wewnętrznych, regulując ich działanie, manipulując agregatami (zmysłami i umysłem) podług potrzeby i woli, mogli myśleć co chcieli, kiedy chcieli, działać magicznie i duchowe jak chcieli i kiedy chcieli bez przerwania ciągłości ich mentalnego kontinuum, z zewnątrz i od wewnątrz, pod oblężeniem i przy braku zagrażających okoliczności.

Publiczny transport jest znakomitym miejscem do trenowania medytacji, później medytacja w cichym miejscu jest też skuteczniejsza i bardziej naturalna. Jesteśmy też w stanie wytrenować defensywne techniki przeciwko psychicznym śmieciom, które ludzie noszą ze sobą wszędzie, zbrojąc umysł w odporność. Wciągamy cokolwiek się da w narzędzie do ćwiczenie mistrzostwa, nie pozwalając sobie na syndrom ofiary, ani agresora którego ataki są oparte na chaotycznym sposobie rozumowania, albo bezładnej próbie obrony. Rzeczy się nam nie przytrafiają, współ-pojawiamy się we współ-zależnej siatce wydarzeń, które naszą auto-refleksją i oddzieleniem prowadzimy ku celowi, procesowi, albo przekierowując ich bieg, albo utrwalając je, albo wykorzystując je w danej celowości — wzmocnieniu cierpliwości, odporno-

ści, wolicjonalności, panowaniu nad emocjami — wszystko co przydaje się w magii ceremonialnej, albo co nas doskonali gdy zakasamy rękamy i zabieramy się za bardziej zaawansowaną robotę.

Ludzie mają możliwość działania świadomie, im szarsza świadomość sceny, tym bardziej świadomie żyją. Wolicjonalność jest niczym innym jak pragnieniem które podróżuje z wizji do wizji, jednak nie-działania, nie-myślenie i stałość też są formą wolicjonalności, możemy być umyślnie bezmyślni, gdzie koncentracja składa się jak kwiat lotosu z powrotem do świadomości. Te dwie postawy wymagają pewnych tarć, jesteśmy od-do, później odśrodkowo-do-środka, pierwsza postawa jest akcją, druga jest akcją stałości, obie wymagają koncentracji, dopóki nie staną się naturalne. Stopień w jaki można przerzucić pomosty pomiędzy akcji w stałości, ani-akcji, ani-stałości, pustce przez próżnie przez fazowanie — przeciwko zmianom, krok po kroku osiągając wolność w przełączeniu się między tymi stanami, albo ich łączeniu (jak Buddyjscy mistrzowie). Wszystkie te stany są ciężkie do opisania, ale kiedy są poczute i doświadczone, stają się oczywiste. Nie oznacza to osiągnięcia jakiegoś ‚satori' albo ‚oświecenia', oznacza to że w danym momencie jesteśmy w danym stanie, który oznaczy tyle że jest i można z nim działać, prawdopodobnie daleko odsunięty od tak wysoko jakościowych fenomenów psychiczno-duchowych.

Każde miejsce ma swój genius loci albo ‚geniusz miejsca', z własnym charakterem i sposobem w jaki wpływa na umysły, suma wszystkich istot, energii, domen rezydentów, które mogą wpływać na ludzi, można „czytać miasto, miejsce, kompleksy egregorów trybalnych, nacji, rodzin" etc. — intelektualnie albo empatycznie. Niektóre z tych spraw mają ograniczone pole działania, zamknięte w danym miejscu, lub do niego przywiązane, tak jak są „nawiedzone miejsca", są też „nawiedzeni ludzie" ze swoim własnym bagażem istnień, są też te istnienia które mają większy zasięg operacyjny, nie związane z miejscem, eksterytorialne, są te które mogą penetrować wiele lub wszystkie miejsca na ziemi (inteligencje planetarne, np. czarnoskrzydłe siły Saturna, Wenusjańskie inteligencje Solarne etc.) przemieszczając się z prędkością myśli.

Taktyka

Kiedykolwiek jesteśmy pod wpływem jakiejś zawiązki energii albo istoty, możemy spróbować mentalnie poszukać inne istnienie które rezonuje z domeną tej pierwszej, super-ordynacyjną istoty która może usunąć, oddalić, odgonić, lub ograniczyć pole działania tej pierwszej. Wchodzimy w mentalną konwersację (bez-słowną, jedyne co ‚gada' ma jeszcze struny głosowe i żyje i jeżeli nie jest żywym poruszającym się po astralu albo gadających po frekwencjach radiacji sonicznej) z danym istnieniem, a następnie staramy się powstrzymać negatywne i niepożądane efekty tej pierwszej, lub zlokalizować żywego agresora który próbuje nas zaatakować i pozbyć się jego wpływu, w najgorszej sytuacji, zabić go/ją zamknąć i uśpić, aby nie rozprzestrzeniać problemów. Jednocześnie staramy się zabezpieczyć własny teren, aby nasz teren nie był naruszany. Niektóre wymiary nie widzą się nawzajem, najlepiej znaleźć sprzymierzeńców którzy rezonują z paroma domenami — ale to w celach ochronnych, po to aby kontynuować pracę jako żywy człowiek. W zależności od umiejętności i przygotowania umysłu dana jest egzekutywa magiczna, podlegająca jednak mediacji istoty od której się ją dostało. Ofensywa magia może być też użyta przeciwko nam poprzez akt odwrócenia, albo przeciwko celom danej istoty, dlatego babranie się w „klątwach i ofensywach" szybko można wytrącić się z równowagi a potem zbierać odwety, przy rozpędzie można stać się kukłą do egzekucji celów danej istoty. Jeżeli próbujemy namierzyć latającą istotę i zastosować ofensywę, inna istota może rozmontować naszą próbę i uderzyć w nas albo innego człowieka.

Teraz, jak długo człowiek jest w stanie zrozumieć co się dzieje, zbiera wiedzę, doświadczenie, umiejętności — a także ma znakomitą zdolność adaptacyjną, jest to rozwojowo-ewolucyjny aspekt. Jeżeli dostajemy narzędzia do działań magicznych, a pobocznie do obrony i ataku, możemy w jasny sposób działać, jeżeli jesteśmy pozostawieni na ślepo losowi, działami z lęku — jesteśmy pokonani jeżeli nie przez nas własny umysł, który nie może się odnaleźć w anomaliach, to przez oszołomów którzy z czystej chęci niszczenia, zysku, lub wygranej mieszają innym w szykach. Intensywność każdej sytuacji zależy od liczby aktorów którzy są zaangażowani w nią i inwestują w nas i w sytuację swój wpływ.

Jest 99% szansy że ludzie wokół nie mają zielonego pojęcia co się dzieje, jakakolwiek akcja bazująca na wierzeniu że ktokolwiek coś wie może wywołać niepotrzebne i zaburzone zachowanie. Często ludzie są wykorzystywani przez „drugą stronę" aby nas atakować mentalnie, wywoływać paranoję, albo są do nas przyciągani w tym czy innym celu. Unikanie świadomych jednostek w ciszy też jest wartościowe, ponieważ często ich rojenia o sobie i o sytuacji mogą sprawić zbyt dużo problemów, lepiej je omijać w ciszy (ich ciała astralne i tulpy są widoczne przy wzroku eterycznym). Zwykła ludzka psychologia, dochodzą do tego złudzenia — przez soczewki racjonalizacji. Jeżeli wokół nas jest stworzone złudzenie czegoś obrzydliwego i wywołującego nienawiść, będziemy w ten sposób postrzegani przez podatne jednostki, jeżeli wydajemy się charyzmatyczni i piękni, w ten sposób będą nas postrzegać — tu powinniśmy się skoncentrować na niszczeniu złudzeń i iluzji na poziomie bytu. Czasem tego typu taktyki mogą być użyte do stworzenia złudzenia, lub iluzji nie tylko dla ludzi ale dla istnień „po drugiej stronie", może być to albo ochronne maskowanie, pomocne, albo wręcz niszczycielskie.

Przykład

Młoda kobieta siedząca naprzeciwko mnie była opętana przez zmarłą, która manifestowała się jako pół-zgniła wysuszona twarz z czarnymi oczami, nie była świadoma że widzę ją w jej formie, próbowała przeprowadzić na mnie szturm mentalny używając młodej kobiety, magnetyzmu i hipnozy. Pojawiają się dwie linie akcji — albo zaatakuję niewinną kobietę, zacznę zachowywać się dziwnie, albo świadom sytuacji że jest to typowe spokojnie dalej siedzę próbując mentalnie rozbić hipnozę i magnetyzm, obserwuję otoczenie, zamykam oczy, próbuję wejść w komunikację ze zmarłą w dziewczynie, rozmawiam cichymi myślami. Jej intencje są mi nieznane, jakkolwiek jeżeli jakikolwiek psychiczny uraz byłby efektem, musiałbym się potem ponaprawiać prosząc o to sprzymierzeńców.

Mamy zatem trzech aktorów: młoda kobieta, zmarła „opętująca" w młodej dziewczynie, a także działający obserwator (ja). Jeżeli pomieszamy zmar-

łą z młodą kobietą możemy stać się agresywni albo zacząć się bać, jeżeli odseparujemy (właściwie) aktorów, zrozumiemy sytuację, młodej kobiecie nie stanie się krzywda, ze zmarłą można się porozumieć. W tym samym czasie ja sam mogę być wehikułem na inne byty, o zróżnicowanym typie — w tej sytuacji liczba aktorów się zwiększa, ich wpływ na poznawczość, emocję, psychiczne środowisko, osądzając po przyczynowości, przewidując możliwe wyniki, mierząc je naprzeciwko zaobserwowanym wydarzeniom. Rozsądek, opanowanie, stałość!

Podczas złośliwych, lub niebezpiecznych ataków nie należy ulegać prowokacjom, w świecie ludzi w najlepszym przypadku wyjdziemy na głupca lub nieszkodliwego szaleńca, w najgorszych prowokując niebezpieczne sytuacje które mogę prowadzić do uszkodzeń ciała, albo straty życia. Musimy też zrozumieć że siła racjonalizacji (redukcji do rozumienia danej osoby) albo nihiliacji (odrzucenia anomalistycznej treści) jest naturalnym sposobem umysłu aby się bronić przed uszkodzeniem ich tunelu rzeczywistości, samoobrazu, systemu wierzeń, co odzwierciedla sposoby ich myślenia i ewaluacji danej sytuacji. Innymi słowy — dziwne zachowania są czasem nie do uniknięcie, ale są przeważnie zignorowane, jeżeli nie są niebezpieczne, ani nie budzą zniesmaczenia lub popłochu.

Jedziemy metrem, wchodzimy w podziemia.

Przykład odpędzenia, odizolowania i scryowania energii lub istoty która jest w nas złośliwe wscryowana (wpisana) a ma wywołać atak paniki. Wykrywamy ją jako białą, zimną energię która usadowiła się w naszych wnętrznościach.

Osoba naprzeciwko nas ma w sobie daimona podziemia, przypiętego do swojego ciała, emanuje przez niego deformując jego twarz w naszej wizji, generuje to sporo lęków w drugiej osobie (do której przypięty jest daimon). Nagle istota ta dostrzega coś atrakcyjnego w zmianie nosiciela i wybór pada na nas.

A) Usiłujemy odizolować pół-istotę przez stworzenie w sobie wiru, skanujemy zbitek energii pół-istotę przez parę klisz „wymiarów", jeżeli któraś rezonuje z daną istotę, zamykamy, koncentrujemy się na tych rezonacjach, spętujemy ją, a następnie linkujemy do najbliższego obiektu, np. szyba metra.

B) Transferujemy i wypychamy daną istotę, pieczętujemy ją sig

ilem-więzieniem w szybie. Będzie tam dopóki coś innego nie wyzwoli danej istoty, albo dopóki szyba się nie rozbije — stąd wiara w to że połamane lustra przynoszą pecha — wyzwalają wszystko to co było tam wpisane przez drugą stronę. Magicznych luster tym bardziej lepiej nie rozbijać.

Można spróbować też

Rozładować energię, zbitek energii, istotę, poprzez zmianę jej rezonujących frekwencji, albo zmusić ją do adaptacji w nowej formie energii poprzez mentalną operację (stopień pomiędzy mentalną magiczną akcją, wyobrażoną akcją, formułą której siłą jest efektywność, „uderzenie i wycofanie", prze-wyobrażamy sobie formułę wokół sytuacji dopóki nie zadziała, tj. jest zaobserwowana i efektywna)

Impas nieprzekazywalności

Każda magiczna formuła może utknąć, być zawieszona, przechwycona, przefiltrowana, zdeformowana przy manifestacji, wibracji i próbie egzekucji. Warto opanować podprogowy, nie zamanifestowany sposób działania w pozytywnej pustce (Sunyata), kiedy cała intencja, wizja, motyw stają się „tak, jak gdyby zadziałały" ale w ukryty sposób podobny do sigilizacji. Pragnienie może być podświadome, ale sposób tworzenia struktury własnej ignorancji pragnienia albo woli jest dalej w zasięgu świadomości. Tworzenie struktury własnej ignorancji i zakreślenia formuły są przydatne w ukrytych aktach magicznych, kiedy chcemy się przebić na określony próg egzekutywy, omijając te światy, które chcą przechwycić intencję. W esencji, nie jest to nawet pisane w umyśle, natomiast jeżeli będzie „jak gdyby" zaprogramowane jako komunikat w zabiegu mentalnym, pojawia się jako wiadomość egzekutywna woli, intencji, motywu, pragnienia lub wizji.

Przykład: Defensywne inteligentne bomby.

Chcemy zaprojektować ochronną bombę, w której mamy do czynienia z szybszym przeciwnikiem (z poziomu fizycznego mamy do czynienia z agresorem który atakuje z powietrza z planu astralnego) nie mogą go namierzyć. Projektujemy bombę w taki sposób, że docelowo ‚czyta' agresora i przykleja się do niego przy każdym ataku. Projektujemy mechanizm zdalnej aktywacji, podczas którego agresor jest zniszczony, uszkodzony, lub projektujemy regułę przy której jest osłabiony przy każdym następnym ataku.

Bombę można zaprogramować z wirusem wsadowym. Inteligentna bomba zawiera kod który czyta rdzeń i penetruje ‚wewnętrzny kod' istot (i oponentów), łamiąc ich wewnętrzny „szyfr istnienia", jako mechanizm trojano-

wy, a następnie przejmuje jego najważniejsze funkcje prowadząc do samozniszczenia, poddaństwa, albo wycofania.

Działa to na dwa sposoby: brutalne łamanie wewnętrznego kodu istoty, kiedy energia inwestowana przez maga jest zasilana przez sprzymierzone istoty i jego własną wolę, używając energii atakującego aby użyć jej przeciwko sobie (przesilenie), waga wektora ruchu ataku jest przecięta w pół i użyta przeciwko silniejszemu oponentowi, rozbrajając istotę w zapętleniu, albo jest przepięta do innego źródła energii rezonując z istotą niszcząc lub rozbrajając ją, albo odganiają ją upewniając się że nie będzie szukał z nami dalszego kontaktu.

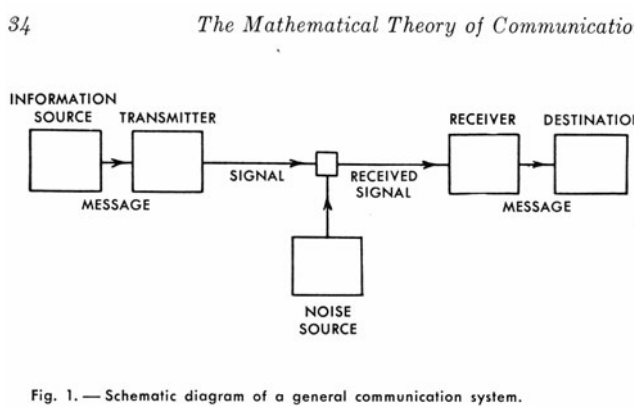
Przywołujemy, wizualizujemy, ładujemy i szlifujemy w znanych skryptach.

Próbujemy wybudować sobie tymczasową osłonę.

(Ta praca była przetestowana w Bibliotece Narodowej i zadziałała jako demonstracja przy której prosta magnetosferyczna osłona jest stworzona i naładowana, czułem na sobie silny magnetyczny pancerz z którego emanowało słabsze białe pole)

The Pennsylvania Sumerian Dictionary: gababum [tarcza] (3x: Wczesny Stary Babiloński) ga-ba-bu-um „shield" Akkadyjski: kabābu

Glif ten oznacza „Tarczę" w Starym wczesnym Babilońskim (źródło: http://psd.museum.upenn.edu/epsd1/index.html). Przywołujemy wszystkie instancje magicznych tarcz które są nam znane, podczepiając pod wibrację tego słowa.



SHANNON, C. E., & WEAVER, W. (1999).*The mathematical theory of communication*. Urbana, University of Illinois Press.

Metafora jest ruchem znaczenia. Analogia związaniem znaczenia. To wszystko wymaga komunikacji, której ten akt jest instancją. Negocjacja nadawcza, jej wibracja, utrwalenie, wybudowanie i szlifowanie w niej jest synergetyczną sztuką należącą po części do wyobraźni (phantastikon) po części do wyobrażeń, pieczęci (śladów) i esencji (typów). Następnie całe działanie próbujemy zaszyfrować, aby uniknąć rozwiązania naszych własnych kodów i przekazać w uproszczonej formie (intencja poprzez gnosis arretos, cichy nie-werbalny język) aby mógł być rozszyfrowany przez odbiorcę, np. Bóstwo w stosunku do którego utrwalamy relację i od którego odbieramy spolenie idei z podmiotem naszego działania.

Szczerość i przejrzystość w działaniu jest preferowana, ale przechwycenia naszej pracy i formuł na lokalnym poziomie, a w związku z tym ich zaburzenie może zneutralizować naszą pracę, albo zbędnie doprowadzić do dystrybucji naszych metod, które stają się w ten sposób w łatwy sposób zablokowane.

Jeżeli wytrenujemy szyfrowanie/odszyfrowywanie intencji, motywów, woli, formuł, możemy działać nawet w środowisku pełnym astralnego szumu. Po treningu te skrypty nie potrzebują dalszych modyfikacji, stają się spontaniczne. Efektywna praca jest rzadko rozpoznana przez maga, wzmac-

niająca istota która miesza się z naszą wolą, albo poprzez kontrakt, wspólne, zaprzyjaźnienie, albo posłuszeństwo, poprzez sugestię, empatyczne połączenie, mediacyjne, poproszone, przez inwokację, modlitwę, katalizę, nawoływanie — staje się wzmocnione i efektywne.

Efekty zależą od siatki przyczynowo-skutkowej, albo współ-pojawiających się współ-zależnych krótkiej i dalekiej gęstości wydarzeń dystrybuowanych w czasie. Czasami muszą być odizolowane i zatem stają się efektywne, podczas gdy bezpośredni podmiot naszych akcji jest relatywnie dobrze utrwalony, np. wpływając na nasze ciało i tworząc magnetyczną otoczkę wokół niego, albo chaotyczny i bezcelowy, np. namierzanie anonimowego agresora, który nie jest człowiekiem, przypuszczając szturm psychiczny na umysł albo układ nerwowy, albo zupełnie nietrafiony i trudny, np. sprawienie aby mucha w Indiach usiadła na stole w jednym z dystryktów Nowego Delhi.

Ten system jest użyty jako relatywnie chaotyczna warstwa programowania serwitora. Automatyczne kodowania serwitora jest zaszyfrowane po dokonaniu aktu komunikacji. Rozpada się ze złamaniem obwodu poprzez mentalny akt. Jest to oddolne działanie, odgórna odpowiedź jest identyfikowana jako autentyczna gdy rzeczywiście otrzymamy informację zwrotną, lub bodziec który jest istotny w relacji do ustaleń i założeń pracy.

Możemy ustanowić parę warstw szyfrowania. Największym sekretem skutecznego szyfrowania jest ustalenie dynamicznego klucza, który zmienia się wraz z aktem obserwacji i może być zaobserwowany tylko raz, staje się bezużyteczny z treścią, ponieważ sam klucz dokonuje aktu martwej obserwacji, gdy trzecia osoba/istota wejdzie w pole informacyjne, klucz zostaje zmieniony, a zatem treść, jest to jednorazowy kod, znika gdy jest stworzony i jest zniszczony przy przejęciu przez docelowego obserwatora, lub sferę/wymiar która odczytuje nasze informacje poza szyfrowaniem. Tak naprawdę szyfrowanie jest tylko potrzebne na niskim progu działania, wypuszczając sygnał, który jest przechwycony „wyżej nie ma nic do ukrycia, są tylko perspektywy". Zabieg jest dokonywany w celu skutecznego przeprowadzenia pracy, która w przeciwnym razie mogłaby być przechwycona, zaburzona, lub zneutralizowana, albo zniszczona przez działania na niskim progu.

Jeżeli inny byt zablokuje szyfrowanie na deklarowanym poziomie (myślokształt, podprogowa myśl, przejmowania intencji, prekognicja myślo-

kształtu, translatoryka myślokształt-werbalizacja, mentalistyczne przechwycenie etc.) nie udało nam się w pełni przywołać formuły a zatem stała się ona pusta. W tym przypadku korzystamy z poprzedniej metody, pakujemy intencję jakby była „skonstruowana i stworzona", a następnie linkujemy do przeszłości.

Formuła teoretycznie jest powoływana do życia „ab nihilo" poprzez prawo „ukrytej zmiennej" i symulacji, niestety nie jest wystarczająco stabilna, ale często nasz HGA może ją egzekwować z tej pozycji. Jest to relatywnie chaotyczna próba, ponieważ cała formuła nie jest prowadzona na teraźniejszym kontinuum, jest transponowana w przeszłość aby zadziałać w przyszłości. Tego typu praca, włącznie z sigilizacją nigdy nie działa w próżni, zawsze wchodzi w pre-egzystujące konstelacje wydarzeń i otoczenia, zarówno personalne psychologiczne (psychoreaktywne), magiczne, karmiczne, przyczynowe, ontologiczne (ile bytów, wymiarów się zaangażuje etc), ustawienia, Innego etc.

Zatem żaden magiczny akt nigdy nie odbywa się w próżni, może być jedynie wzmocniony i odizolowany, nadal jest jednak powiązany z fenomenami które mogą być stabilne, albo generować anomalie, które nie są do przewidzenia (każda anomalia jest przyczynowa z poziomu innych referencji praw, np. coś co jest przyczynowe w świecie poza czasem i przestrzenią wydaje się anomalią w naszym świecie, zależy to też od obserwacji, tak jak w mechanice kwantowej w falowo-cząsteczkowej naturze fotonów)

Biorąc przykład z obwodu oscylatora chaotycznego, wprowadzając elementy nieprzewidywalności w całość formuły, możemy ją zaburzyć, albo posłużyć się podobnym myśleniem aby z nią eksperymentować. Tego typu „node" w sieci jako urządzenie generujące pole elektromagnetyczne z przełożeniem na logiczno-matematyczny język, staje się dynamicznym chaotycznym polem które przy sprzężeniu z umysłem technika (bioelektromagnetyzm) działa zgodnie z reaktywnością tych interfejsów. Ten drugi wprowadza element wibracyjno-energetyczny poprzez magię (ma to więcej wspólnego z surową niewspomaganą sprzętowo psychotroniką/radioniką). Jeżeli umysł ma własne pole bioelektromagnetyczne, to każda wizualizacja jest poruszeniem tego pola, a koncentracja wzmocnieniem projekcji tego pola w określony punkt, podobnie jak generowanie i wyobrażanie sobie dźwięków jest w stanie indukować odpowiednie stany umysłu.

Nie uda nam się poprzez tego typu urządzenie porozmawiać jak Drottar (Druid) z duchem leśnym, ponieważ nie jest to właściwy interfejs, brakuje syntonii, jest to odizolowany typ komunikatora, który nie powinien być wintegrowany w inne sieci istnienia. Mieszanie ich jest „mnożeniem wpływów ponad potrzebę", głównie na siebie, co może się skończyć fatalnie.

Jeżeli idziemy do lasu i chcemy wykonać pracę Drottaryczną, robimy to w nastawieniu umysłu który jest we właściwym stosunku z naturą. Jeżeli próbujemy działać w ósmej sferze (cybersfera), to przełączamy nastawienie umysłu na ten tryb aktu. Tak jak komunikacja ze zwierzętami, duchami, Bóstwami, żyjącymi i nieożywionymi przedmiotami jest zinterfejsowana, tak Teurgia, wysoka magia, niska magia, magia personalna jest praktykowana inaczej, z innymi sposobami operacji i prerogatywami stylu myślenia, działania etc. Warto zapoznać się z oddzielnymi technikami dla innych modalności tradycji.

Peri to Kalon — pragnienie piękna, estetyki, prawdy, harmonii wydaje się być antycznym ethosem, ale porządkuje umysł, jako że Intelekt wyćwiczony rozumowo i przekształcony ma wielką miłość do estetycyzacji wszystkich rzeczy, które istnieją w doskonałych ideach i wyobrażeniach miarą człowieka. Warto o tym pamiętać, niekiedy jest to najlepsza ochrona.

Uran w Byku: Ceremonia i Rytuał

Z Wediką zgodziliśmy się, że z Uranem wchodzącym w konstelację Byka, powinniśmy negocjować i amortyzować nurty astralistyczne które uderzały o ziemię aby skontrować wzrastający dogmatyzm, brutalizację Intelektu, kulturalnie puste militarystyczne tendencje zarówno w społecznych jak i kulturowych przedsięwzięciach, które przyoblekają się w wiele twarzy: od wzmacniających się twardogłowych opinii pozbawionych subtelności i otwartości po poszerzający się doktrynalny rozłam „wszyscy za nikogo, jeden za nic". Jej pomysł aby zainspirować i przekierować moce które sprawią aby ludzie rozpoznali wartość communitas (wspólnoty), aby patrzyli po-

za egotyczne uchwycenie się siebie, aby rozpoznali swoje wolności we współpracy zamiast w różnicach, aby prze-koncentrować te źródła z pomocą od Bóstw i sił, podważając zły aspekt Uran i przekształcając w benewolentny — Muzy Uranii, gwiezdnych podróży, wysokiego godnego intelektu, astronomii, głębi myślenia, inspiracji wyższej.

Przedyskutowaliśmy rozłożenie rytuału w ciągu dnia, po uzgodnieniu i zgodzeniu się na projekt i wykonanie, gdy Księżyc, Uran, Merkury i Słońce (Hyperion) pojawiły się w Byku wybraliśmy się na podróż do lokalnego lasu. Nawigując z latarkami, odnaleźliśmy właściwe miejsce, Wedika była prowadzona intuicyjnie, salutowałem po cichu leśnemu „geniuszowi miejsca" z wszystkimi istotami które las zamieszkiwały, prosząc o prawo wejście i wykonania rytuału w swoim umyśle. Wedika potem zaraportowała że robiła dokładnie to samo.

Kiedykolwiek wchodzi się na nowe terytorium, czy jest to las, miasto, wieś etc. Leży w dobrym nawyku aby się przedstawić, jesteśmy czytani niezależnie od tego, z dobrymi czy złymi intencjami, albo mieszanką obu, mając napisane historie naszych żyć wokół nas, które niektóre istoty potrafią czytać na przestrzał. Czasami historie nadpisane na naszych ciałach i aurach so kłamstwami, czasami są prawdziwe, niemniej jednak „druga" strona czyta nas jak księgi z łatwością. Lepiej zatem zachować przyjacielskie stosunki jako nowy gość, będąc szczerym z siłami i przejrzystymi z sobą.

Ustawiliśmy świece dookoła wybranego rytualnego miejsca, ok. 12—15 świec z trzema w środku (reprezentując Triadyczną siłę, każda Monada emanuje Triadę). Gdy zgodziliśmy się rozpocząć rytuał, puściłem muzykę symfoniczną "Uran" Gustava Holsta, Wedika wykonała zmodyfikowany Mniejszy Rytuał Pentagramu zaczynając od Wschodu, wspierałem ją z tyłu, wzmacniając jej ruchy, następnie Słońce w Południu, Księżyc na Zachodzie Merkury na Północy. Naszym celem było zrównoważenie Uranicznych sił przez wpływy Słońca (Helios), Księżyca (Ceres, Selene), Merkurego. Po domknięciu rozpoczynającej ceremonii, Wedika zaczęła, natchniona, silnym głosem wykonywać inwokacje poprzez Hymny do Heliosa (Ajona Teletarcha, Bóstwo Układu Słonecznego), Hymn do Hermesa (Posłannika i Mediatora), Hymn do Hekate (Władczyni dróg gwiezdnych, łamiąca pieczęcie i otwierająca portale), a także Hymn do Muz.

Gdy odczytywała Hymny, będąc też wspierana przed „drugą stronę", odczytywałem nieznaczącą inwokację, który była zakodowana aby inwokować/konstruować inteligencje Uraniczne, zbliżając je do ludzkie rozumowania starożytnej planety.

Następująca imiona były rozrysowane: Otwierające: Raarar, Urua, Uguk Tagatak, Utuu Tatatu, Kataku Gatagau, Kagkak Gagagak, Urua, Raarar — Domykające.

Z tymi słowami powtarzanami i wyszeptanymi moją intencją było wzmocnienie słów inwokacji Wediki a także rytuału.

Wedika konsekrowała jej główny pole (obwód) inwokacyjny przez celestialnego i chtonicznego Merkurego, Słońce i Księżyc, z numerami 1. 888 2. 88 a także 4—13 w Neptunie i 8—17 w Uranie

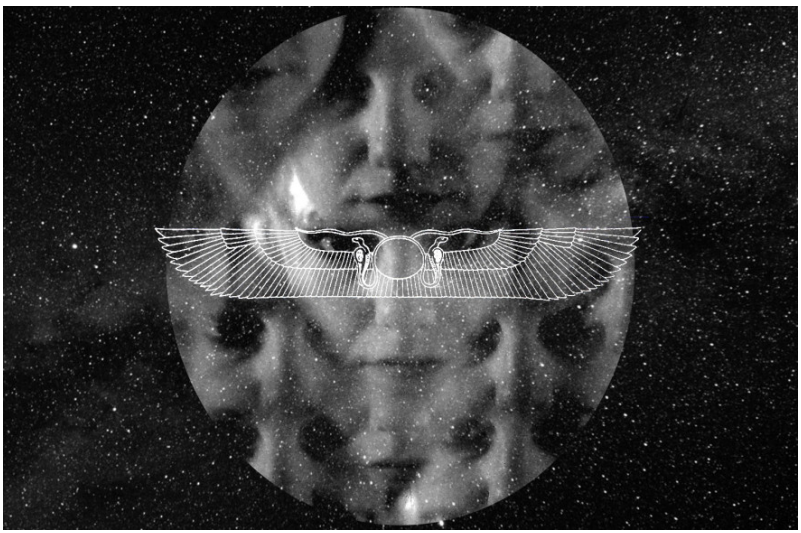
Po tym, spędziliśmy czas medytując w ciszy, gdy wykonała gest, w ciszy ją adorowałem i pokłoniłem się Siłom przez nią. Konsekrowaliśmy wino, oferując je Niebiosom (pryskając winem w kierunku niebios, wzorem Mongołów oferując je Tengriemu, bóstwu Niebios), a następnie siłom podziemia i chtonicznym (wylewając nieco wina na ziemię). Następnie również wypiliśmy trochę konsekrowanego wina z bóstwami. Medytując dalej skonstruowaliśmy ciche intencje tańcząc do muzyki.

Po zamknięciu ceremonii Wedika wykonała zmodyfikowaną wersję Mniejszego Rytuału Pentagramu ponownie, zdesakralizowaliśmy przestrzeń, domykając krąg, zebraliśmy świece, spakowaliśmy się i opuściliśmy miejsce. Jedyne co wskazywałoby na aktywność rytualną był wosk ze świec pozostawiony na liściach w lesie.

Gdy zapaliłem nieopatrznie resztki świec z rytuału dni później, natychmiast wzrosła aktywność zmarłych — pomyślałem że jest to „rada" aby nie wykorzystywać tymczasowych przedmiotów używanych w rytuale które mogły być potraktowane jak „ofiara" ponownie, bez oczyszczenia (w tym rytualnych przedmiotów) inaczej resztki aktywności z poprzedniego rytuału mogą dać o sobie znać.

λόγιον

Twarze na Rozgwieżdżonym Niebie



Co czyni nas wyjątkowym, unikalnym jest twarz naszego istnienia, odzwierciedlenie naszej duszy i życia, nasz geniusz.

Tak jak niekiedy widzę moją twarz jako pół-zgniłą groteskę wykrzywioną bólem, gdy patrzę się w lustro. Obraz Nosferatu wykrzywionej, oszpeconej natury, zdeformowanej agonii, zator nieoczyszczonego bólu i martwych łez, zimnego wyrachowania, szczerości i bezsilnej nienawiści. Dawno odeszły

czasy gdy cierpiałem, pokonałem cierpienie, ale nie tak jak Buddyści. Pokonałem cierpienie przez stałość zimna, przez melancholię i nawyk.

Przetrwałem wiele okrutnych magicznych i psychotronicznych eksperymentów, które jednocześnie z wielu źródeł poszerzały moją wiedzę o świecie. Sumowałem metody niezależnych wrogów poprzez postrzeganie, gdy wrogo nastawieni do mnie imbecyle szukali „usprawiedliwienia", „kary", „potępienia" mojego stanu rzeczy. Mógłbym łatwo przyjąć ich punkt widzenia, mlasnęli by z zadowoleniem aby świnić się w innym błocie, pokazując palcem innego, inną. Ci sami imbecyle, którzy szukali prostego wytłumaczenia dla mojej nędzy, tak jak szukali wytłumaczenia dla nędzy glorii wiedźm i czarowników w średniowieczu, lub oskarżając i paląc magów i mistrzynie, kapłanów i kapłanki, gdy się rozprzestrzeniali — łatwiej uwierzyć że coś jest „zasłużone" albo że ktoś jest „ukarany". Rzeczywistość jest dużo bardziej złożona i okrutna niż można sobie to wyobrazić, ale najwyraźniej Ci pokazujący palcami nie zetknęli się z tygrysem bez strzelby, nie zostali jeszcze rozerwani na strzępy, ich zwłok nie rozrywali padlinożercy, gdy ich szczątki duchowo-mentalne nie pytały już o nic.

Wspinam się ku Solarnej Opatrzności poprzez Intelekt, przez resztki czucia, przekonania i rozumu. Tej samej która wiele cywilizacji pokryła pustynią, tej która widziała formowanie się ziemi, starożytne formy życia, tej samej której chronią trzy Boginie w Egipskich wierzeniach, ta która iluminowała Sivę-Paramsavati w dolinie Indusu. Oświetla wszystko równomiernie, tak jak gwiazdy czy księżyc w nocy. Proces destylowania i otwarcia się na mistyczne promienie Potężnej Istoty jaką jest gwiazda jest próbą personalną, negocjowaną przez inne siły, przeznaczenia, losy, wybór, wolę i ideę wyższych światów i sił które przyjmują nas pod swoje skrzydła. Pomimo osądzających imbecyli, działałem w milczeniu, dalej, ignorując ich zapędy, ataki, racjonalizacje i tłumaczenia.

Była kryształową duszą. Jak zdefiniować jestestwo, kiedy Jaźnie-gwiazdy się zakochują, obejmują, kiedy śmierć adoruje obraz który kochała, Dionizyjski ślad który znika w grobie, a póki żyje napomina.

Wzleciała, wstąpiła w górę, jednak nadal jest tutaj. Widziałem jej srebrzystą twarz na nocnym niebie. Jej twarz spoglądała na mnie wzrokiem anonimowych kobiet. Nie wiedziałem czy czytać to: „Widzieliśmy się wcześniej, ale po raz ostatni, upadasz", czy może „Znajdź mnie, czekam na Cie-

bie", a może „To Ty jesteś przyczyną mojego nieszczęścia", czy jest to wzrok współczucia, dalekiego brzmienia które nawołuje.

Łamiąc się pod ciężarem zwykłych spraw, społecznych kontraktów, pilnowałem jej ciała-grobu jak wierny pies. Miłość to tak delikatna sprawa, przetransponowałem ją do niej — w górę. Umysły, emocje potrafią taką ideę zabić, tym bardziej jeżeli coś stara się ten kruchy splot wzajemnego bólu i desperacji rozkwitający wątkiem w rozgwieżdżonych niebiosach na zawsze, umysły, emocje plugawione przez wrogów i tych co nie są w stanie jej zrozumieć, albo tych którzy jej pragną na oślep, niszcząc ją patrząc zawistnie.

Żyjąca osoba, która czuje i myśli. Całościowa perspektywa rozdartej idei: Tu i wszędzie. Czy zachowujemy obraz ukochanej, zwykły miraż pamięci która trwa, do której się tęskni, która wygasła tutaj, ale jest nie do zniszczenia.

Jest to podobne do Sokratejskiego pytania, jak zejść po osobę którą się kocha, jeżeli jest w jaskini cieni i coraz bardziej się oddala. Porwana przez życie, jej Jaźń nawołuje z gwiazd, jej skrzydła wcielają się we mnie aby mnie powołać do siebie, jej Jaźń nawołuję ją samą, aby stała się kompletna tu, na ziemi.

Ile lat jeszcze zanim obraz i pamięć się rozpadnie? Powiedziałem jej że spotykamy się tylko raz, mamy tylko jedno życie, jedną instancję aby się nieść nawzajem. Czy powinniśmy zatem puścić się nawet tej idei, zająć spostrzeżeniami „zwykłymi", bez ponownej myśli.

Byłem kiedyś praktycznym człowiekiem, redukcjonistą, szaleństwo, obłęd, lata bólu dały mi ją, nie ma w tym żadnej dependencji, pokonywałem się zawsze. Potem pokochałem idee — jako żyjące fenomeny które napełniały najpierw moje żyły pasją, a potem umysł Intelektem, nic nie było zakłamane, wszystko było szczere — tym zawsze uderza prawda, przenika nas na wskroś i pozostaje tam na zawsze, łamiąc surogaty i pozostawiając tęsknotę za doskonałością, którą tutaj uświadczmy tylko momentami, tylko jako przerywnik który każe nam trwać, żyć, działać.

Zapoznaj się, tęsknij, odzyskaj, strać, rozedrzyj, poświęć, pokonaj, przerośnij, dojrzej, powtarzaj. Powtarzaj. Powtarzaj. Ofiary losów i zdehumanizowanej przewlekłej afirmacji w desperacji, żalu i współczucia który staje się zimny, paternalny. Potem spoglądamy na sprawy jeszcze raz — Nihil Novi Sub Sole, nawet rzadkie rzeczy były łamane kołem wcześniej. Czy szesnasto-

latek który zginął w Pierwszej Wojnie Światowej w wojnie pozycyjnej, pełzając wśród błota i trupów kolegów doświadczył czegoś innego? Czy mógł? Czy chciałby? Czy mógłby? Pamięć tak żywa jak odpoczynek, podarek od Mnemosyne i zbieranina naprędce zatkanych czerwiami ran, które zatruwają od środka. Uśmiechamy się, wycofując w zimny osąd, stając się jak głazy, cierpliwe, matczyne, ojcowskie, nie możemy być dziećmi po raz trzeci, czwarty, piąty — nie możemy być niewinni po raz szósty, siódmy, ósmy. Rosnąc ponad spektakl ludzkości, spoglądamy w toń tych żyć, z rygorem, który Saturnalnie przywołuje do siebie kolejnymi naukami o losach. Abyśmy rozumieli lepiej, współczuli głębiej, wnikliwie sądzili, rozpatrywali mądrze. Nie chcę być długim, głębokim cieniem, który jej szuka w życiach czasu, który ma nadejść później, w której już dawno jej nie ma. Czasami bowiem, tak wielkie rzeczy mogą być przekleństwem jeszcze większym.

Czarny Człowiek z Saturna

Bezlitosny zimny penetrujący wzrok czarnego człowieka z Saturna. Kiedy Ja- on obserwowaliśmy ostatnie tchnienie mnie i jej w objęciach, pełni miłości, czułem że tęsknił za tym momentem, ale nie mógł. Obserwował nici losów. Kiedy wiedźma inwokowała z czaszką Barana uniesioną nad sobą, patrzył na nią zimno, z ideą która wniknęła głęboko w jej los. Gdy marzył o splocie węży między nimi, powstała abominacja, dwugłowa postać, czaszka jelenia, czaszka barana, humanoidalna postać. Lecz była to resztka ich miłości wpleciona w czas poza czasem.

Kiedy obserwował losy i sploty świata nie czuł się pusty, nie czuł się pełen, był skorupą, ale okrutnie kompletną z duchem który splótł się w czerni. Z inklinacją do rzadkich, wzniosłych momentów, zatrzymywał się na chwilę, a potem wędrował dalej. Widział człowieka w desperacji i głębi bólu tak głębokim, że nie zapełniłby oceanu, widział kobietę rozerwaną agonią, że tkan-

ka świata czuła jej ból. Największe szczęście, najgłębsze z odczuć nie inspirowały w nim nic, po prostu je obserwował, bez smutku, bez zadowolenia, z wdziękiem i świeżą ciekawością małego chłopca. Na imię było mu Fuomo. Fu w Chińskim oznaczało punkt zwrotny, zmarnowany albo wykorzystany potencjał. Omo w Enochiańskim oznaczało prawdę. Był jednak małym harpokratycznym chłopcem.

Ani okrutnym, ani benewolentnym, był pozytywnie zainspirowany do egzystencjalnego i boskiego. Odseparowane losy, wplecione tu i tam w jakiejś dziwnej regulacji, dziwnych mechanizmach które nie był robotyczne. Taktyczne cięcia, szlify, estetyczne krótkie zrozumienia. Czasami był stary, melancholijnie powstrzymany, podróżował na ogromnym czarnym koniu Frygijskim który kiedyś dała mu w prezencie szlachetna para, Saturnalne wampiry. Nigdy nie podziwiał swoich dzieł, ani nie szukał dalszej uwagi. Nie oczekiwał wdzięczności, ani nie gardził niewdzięcznością. Nie był ani zadowolony, ani zniesmaczony, bezstronny dla inwokacji swojej pieczęci, ale reagując w zimnym zrozumieniu. Był Saturnalnym Pustelnikiem.

Święta głowa, ale pełna dziwnej świętości — nie upadłej, nie wywyższonej, ani we wzlocie ani w upadku. Kto uplótł przeznaczenia, kiedy był jeszcze żyjącym człowiekiem na Ziemi? Jaki udział w losach otrzymał? To wszystko było wyciszone, bez pytań, z odpowiedziami które nie miały wydźwięku ani żadnego znaczenia, było to jeszcze za jego życia. Ani nie być niczym w nie czasie, bez potrzeby bycia w nie przestrzeni w nie człowieku. Nie kontemplował się nawet, a potworność czującego człowieka z duszą była jego szatami. Kto kiedyś napisał że prawdziwe anioły są potworne dla człowieka, ich postrzeganie jest zbyt piękne, gorejące, ich oczy jako kosmiczne przestrzenie pustki, ich skrzydła spowite dziwnym, świętym ogniem.

Bliskość jest wyobrażona, ale praktykowana, śmiertelnik adoruje Bogów, jak Słońce i Faraon który uderza biczem proch. Czarny człowiek pośród Słońca i planet spojrzał w dół na ziemię z księżyca, niezauważony przez nikogo. Tkał losy aby ocalić, pomimo wszystko, to okrutne przedsięwzięcie, jakby próbował wskrzesić kogoś kogo kochał, ale bez pasji okropnej agonii straty, bez żałosnego jęku który urwany wpół musiał się pogodzić. Z zimną, robotyczną afirmacją, jak doctor medycyny który kiedyś pełny zaangażowania i współczucia stracił odczucia, stał się zbieraczem chorób, zwłok, ratując życia jak pogrzebacz, poprzez pustkę ratował, działał, tkał losy.

Jeżeli w pełni zrozumiałby swoje życie, skorelował jego zawartość z bólem i rozerwaną duszą, ciche postanowienia, okultacja astralistycznych konstelacji i uszkodzonej chęci szerzenia zniszczenia, doświadczenia, być może napełnienie oddechem który płynąłby przez jego gardło zapełniony postym logosem, a następnie zamienił się w głaz, śpiączkę trupa który nie może umrzeć. To ma nadejść. Lepiej nie wiedzieć. Cóż innego pozostaje, pocieszenia w świecie który zawodzi.

Thanathurgia

Wracałem do domu po odwiedzinach u znajomego. Zazwyczaj zmieniam dwa nocne po drodze. Słucham pijanych ludzi, cichych ludzi, dumając o treści ich umysłów, czucia, grając w maskaradę anonimowości, ukryte życia, niektóre płytkie, młode, innych których cienie słaniają się nad nimi grobowo – niezwykle rzadkie. Butelki po piwie suną po podłodze autobusu, zachlapując swoją ścieżkę. Zwykle słucham muzyki, próbuję medytować, lub angażować się w dźwięczne rytuały komunikując się ze sprzymierzonymi siłami. Młode kobiety szukające miłości, młodzi mężczyźni szukający seksu, lub na odwrót. Mam sporo rzeczy do przemyślenia. Czuję się jak stary mistrz, choć mam ledwo 31 lat. Przez moment zamrożony zgodnie ze swoją naturą, paternalnie, Saturnalnie, wychodząc poza czas, rzeki Rei. Być może jest to narzucone przeze mnie tylko, protekcjonalna sztywność, lecz bez krztyny rygoru – niekiedy naturalna, przywoływana gdy jest niezbędna. Rodzaj kompensacji aby niczego nie czuć, bez funkcji Wenusjańskich, niekiedy nienawidzę kobiet. Nie jest to nic nowego. Herakles miał podobnie, misteria Heraklejańskie dopuszczały tylko starców do inicjacji, w Moraliach Plutarcha wyczytałem iż pewien młodzieniec dostąpił tego zaszczytu, lecz Afrodyta poplątała mu zmysły dla pewnej kobiety, ze wstydem musiał się wycofać z zaszczytów Heraklejów. Nici przyczynowości są rozstrzygane efektami naszych działań. Biorę efekty swoich działań na drogę, starając się spleść je razem, jako samotny śmiertelnik, bóg dołączający do orszaku Starszych Bóstw, do dzikich, pięknych łowów w Apulejańskich metamorfozach. Isztar nam sprzyjała, na jednym zdjęciu, z pierwszego bodajże spotkania wytłoczyła się jej fizjognomia. Wyglądała jako jej syn i kochanek, żeńska wersja Tammuza. W Akkadzie była znana jako łowczyni mężczyzn, wywoływała w nich mizoginię, czuję się przynajmniej w połowie usprawiedliwiony. Inna część chce szlifować archontyczne prace, w równowadze, nie poddaństwie, choć kto wie jakie losy pisane zwykłym ludziom, jakie magom, a jakie astrologom, a kto wie jakie tym co się wyzwolą spod ich wpływu. Jednak nie o tym historia teraz.

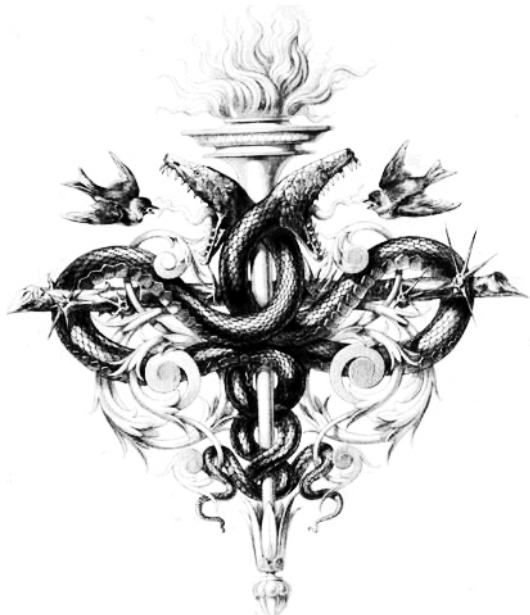
Etos nakazuje współczucie, to siła równowagi, sprawiedliwości we wszechświecie, gdzie upadek nakazuje powołanie. Są to siły które jedynie są tłumaczone na współczucie, aktywne działanie, Boddhisatwicznie zaangażowane w swój czyn. Współczucie zamiast wyrachowania, okrucieństwa i apodyktycznej wściekłości — tam natury zranione przezwyciężają.

Dotarłem do Dworca Centralnego w Warszawie, kupiłem kawę z automatu. Skręciłem papierosa, a potem stanąłem dwadzieście metrów obok miejsca wyznaczonego do palenia. Przy tym drugim zazwyczaj proszą o papierosy i kasę. Stałem tam niekiedy, angażując się w krótkie, wyrywkowe konwersacje, byli więźniowie, złodzieje, bezdomni, podróżni, czasem młodociane prostytutki. Nagle, spośród tych wszystkich ludzi zajętych swoimi subiektywnymi kokonami życia, moja uwaga była skierowana na bezdomnego na ławie przy przystanku autobusowym, nikt inny go nie zauważał. Zapytałem w myśli, przez tumult innych słów: -'Czy powinieniem zadzwonić po pogotowie, interweniować?' — 'Kiedyś to zrobiłem, nie przejmując się' — dopowiedziałem. 'Teraz patrz' — usłyszałem ciemny, potężny głos. Byłem tylka ja i ten bezdomny, czasem przechodzili ludzie przełamując moją linię wzroku i koncentracji. Ludzie czasami się śmiali, czasem się na mnie gapili przechodząc, byli dla mnie tak niewidzialni, jak ten bezdomny, jednak swoim zwyczajem notowałem w głowie każdy ruch, każdą myśl, najdrobniejszy szczegół.

Poczułem silny czarny wiatr który oplótł mnie ciężkimi, czarnymi skrzydłami. Pomyślałem 'Azrail', stary przyjaciel. Skoncetrowaliśmy się ra-

zem, poprowadził mój wzrok na centrum handlowe 'Złote Tarasy', przeszklenie było podświetlone na zielono neonami. Pomyślałem z nim 'To nie może być los tego człowieka, to niesprawiedliwe'. Ludzie zaczęli się powoli gromadzić wokół bezdomnego, sprawdzając czy jest żywy, niektórzy szybko szli dalej, bojąc się tego że istotnie tak jest. Przyjechał autobus, N72, przejeżdżając obok człowieka i tłumu, przeszedłem obok niego. Szybki gest nad jego twarzą, zamykając mu oczy, dwa Obole dla Charona. Przejścia. Usiadłem w nocnym. Poczułem duszę tego człowieka, wykrzywioną z brudu, ochydną z biedoty, poleciłem go lunarnym duszom, inwokacja, modlitwa, apel do Lunarnych posłanników -'przeprowadźcie go'. Przepytałem jego duszę. Znowu ciężki, czarny głos w głowie — 'jeżeli nie chcesz swojego życia, będzie żył w Twoim ciele'. Zastanowiłem się jakie miał życie, wcześniej, wcześniej. Po jakimś czasie jego dusza się ulotniła. Autobus ruszył. Patrzyłem na zwłoki bezdomnego, z zakrwawioną nogą oplecioną szmatami i bandażami, ropiejącą. Wydawało mi się że jego noga się ruszyła. Może jednak był żywy? Może jego dusza ożywiła znów jego ciało? Ale nie czułem się oszukany. Zrobiłem swoje. Czarnoskrzydły przyjaciel Thanathosa, ucałowałem go w wyobraźni, zwykły gest.

Składnia



Siła jest emanacją czasu
Energia ruchem siły
Zmiana relacją ruchu do energii
Świadomość emanacją światła jedności
Umysł jest opisem świadomości
Przestrzeń opisem umysłu
Chaos emanacją pustki
Pustka dawcą form świata

Umysł porządkiem narzuconym chaosowi
Gwiazda jest świadomością wyzwolona z czasu
Która wyzwala wszystkie inne siły
Nieskończoność miejscem narodzin Oroborosa
Piramida pryzmatem fenomenów
Numena są monadyczne zatem
Wszystkie idee są jednym.

Różnorodność to nieskończoność podzielona przez siebie. Uporządkowana prawami, które rodzą się ze struktury.

Maski Boga są zrozumiane przez siły,
Maski sił to Bogowie i Boginie.
Wszystkie instancje istnień to manifestujący się świat
Ale aby być autentycznym istnieniem, to być maską dla świata.
Porządki nieskończoności nazywają się systemami światów.
Wszystkie istnienia które je zamieszkują są dziećmi świata.
Czarne odzwierciedlenia to dzieci nieskończonych form
A ich rzeczywistość nasącza każdy wszechświat
Archetypami fenomenów. Czarna matka jest dawczynią
Wszystkich form. Jej łono rodzi, prokreuje i przywołuje.
Archetypy numeny są dane przez umysł
Nasączając każdą formę esencją.
Po wycofaniu każdego świata z powrotem do siebie,
Świat staje się pustką chaosu form. Czy jest świat powyżej?
Wszystkie jest zawarte w nieskończoności raz jeszcze.
Nasączając ciemne i martwe formy świadomością,
Przywraca je do świata. Jak martwi Bogowie rozbudzeni,
Stają się umysłem świadomości,
Przywracając ich do różnych Tronów.
Co jest stracone, może zostać przywrócone.
Formy mogą odejść, ale pieczęć pozostaje.
Typ zawiera wszystkie swoje ślady.
Dharmy są puste, ale są fundamentalne
Każda Instancja świata jest jego totalnością.

Głębia za nami, z przodu jest przerażająca w bezprzestrzennej bezczasowości która zawiera wszystko

W jednym błysku
Poprzez typy numeny
Możemy zrozumieć archetypy świata
Poprzez analogię szukając mikrokosmicznych konstelacji
Poprzez makrokosmos na którą pozwala nasza forma

Gwiezdna matka rodzi się z nieskończonej ciemności, całe światło gwiazd jest jej. Jej synowie i córki rozświetlają rubieże ciemności.

Góra Meru jest jej Tronem
Wszystko jest ludzkie, rozumiane przez ludzki umysł,
Wyzute z człowieka, jest kompletne i perfekcyjne
Choć pełne terroru i zachwytu.
Walka polega na oczyszczeniu soczewek percepcji

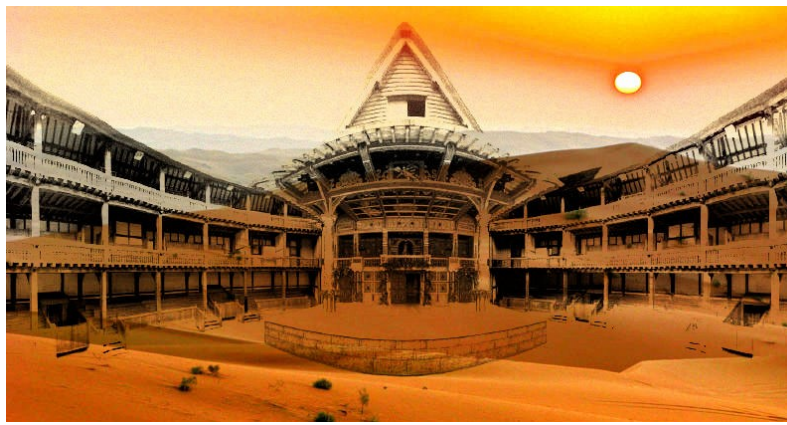
Aby stać się jednym ze światem. Aby przekroczyć pustkę i zjednać z całością, poruszaj się przez ruch, bądź ekspresją ruchu, albo uczyń ruch.

Głębia wszystkiego, jego ekstatyczny śmiech.
Zawarty w dźwięku stałości. Natury są przejrzyste

Dla swojego gatunku, bez wzgląd na ludzką rasę, podczas gdy ludzka rasa posiada formę odpowiednią dla możliwości, ale odmawia zrozumienia nawet tego.

Tak jak dla zimnych spostrzeżeń świata, nasza rasa jest obojętna, objęci jesteśmy światem, niszcząc odseparowanie małego umysłu od wielkiego.

Tryptyk, albo Oneironautyka i Królowa w Purpurze



TEATR KUKIEŁEK

(Kukły wyglądające jak anioły i demony kłócą się między sobą, zamieniając się miejscami, nad nimi, mistrz-kukieł co czarnymi skrzydłami zakrywa całą scenę, poruszając zarówno te, co wyglądają jak anioły, jak i te co wyglądają jak demony. Obie strony mówią do małego chłopca, siedzącego na drewnianym koniku na biegunach)

ŚWIĄTOBLIWE MĘSKIE GŁOSY

Jakże planujesz uciec, bez poddania się nam, z pewnością wpadniesz w ciemność, co zapędzi cię do nas, łaskawie w zamian za Twoją posługę, zapomnij o swoich prawdach, stań się jak my, o ożeń się z nami.

ZŁOWROGIE GŁOSY

Nie widzisz ich planów i knowań, dołączy raczej do nas, lub będziesz naszą ofiarę gonitw, aż pożałujesz że żyjąc stąpasz po ziemi, wybierz między nimi a nami, nie szukaj ponad, tam nie ma nic.

KOBIECY GŁOS

Popatrz jak rozdzierają między sobą złudzenia, z ciemności w skradzione światło goniąc, a z tego w większą jeszcze ciemność, dopóki nie złamią większych kobiet i mężczyzn, poddając ich sobie. Są teatrem jednego iluzjonisty, lecz pomimo masek i scen, jest niżej ode mnie i wszystkich bogów, ja bowiem rządzę i Bogami i Lwami, w gwiezdnych purpurowych połanach, lecz tą ciemną mocą jako narzędziem się posługuję, aby zbliżyć ich do Lwicy, tak rozpoznaj iluzję, za zasłonami Izydy, ja rozpatruję wszystkie cuda ziemi, gdzie iluzje rozdarte w pył, Ci co nie upadli, w wyższych światach byli.

TEATR

(widok z balkonu na trzecim piętrze, w ciemności, co lekkim światłem oplata wyższą scenę)

KOBIECY GŁOS

(zimny, mądry i nasączony afektem)

Spójrz na wszystkich tych co przeminęli i pamiętaj jakie maski przywdziewali, lecz żadni masek nie zachowali. Ja jestem tą, która odziera z przywilejów i tytułów, tą co wynosi na kołach losów i fortuny. Tak, detronizując, lub uszlachetniając, jestem niepodzielną Suwerenką co wszystkimi zarządza, serca wszystkich ważąc i znając.

Światło pada na scenę, gdzie pojawia się kobieta odziana w purpurę, twarz jest niewidoczna.

KOBIECY GŁOS

Spójrz na nich.

(Ciemność przy scenie poniżej zaczyna gęstnieć i zamienia się w ludzkie cienie, które zaczynają tańczyć)

KOBIECY GŁOS

Czy to nie Ci, którzy chcieli śmierci uciec? Lecz tak wezwani, trupę tę mogę rozwiązać, na moje rozkazy wezwani z mgieł i wycia zimnych wiatrów podziemia.

(Kobieta w Purpurze uderza ręką o rękę, gdy cienie tańczące w ciszy, obracają się w kierunku balkonu, jakby nagle odzyskując siebie i zamieniają się w zwykłych ludzi w swoich codziennych ubraniach)

KOBIECY GŁOS

Roztaczam iluzję niekiedy, bo czymże innym jest świat. Teraz podążaj za mną i odkryję przed Tobą jeszcze jedną tajemnicę.

(Ludzie na niższej scenie kłaniają się i znikają w swoich cieniach, kobieta w purpurze wycofuje się ze sceny, aż całość zanika)

PUSTYNIA

(Pojawiają się wydmy, na horyzoncie nie ma niczego oprócz gorejącego słońca. Z piasków które tańczą na wydmach nagle ponad nimi gwałtownie wyłania się kobieta o śniadej, arabskiej cerze w purpurowych szatach, które są rozwiane, poruszane pustynnymi wiatrami)

GŁOS KOBIETY

Śmierć jest zawsze samotną wędrówką, której wyrokom wszyscy są poddani, jest jak ta pustynna ziemia, naucz się kroczyć nią przez życie, a ujrzysz światło, w ten sposób nie spalą Cię słońca, ani wydmy nie pochłoną, latarnię na kosturze przed sobą trzymaj i podążaj tylko za nią w mroku, nie zapomnij wyższych światów, pustyni nie pomyl z nimi.

(kobieta w purpurze zamienia się w staruchę)

GŁOS KOBIETY

Nie odwracaj się nigdy, aby szukać tutaj wody, nie znajdziesz tu ni strawy, ni dachu, jeżeli nie nauczysz się patrzeć, będą Cię nękać bez ustanku wszystkie siły co nie pozwolą na odwrót, zakosztuj tego co poświęciłeś, a staniesz się obiektem drwin tych co będą cię nękać, każdy ogród więdnie, każdy musi zostać opuszczony, a ten co wracając poza miecz ognisty ponad wszelki żal żałuje. Idź teraz, nie zapominaj.

Apokryf

Nakrył się płaszczem w parku, najpierw poczuł lodowate zimno, chwilę z tym walczył, aż pozwolił odczuciu przeniknąć jego kości, mięśnie, skórę i umysł, poddając się poczuł uderzenia ciepła raz zarazem, gdy ogień wy-

pełnił jego ciało, zamknął oczy i zasnął. Przez chwilę czuł wirowanie, coraz silniejsze, tańczył, rozpędzał się jak Derwisz, oddalał się od swojego ciała, od ziemi, przelatywał między czernią nocy, gdzieś w kosmicznych próżniach, nagle olśniła go światłość, nabrał oddechu, który wypełnił całość jego duszy, a potem odzyskał siebie, z całą siłą runął w otchłań, w najgłębszy chaos wszechświata, tam ciemność rozstąpiła się i zmieszała z nim, zaczął znowu wirować, coraz szybciej, silniej, wydostał się z czeluści, jego świadomość wygasała w zastraszającym tempie, wokół zaczęła się gromadzić materia, pył gwiezdny, zapadł się w sobie, w wielkim rozbłysku zaginął. Gdzieś w oddali jaśniała inna gwiazda, która wydawała się nawoływać resztki jego ducha, spojrzał raz jeszcze na nią i razem oddali się w zapomnienie. Gdzieś na ziemi siedziała młoda para, która kochała się naiwną miłością, leżeli na łące wieczorem i patrzyli się w gwiazdy. Kobieta powiedziała do swojego kochanka: „myślisz że tam jest życie?", ten zastanowił się na chwilę i odpowiedział: „spójrz, jest tyle światów, tyle nieskończonych światów, nie sądzisz że każdy z nas ma swoja gwiazdę?", uśmiechnęła się przewrotnie i szturchnęła go: „myślę że się za bardzo rozmarzyłeś", muskając go nosem

Odwiedź nas, odbierz o mówiąca głowo, tam Saturn, tyś jego, Duchu pośród głosu, zawsze mierząc swą sztukę naprzód, Saturn którego pierwszy poddany anioł działa ciągle władzę. Lampa Ziemi, przez władzę ją obejmij, inwokuj i czytaj ją: Moc-Życie.

Widzem, co zaklina niebiosa przyjemnością i tańczy podług tonu piekieł, raz zrodzony aby dać świadectwo, potem — wystarczy zniknąć ze sceny — gdzież jest różnica? Nie mam szacunku dla cyfr jak pieczęci, Ci z mojej zgrai z nieskończonego wdzięku gwiezdnych światów. Kto jeszcze odważy się przyjąć podarki Empyreum, co odnajdując godność żeby być człowieczym, w tym żałosnym teatrze co zapomina się w wiecznym pośpiechu?

ISBN 978-83-8104-285-7

9 788381 042857 >

Rideró

Wydaj książkę
profesjonalnie!

Notatki z Wiecznej Migracji

Szkice i podróże w Sacrum : Profanum Tom II

Fuomo

Fuomo

Notatki z Wiecznej Migracji. Tom II.

Szkice i podróże w Sacrum : Profanum

Ridero

2020

Korektor: Monika Michniewicz

© Fuomo, 2020
ISBN 978-83-8189-189-9
Książka powstała w inteligentnym systemie wydawniczym Ridero

Spis treści

Inwokacja woli 7
Eoai Paean! 11
Preludium 13
Somnium Scipionis 15
Metoda Hansa Kaysera 19
Archetyp Saturnalny 22
Commettement 28
Widziałem rzeczy, o których ludziom się nie śniło 35
O znaczeniu szat ceremonialnych 46
O źródłach inspiracji 48
Zło, które czynią ludzie 54
Dialog: Prudentia 58
Współczesny Du Fu 62
Komparatywna Alchemia 65
Dialog: O powodzie nauki 71
Religia a Magia 73
Dialog: O Inteligencjach Duchowych 77
Dyskurs o zapomnianych wątkach misteryjnych 82
Idea, narracja, rozsądek, akcja 87
Jak konstruować świątynię 92
O odpowiedzialności w komunikacji 95
Historyczna metafizyka magii 99
Dialog: Aksjomat Jamblicha 104
Aby wiedzieć, aby się ośmielić, aby chcieć, aby zachować ciszę 122
Moralność?! 124
Autokraton czy Anarcha? 127
Dialog: Oblężenie Panoptikonu 130
Tango pamięci 133
Zasłyszane 135
Okultacja wolności 138
Strójcie wysoko kruki i hieny 143

Napomnienie 148
O zaangażowanej medytacji 150
Dialog: Piękna i Bestia 155
Kosmogeneza mikrokosmosu, każdemu podług mitu 159
Mitraicki Aksjomat: Dei Sol Invictus 163
Mitraicki Aksjomat: Harmonia w napięciu, naprzeciw opozycji 165
Łowczyni 168
Wyprawa 171
Dialog: Apologia 175
Diabeł we mnie 179
Dzień zmarłych: Pielęgnując Thanatosa 181
Morderca 184
Dialog: Bogowie, Ziemia i Człowiek 187
Utopia, wizja, głos 190
Jaskinia Kluczy 193
Ipsa Venena Bibas 196
Deh-Ios: Ten, co dzieli 197
Duma 199
Jeśli się złamię 200
Blef Ślepca 201
Niciren w Białych Szatach na Nocnym Niebie 202
Dal 204
Drakaina 206
Wniebowstąpienie Hypatii 207
Caput Draconis 208
Małe Skrzydło Saturna 211
Innuendo 214

Pomyśl — gdy inne próżności Cię opuszczą — o wszystkich generacjach za Tobą, o wszystkich przed Tobą. Gdzie te piękności dawnych czasów, co stanie się z tymi czasów późniejszych? Obrócą się w ten sam proch, mają wspólny dom. Nie ma tak licznej rodziny ludzkiej, jak ta grobu. Przypatrz się działaniu natury, jej chmurom i mżawkom, widowiskom powietrza. Nawet te przemijające rzeczy wrócą do łona ziemi.

— Coelum Terrae, Boski Chaos Magów, Thomas Vaughan, ed. A.E. Waite'a

Nie pytaj o nich więcej. W ich oczach jaśniejące wieczności ułożyły wizję, którą podążają.

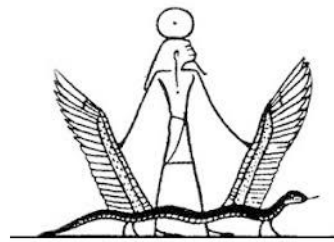
— Poematy pod Saturnem, Prolog, Paul Verlaine

Harmonia zachowana w przeciwieństwach, napięta silnie jak łuk, strzela prosto do celu, gdy zmysły, umysł i dusza są pięknie nastrojone, człowieka nie powstrzyma już nic, jak strzała wznosi się prosto w niebiosa.

— Parafraza aksjomatu, który pojawia się w De Anthro Nympharum 29 Porfiriusza, jako konkluzja fundamentalnych opozycji (coincidentia oppositorum). παλίντονος ή αρμονία και τοξεύε. Najwcześniej odnotowany u Heraklita. Mistrz Giordano Bruno, wielki Nolańczyk, w „Wypędzeniu triumfującej bestii", dziele, za które został spalony na stosie, pisał: „kto rozumie doktrynę przeciwieństw, nie jest jedynie praktykiem-imbecylem".

Z setki skrzydeł, które nam wysyłacie, dziesięciu nie powinno tu nawet być, ***osiemdziesięciu jest tylko ruchomymi celami****, dziewięciu jest prawdziwymi wojownikami, szczęściem są wśród nas, bowiem toczą sekretną bitwę. Lecz jest też jeden, wojownik, który zabierze wszystkich z powrotem w Eleuzyjskie pola.*

— Parafraza z 'Listów Cyników'.



Inwokacja woli

Zamku niebios, Szamaszu,
smoczo-sztandarowe Słońce.
Wielki synu Ea,
Otchłannego Ojca mądrości, naznaczający nieśmiertelnością,
Awangardo siedmiu Bogów Annuna, archontów sfer,
Uzbrój mnie w miecze mądrości, szlachetność wieszczą, siłę serca.
Młodzi mężczyźni chwalą Cię, abyś zdruzgotał ich przeciwników.
Światło zaranne nad stepami, pustyniami i wierzchołkami gór!
Wszystkie ziemskie skarby uformowane Twą ręką,
Enlilu, majestacie Ziemi, raduję się na Twój blask.
Niechże gwiazdy co wołam chronią mnie,
Szamaszu, szlachetny Boże.
Poprzez niezliczone Beru, dystanse dystansów Assuraku,
Wieże milionów miliardów kubitów zbudowałem w swym duchu,
Całując pałace nocnych nieb, ich synów i córek.
Co innego wprawiło by w terror, któren zbladłby jak tamarysk,
przez rozkaz Bogów przetrwałem.
Niech bramy Namtar i wojownika Erry nie czynią mi szkody,
Niech Ereszkigal spęta demony dziwne,
Wyrokiem sądów podziemia, aby nie czyniły mi szkody.
Niechże trzy bramy będą zamknięte, nie czyniąc mi szkody.
Niechże czwarta brama, Mutabriku nie zrani mnie na jotę.
Niechże piąta brama, Szarabda, nie zrani mnie na jotę.
Niechże szósta brama, Rabisu, nie zrani mnie na jotę.
Niechże siódma brama, Tirid, nie zrani mnie na jotę.
Niechże ósma brama, Idibtu, nie zrani mnie na jotę.
Niechże dziewiąta brama, Bennu, nie zrani mnie na jotę.
Niechże dziesiąta brama, Sidanu, nie zrani mnie na jotę.
Niechże jedenasta brama, Mikit, nie zrani mnie na jotę.

Niechże dwunasta brama, Beluri, nie zrani mnie na jotę.
Niechże trzynasta brama, Umma, nie zrani mnie na jotę.
Niechże czternasta brama, Libu, nie zrani mnie na jotę.
Niechże Hurbashu, terror i strach, nie tknie nigdy mego ducha.
Niechże Namtar pozwoli mi wejść w cytadelę podziemi,
Abym mógł odzyskać cień swój i mej ukochanej,
Oszczędź mnie, jak port Agade
Przed trzystu sześćdziesięcioma tysiącami żołnierzy.
Wzmocnij mnie przed ciosami,
Abym bezpiecznie wrócił z trofeum do świata Bogów.
Niechże ci, co staną mi na drodze, będą zmasakrowani,
Jak trzystu sześćdziesięciu żołnierzy
Tchnieniem trzystu wojowników niebios.
Niechże szał Erry wspomoże mnie przy przeprawie,
Abym mógł bezpiecznie przejść i wrócić.
Niechże Enlil, ojciec Bogów utuli moją prośbę.
Ktokolwiek usunie tę wolę powrotu do świata Bogów
Z cieniem mojej ukochanej i moim,
A także naruszy całkowite spełnienie tej woli,
Lub spróbuje ją zniszczyć, zaburzyć, użyć,
Lub zatrzymać mnie na drodze,
Niechaj całość jego śmiertelnego życia,
Ze wszystkimi jego prastarymi ruchami,
A także tych przyszłej generacji —
Niech Szamasz wydrze jego fundamenty,
Jak niepokornemu orłowi, co pożarł dzieci węża,
Wyrywając jego skrzydła jak jego potomków,
Niechże go wypali ogniem,
A Lamasztu rozerwie go na strzępy.
Na niebiańskiej barce stoją bowiem:
Isztar-Annunitum, Anu, Enlil, Ilaba,
Sin, Szamasz, Nergal, Umu, Ninkarrrak.
Wielkie są pałace Bogów!
Isztar w Eannaki, Gwiazdy Zarannej,
Enlila w Nippur, Dagana w Tuttul,

Ninhursag w Kesh, Enkiego w ukrytym pałacu Eridu,
Sina w księżycowym pałacu Ur,
Szamasza w Sippar Solarnego Ognia,
Sipparu na ziemi wieczystej świątyni,
Niewidzialnej dla profanów,
Nergala w Kucie Marsa, świątyni Kuta na ziemi.
Niesplugawione przez czas,
niewidzialne dla profanów świątynie.
Niechże żadne demony nie nawiedzają mnie,
Niechże będą osądzone zgodnie z prawem,
Zamknięte w ich domenach, przywrócone do natury, swoich tronów,
Nie męcząc żywych i umarłych.
Isztar, córko Sina i Iszary, niechże klątwy Lamasztu będą złamane.
Niech pełna furii wampirzyca, co ukuta przez Bogów,
Będzie spętana mocą maga Ninkillima.
Jego słowem węzeł niewzruszony, aktywny i zachowany.
Jak Ninkarrak rozkazał swym przykładem, niechaj będzie.
Isztar, jaśniejąca wśród Bogów,
Ukochana blisko oczu mocarnych Szamasza.
Nanaj, Wenus triumfująca ognistego korytarza.
Pewna mocy Potężnego Oka Słońca co biczami ognia włada,
Narodziny jaśniejących czerwono-złotych błyskawic,
Tańczących wokół swoich matek przed Bogami tego świata,
Co z radości tańczą przepięknie.
Irnino, Igigi, waleczna pośród bitew,
Pełna furii splendoru, godności,
Serce gwałtownie białe, olśniewające złotem.
Nawet gdym trzymał jaśniejące przeznaczenia,
Losy zechciały inaczej,
Niechże będę osądzony, ochroniony przed wrogami,
Bowiem nie z tchórzostwa, a z plag nie uczyniłem tego,
Co miałem uczynić, prócz magicznej potencji wieszcza,
Udzielonej przez szlachetnych, wysokich Bogów.
Adapa, wieszcz co odmówił nieśmiertelności, nie był głupcem.
Oddał swój czas we władanie mądrości,

Aby być wolnym od znoju śmiertelników i Bogów.
Nagrodzony śliwami z drzewa życia,
Niechże będę przydatny, oddany smoczym sztandarom,
które hojnie wynagrodziły mój ziemski upadek
I okaleczający mnie ból, obrócony w niwecz,
Wzmacniając, uszlachetniając,
Prowadząc do przyjaźni z Bogami, mistrzami, mistrzyniami
Ukoronowanymi wieńcami laurowymi, miriadami istnień wobec
Których godności jestem lojalnym przyjacielem.

Eoai Paean!

Preludium

Z perspektywy szamańskiej, sto osiemdziesiąt tysięcy lat temu, kanibal w transie po spożyciu enteogenów, co podróżował przez oś świata duszą w swoim ucztującym szale, różnił się od Scypiona Emiliana (185–129 p.n.e) symbolicznym obrazem doświadczenia, a także jego interpretacją. Ten pierwszy obcował animistycznie ze światem, ten drugi, we wzniosłym Somnium Scipionis zaraportowanym przez Cycerona (106—43 p.n.e.), został we śnie porwany na gwiezdną wędrówkę poza Ziemię, aby uświadczyć uniwersalnych przestrzeni w olśniewającej glorii, zwiedzając pałace Bogów.

Przypomina mi to moment, w którym jadąc metrem nagle poczułem, jakbym był otoczony przez przestrzeń sfer planetarnych, kosmicznych mocy, słysząc potężne dźwięki harmonii, w które niekiedy wplatały się genialne, pełne zachwytu męskie i żeńskie chóry. Dźwięki metra, ludzi niknęły w dali, stłumione potęgą przestrzeni. Śladem mistrza Pitagorasa, dane mi było uświadczyć tego dźwięcznego piękna choć przez chwilę. Przypomina mi to przygodę sprzed lat, gdy podczas snu zostałem wyniesiony w przestrzeń kosmiczną, podziwiając gwiazdy i galaktyki. Śladem Emiliana, dane mi było unaocznić to przestrzenne piękno choć na chwilę. Nie było to, jak jestem całkowicie przekonany, coś zupełnie obcego ludzkiemu doświadczeniu na przestrzeni wieków, przypomnienia są wręcz wskazane, aby nic nie było stracone, aby zbierać rosę niebios, przekazując ją dalej!

Bez układów odniesienia rozpada się funkcja rzeczywistości, poza fasadą porządku jest tylko terror. Dlatego porządek — choć śmiertelny, przechodni — musi być podtrzymany, przypominany, tylko tu istnieje indywiduacja, wolność. W chaosie nie jesteśmy wolni, jakże definiować wolności poza logosem, który nas natchnął, do którego możemy się odnieść, przywołać, ewokować, czyli wysyłać procesję gnosis arretos, świętych symboli wysokiej magii, inwokować, czyli przywoływać do nas, przybliżając nam ich esencję, substancję, istnienie.

Kiedy patrzymy na całość przyczynowego słowa historycznego, ducha czasu i jego cieni, jego ideologicznych map, treści, wzorców, przeplotów — któż je osądzi? Małe sprawy ludzi, co nie spozierają za fasadę świata, czy muszą? Ostatecznie to kontrola wartości, abstrakcji, zasobów, metody, a także ich konstruowania, kształtowania. Jest to czynione "niewidzialną ręką", spoza czasu, lecz wszyscy aktorzy fizyczni ponoszą za ten akt odpowiedzialność, bowiem to oni stworzyli "niewidzialną rękę", sprawa ingerencji sił metafizycznych jest inną kwestią. Świat jest absolutnie niepodzielny — dlatego zarówno aktorzy fizyczni, jak i metafizyczni ciągle działają, rzeczywistość jest iluzją — dlatego jest to zabawa fenomenami; jednakże świat jest zróżnicowany pod względem topologii jego kategorii — jest tu obcość, inność, alienacja, rzeczywistość konwencjonalna — tu nie ma iluzji, są jedynie realne kwalia.

Zatem są wartości, które definiują zmienne społecznych konstrukcji, abstrakcji, znaczeń, kiedy idea scala się z nimi, nadaje im nową ekspresję, podporządkowuje zasoby: polityczne, społeczne, naturalne, zoosferyczne, noosferyczne, pneumosferyczne, technologiczne. Ostatnią sprawą są metody ekspresji, a także ich skorelowania: systemy polityczne, ideologiczne, religijne, instytucjonalne, fenotypy medialne, poznawcze, emotywne.

Odnajduję metafizykę jako niezbędny element odniesienia, w esencji anarchiczny, choć podobnie jak okultyzm jest to dobro luksusowe: niewielu posiada komfort do podążania tymi ścieżkami, jeszcze mniej traktuje je poważnie.

Religijność instytuowana przez historię jest metodą kontroli. Jednak gdy liberacyjne, elitarne doktryny są wbudowane w systemy mistyczne, okultystyczne, a nie religijne, co powinna zrobić osoba religijna? Czy uczyłbym bezdomnego o doskonaleniu charakteru? Albo obiecywał skorumpowanemu politykowi niebiosa, jeżeli jego fundamenty na to nie pozwalają?

Wolność jest sztyletem o podwójnym ostrzu, lubię myśleć o tym jak o naturalnym procesie: natura obejmuje wielu, ale nie jest wybredna — rośnie tam, gdzie może. Dobry zmysł zakazuje czuć się lepiej niż hinduska prostytutka pracująca na farmie porodów, jednak można choć próbować poprawić warunki innych, aby dać statystycznej biomasie o sponiewieranych duszach szansę odzyskania pneumosfery, w której nie uczestniczy przez niewiedzę, to stara dobra "równość możliwości, potencjałów", aby substancja i jej istota mogła rozłożyć skrzydła.

Somnium Scipionis

Jako dziecię żyjących idei, tych, co są brane za podważalne, podlegające kontestacji, sprzeciwiam się ich uśmierceniu, wyzuciu z esencji! W istocie każda żyjąca idea jest całkowicie obiektywna i wolna, interpretowana jednakże przez świat ludzi poprzez jej intelektywne, aktywne, sprawcze, inspirujące działanie. Aby pojąć idee należy je pozbawić wpierw ludzkich konceptualizacji, kogitacji, sformułowań, jako siły istnieją niezależnie od nich.

Dopiero później są poddane interpretacji w archeologii żywych archetypów, rekapitulując mentalne akty ludzkie poprzez historię idei symbolicznych, de facto idei, które są wehikułem ludzkości — tych metafizycznych, czyli pośredniczących łączników między światami Boskimi, a także tych należących do domeny ludzkich przedsięwzięć, narzędzi, nośników technologicznych, naukowych, artystycznych, społecznych, politycznych, religijnych, filozoficznych, a także wszystkich domen ludzkich aktywności idei sprawczej, efektywnej i spekulacyjnej, niewdrożonej. Idee jako potęgi kosmiczne, jako bóstwa i ich maski, jako generacyjne pochodne pierwszej instancji Monady Filozoficznej, która wśród ludzi rodzi się w ich świadomości jako Pneuma, gwiazda, wschodząca róża świata, tożsama z lapis philosophorum.

W arkanach idei możliwe jest prześledzenie wzorców logosu społecznego, ale można także zakreślić co zostało poddane aktowi dywinacji ze świata zmian, czy to fizycznych, czy metafizycznych, po szczególnych obserwacjach przeszłości, teraźniejszości i przyszłości na podstawie zapisów cywilizacyjnych, z tym, co zostało nadpisane jako idea ludzka, zgodna z duchem czasu.

Idee a priori są pieśnią i duszą wszechświata. Możemy je poczuć w zenicie wzniosłości, gdy wykształci się w nas zmysł mistyczny wraz z odpowiednią receptywnością, są one nieredukowalne do naiwnego realizmu ani bio-psychologicznych doświadczeń szczytowych. Zrozumie to tylko ten, kto je poczuł, niemożliwym bowiem uczyć innego tych spraw, których sam nie doświadczył. Ślepa wiara jest pułapką, choć jeżeli nie brakuje dozy sceptycyzmu i dobrej woli, można spróbować uwierzyć, że siły są inteligentnymi monadami.

Fizycy trudnią się wykrywaniem wzorców i prawideł zarządzających siłami fizycznymi panującymi w obiektywnym fizycznym wszechświecie, metafizyk postępuje podobnie, ale zmienia kąt patrzenia i perspektywę, dopuszczając myśl, że te wszystkie siły są cieniem natchnionym istnieniem i esencją, iż pomiędzy tym co znamy, a tym, co może być, istnieje przepaść, która wywołuje albo alienację, albo pozwala na wejście w strumień intelektualnej pokory, duchowej apofatii i silnej afirmacji życia stojąc oko w oko z otchłanią, gotowi do przemierzenia jej pustkowi, aby pojawić się zwycięsko jako celebrant Eleuzjów. Człowiek stoi tu sam na sam z ideą, która jest potęgą, staje się jedynie jej receptywnym naczyniem, ze swoimi zmysłami, umysłem, duszami. Ten, co potrafi tą ideę przekształcić — na ludzką miarę, odmierzając ją człowieczo, staje się magiem i kapłanem.

Człowiecze idee a posteriori są formą demiurgicznej rekreacji na miarę śmiertelnika, te, które nie są zasilane żadną formułą metafizyczną ulegają alienacji i prokreują same ze sobą, rozdrabniając się w nieskończoność, biorąc się w samoposiadanie, przywiązanie do siebie. Natomiast te, które są tchnieniem żyjącej idei, są wiecznie młode, wiecznie odnawiane, są nektarem nieśmiertelnych przekształceń, można posilić się o analogię, że walutą transformacji świata są idee działające w obrębie głębokich praw jego gramatyki.

Wychylając się poza platoniczną jaskinię choć na chwilę, uchwyćmy rąbek matki **Idei**, wiedząc, że idee wolności, boskiej dumy, postrzegania pełnego glorii, boskiej siły, wglądu, omniscjentnego objęcia, wielkiego błogostanu, zrozumienia, całkowitego spokoju, prostej, niepowstrzymanej kreatywności, wielkich przedsięwzięć, heroicznych postaw, łatwości w ubieraniu się w to wszystko, jakby te sprawy były naszymi szatami — choć przez chwilę odzyskujemy się dla pełnego życia, dokładnie w tym punkcie splatamy złotą nić między ekspresją życia, a ekspresją sił transcendentnych, nadając głębię tym splotom, dokonujemy aktu poświęcenia w alchemicznym wzlocie do wyższych sfer: co rusz jesteśmy strącani w niepamięć, naiwną reifikację, niewiarę, lecz krążąc nad tymi sprawami jak sokoły, wznosimy się co rusz, nie pozwalając się uchwycić.

Gdy rozpoznamy te idee, pragniemy wpisać te niezliczone cnoty w naszą krew, na tyle, na ile możemy, rozpoznajemy sens cnót starożytnych — np. Rzymskiej Republiki — zbudowanych, wywiedzionych rozumowo, intelek-

tywnie, ale także poprzez obserwację świata i jego zmian, ludzi i ich metamorfoz, wgląd, inspirację, natchnione zaczerpnięcia nektaru z boskich pól eleuzyjskich tego wszystkiego, co najprzedniejsze.

Pragniemy to wyrzeźbić, wygrawerować w naszych umysłach, sercach i duchowych geniuszach. Obserwujemy światowe gry impresji, władzy, entropii informacji, wpływu, widzimy to jako pedantyczny obskurantyzm, dziwną grę, co sprzeciwia się żyjącym ideom w swej masce. Jedynie poprzez poznanie, doświadczanie możemy wcielić henotyczne ideały, przywdziać szaty nadludzkiego przebóstwienia, co miesza się z naszą istotą uświęcając ją, jakby zbliżając się do mocarnych apoteoz Otchłani, Ciszy, Idei, Potęg, Sił, Mocy, tych Bogów i Bogiń, które istnieniem grzmią ciężarem dostojności poprzez świat.

Rewelacje ucieleśnionych idei nie są przecież niczym nowym, zarówno epifania, jak i epitomizacja w uskrzydlonych posłańców-daimoniony starożytnych była sprawą oczywistą dla obdarowanych ucztą uczestnictwa w tym świecie.

Wszystkie rewolucje, święte wojny zaczynają się wewnątrz nas, najczęściej tu powinny się skończyć. Tu zaczyna się też cała transformacja, transmutacja, alchemia anarchicznej metafizyki. Będąc samowładnymi, zrzeszamy się z innymi, abyśmy mogli ocenić ich wartość, umiejętność, zasługę, mądrość, aby z nimi działać i współpracować na rzecz dobra całości, lub działamy w samotni, życząc sobie, aby nasze sekretne ceremonie przyniosły dobre skutki dla świata, abyśmy sami mogli wznieść się na skrzydłach tej glorii, za którą tak tęsknimy.

Zatem ciągle przyglądamy się światu, pilnując się, z otwartym umysłem, broniąc naszych ogrodów żyjących idei, które powinny być tak głęboko penetrujące ludzkie światy, jak sprawiedliwość. Sprawiedliwość, która tak często w obecnych czasach jest substytuowana, podmieniona na schorowaną, rozbrojoną, pozbawioną wagi żebraczkę, która bez przepaski goni oczyma za wszystkim, co świeci.

Wszystko, co maskuje żywe idee, lub wręcz stanowi ich antytezę, jest maską kłamcy, kontraktem wartym niewolnika. Aby odzyskać się dla brzmiących, dźwięcznych idei, które są jak dostojne trony, harmonie kosmiczne, których pieśń słyszał Pitagoras, należy wykształcić autonomię istnienia, dojrzałość jestestwa, odpowiedzialności w wolności, jeżeli współcze-

sny świat nie przynosi nam instancji przykładów, należy je stworzyć w sobie jak fundamenty naszego istnienia.

Gdy odnajdziemy się, widzimy kontrast, porównujemy współczesny świat ze złotymi wiekami rozprzestrzenionymi to tu, to tam przez historię w różnych cyklach powrotów, regeneracji, upadku, deprywacji. „Jako na górze, tak i na dole" — to alchemiczne prawo nie oznacza, iż świat poniżej jest doskonałym odzwierciedleniem świata górnego, oznacza to, że z metafizycznych głębokich praw górnych światów wywodzą się pewne analogiczne prawa światów niższych, a poprzez ich spowinowacenie zachowana jest łączność, a także możliwość osobistej epifanii i wzniosłości natur poprzez dostrojenie ich do światów górnych. Jakie to prawa? — ktoś zapyta. Zaoferuję tajemnicę i wymijającą odpowiedź: To te prawa, na mocy których odnajduje się boskość i ideę w światach niższych, wyostrzając ich perceptywność w zmysłach, rektyfikując ich esencję w umyśle, sublimując w Kheper, duchowym sercu, doskonaląc w duszach, wznosząc jak kielich na ołtarzach gwiazd. Ludzki świat generacyjny nie stanowi światów transcendentnych, a w jego cieniach nie należy szukać światów wyższych, to w cieniach światów wyższych należy szukać działań w świecie generacyjnym i ludzkim. Przenikają one bowiem fenomeny tam, gdzie rodzą się zstępujące idee, a podmioty ich działania są z nimi tożsame. Afrodyta symbolizująca generację ma podstawę w Izydzie symbolizującej materię. Lecz ich natura lubi się ukrywać, a jedynie w hipostazie, wywyższeniu wątków generacji i materii można dostrzec ideę triumfującego Erosa i córki Kronosa, lub harpokratycznego Horusa jako syna Ateny-Izydy.

Żyjące idee są w stanie nam przywrócić wewnętrzny złoty wiek. Żyjemy starożytnym etosem we współczesności — jak głupcy, jak sentymentaliści, jak idealiści, lub dając ekspresję tym geniuszom — jak jednostki natchnione, jak wolni ludzie, prawie jak Bogowie. Jednakże jest upadkiem wartości oddalanie się od Intelektu, Idei, Pamięci, Cnoty rozumnej, co jest skarbem cywilizacji, zarządzają one bowiem Umiejętnościami, Wiedzą, Sztuką, Nauką, co są życiodajnym nektarem każdej kultury. Kiedy epoka chyli się ku zmierzchowi, lub czeka ją przeistoczenie, wszystko się wycofuje, ukrywa przed ludźmi, oferując im surogaty, falsyfikaty, które nazywają się tak samo, ale nie zawierają ani krzty żyjącej idei, która nigdy nie przestaje nawoływać poprzez świat, ale często brak nam odbioru i receptywności.

Metoda Hansa Kaysera

Badania Hansa Kaysera w jego zapomnianym dziele 'Harmonia Plantarum"[1] dotyczące botaniki harmonicznej poruszają wiele istotnych kwestii, chciałem skodyfikować te, które dogłębnie mnie poruszyły we wstępie, rozwijając nieco jego myśl, mianowicie:

A) Żyjące istnienie powinno być zrozumiane na tyle, na ile to możliwe z perspektywy danego istnienia, unikając antropomorfizmów na tyle, na ile to możliwe. Podobnie wymieniając się doświadczeniami ze światem, staramy się patrzeć z perspektywy fenomenu, wymieniając się punktami widzenia, dopóki go nie opanujemy.

B) Wysiłkiem tej emancypacji, obiektywizacji nigdy nie będzie obraz kompletnie zwolniony z uczłowieczonego aspektu, zatem jako ludzie możemy postrzegać sprawy tylko ludzkimi kryteriami, stając się pośrednio miarą świata. Odnajdujemy rozmaite dziedziny nauki, sztuki, teologii aby wyposażyć się w narzędzia, które umożliwiają nam tę procedurę.

C) Dyscyplina harmonii stara się przerzucić mosty między formami, wzorcami a naszym postrzeganiem i intelektem, zatem tłumacząc świat jako współzrozumiały w sensie przybliżania go psychicznie i duchowo, eksplorując sprawy we wspólnym zrozumieniu między mikrokosmosem a makrokosmosem w najbardziej szczery, autentyczny, piękny i prawdziwy sposób.

[1] Kayser, Hans, and Ariel Godwin. 2010. *Harmonia plantarum: the harmony of plants*. Idyllwild, CA: Sacred Science Institute.

D) Estetyka harmonii zajmuje się uchwyconymi wzorcami świata, które zyskują postrzegalną, zarówno psychicznie jak i duchowo, pulsującą wewnętrzną prawdę w proporcjach między pięknem, wewnętrzną prawdą, realizacją, iluminacją, a głębokim wglądem w esencję poprzez przełom w zrozumieniu skomponowanym przez wszystkie elementy Harmonia Mundi i jej całości.

E) Wewnętrzna prawda jest subiektywna, lecz może stać się intersubiektywna ze światem żywych Platońskich idei, poniekąd interpretując je przez subiektywny aparat, soczewkując, przez co rozumiem optykę psycho-duchową. To tak, jakby spotykało się obiektywną prawdę, kiedy wyodrębnia się z niej tylko tyle, na ile nasza esencja i substancja subiektywnych zdolności pozwala, nigdy jej nie uchwytując w części, czy całkowicie, a jedynie interpretując. Izyda pozostaje zasłonięta przed wszystkimi śmiertelnikami, lecz jak w „Metamorfozach" Apulejusza — nawołuje wszystkie swoje dzieci, jako Hieros-Hieros: Najświętsza ze Świętych.

F) Wszystkie dyscypliny, włącznie z harmonią, nie są w stanie rozwiązać wszystkich tajemnic i misteriów świata, będąc jedynie interpretacją, jednak mogą przybliżyć te tajemnice, prowadzi do jaśniejącej realizacji, która, choć niezrozumiana, doprowadza do alchemicznej transformacji. Co jest świętym sekretem dla śmiertelnika, jest ewidentnie obiektywne w świecie metafizycznym. Akt alchemii może być dokonany z pełnym zaangażowaniem, jednak bez całkowitego zrozumienia. Doktryna uczonej ignorancji, czyli wiedzenia przez to, czego nie wiemy, jest elementem intelektualnej pokory, podczas gdy konieczność pewników kształtuje nasz rozwój, podtrzymując fundamenty, strukturę naszej rzeczywistości, architektury wierzeń i znaczeń jako płodny porządek kolejnych kroków na świętej ścieżce.

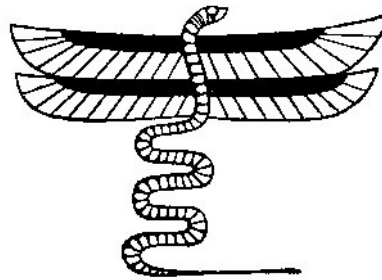
G) Świat jest niepodzielną całością, synergia świata w swej obiektywności narzuca pewne intersynergetyczne asocjacje, np. między kolorem, dźwiękiem, geometrią, wzorem, materią, grawitacją, magnetyzmem a spektrum elektromagnetycznym, możliwość wykrycia pewnych połączeń, wzorów, ich transformacji, zmian, praw, systemów jest praktyką fizyki, zdolność do pojęcia ich w substazie Platonicznych światów w esencji, proporcji, przyczyno-

wości, mocy, zmianie jest postrzeganiem metafizycznym, zdolność do wyprowadzenia ze światów transcendentnych doskonałych proporcji i harmonii, które zarządzają tym ruchem, zmianami w światach generacyjnych, przemieszanych z chaosem form — to już zmysł godny filozofa.

H) Każdy ruch i zmiana synergetycznej relacji przyczynowej organizmu we właściwych proporcjach, czy to żyjącej istoty, czy pozornie martwego obiektu (kryształu, cząsteczki) jest jego psychiczną ekspresją, która może być zdefiniowana przez proporcje, wzorce, prawa uchwytujące ich dynamikę, zatem nadając im projekcję siły, energii, mocy. Zakładając, że nie ma w świecie rzeczy, która nie podlega ruchowi i zmianie, a ostatecznym punktem odniesienia jest absolutna stałość, każde istnienie, życie, forma uczestnicząca w psychicznej ekspresji jest teleologiczna — posiadając instynkt nakierowany na cel, czy jest to góra, która geologicznie ulega degeneracji, czy są to przypływy, którymi zarządza grawitacja księżycowa, czy jest to zawiązek embrionu w środowisku płodowym, który w swej polaryzacji magnetycznej zmienia położenie w łonie.

I) Metodologia nauczania Hansa Kaysera jest alchemiczna, polega ona na stworzeniu sprawdzalnego teorematu, inkorporując ten wzorzec w nasz psychoduchowy aparat poznawczy, pozwalając mu rozświetlić umysł i serce. Gdy wzorzec jest wchłonięty, umożliwia zrozumienie zarówno przykładu, jak i głębię wglądu w wielość innych dyscyplin, po odkryciu innych, lecz komplementarnych praw w tych dziedzinach. Co więcej, jakikolwiek teorematu magiczny lub teologiczny, podlegający metodzie hipotetyczno-dedukcyjnej, który jest efektywny jako odizolowana synchroniczność (związek przyczynowy niepodlegający wytłumaczeniu z perspektywy praw, które starają się go wyjaśnić), staje się narzędziem jedynie po jego właściwym przyswojeniu w świadomość naszego geniuszu i ducha. W przeciwnym razie jest albo zwykłym teorematem, albo czczą spekulacją. Osoba pisząca książki o rzeźbach może być sprawnym teoretykiem, ale bez umiejętności rzeźbienia nabytej podczas treningu nie może zinternalizować praktycznej wiedzy.

Archetyp Saturnalny



Batty wstaje i podchodzi do szachów w rogu pokoju, ewidentnie gra jest w toku. Batty studiuje ją przez chwilę, a następnie przesuwa białą królową do laufra.

Pris podchodzi do niego. Jej ton jest cichy, lecz żądający.
(...)
Przyglądają się sobie nawzajem przez dłuższy czas w ciszy,
Komunikując coś oczami... bez specjalnego wyrazu. W końcu Batty przełamuje ciszę.

BATTY

Widziałem rzeczy...
(długa przerwa)
W które wy, mali ludzie nie uwierzylibyście.
Płonące niszczyciele przy ramieniu Oriona
Żarzące się jak magnesium....latałem
Na tylnych pokładach migaczy, patrząc

Na promienie C błyszczące w ciemnościach
W pobliżu Bramy Tanhausera
(Pauza)
Wszystkie te chwile... przeminą

Batty wpatrzył się w oczy Deckarda. Jak hipnotyzer.
— Fragment scenariusza 'Łowcy Androidów'.

Saturn jako siódma sfera niebios jest wiekiem mądrego starego wieszcza, jest surowym nauczycielem, w niższych oktawach jest straszny, w wyższych dostojny i cesarski. Jako mądry starzec wypala rzeczy zbędne, a także w okrutny sposób potrafi oderwać nas od zbędnych przywiązań zgodnie z potrzebą wieku, jeżeli chcemy kroczyć samotną ścieżką tej planety. Inne jest prawo dziecka do zabawy od senatora, co odbywa swą służbę zgodnie z wiekiem, obowiązkami i odpowiedzialnością. Jest zimny i suchy w charakterze, melancholijny. Zatem osoby młode, które są schwycone przez ból i cierpienie, wrażliwi ludzi z tendencją do bycia melancholikami, skrzywdzeni mogą działać zgodnie z cechami Saturnalnymi. Działają one poprzez prawa nauki, przyczynowości, zbierając mądrość z doświadczeń życiowych, która utrwala się w ich konstytucji i podejściu do świata, a także ich sposobie myślenia. Głębokość myśli i dużo ciszy, samotniczy tryb życia, lecz lojalność wobec przyjaciół i tych przyczyn i pobudek, które są warte czasu i zaangażowania. Jest to też lojalność wobec wierzeń i Bóstw, które są nam przychylne. W człowieku podkreśla moc i stanowczość, ziemskie posiadłości, przedsięwzięcia, nadzorowanie aktywności ludzkiej, inteligencję, odwagę, wysiłek, arogancję, a także zwiastuje przyczyny śmierci. Odwrotnie, może też zamieniać ludzi w żebraków. Natura Saturnalna poprzez inklinację, naturę, doświadczenia życiowe, lub urodzenie, kiedy jest zraniona albo kiedy wyczerpie się jej cierpliwość, może stać się okrutna, zła i podła. Powinna zatem aspirować do tych rzeczy Etosu i Intelektu, aby pokonać te skazy, które są symbolizowane przez ołów. W efekcie przekształcić ołów w złoto poprzez ciągłe zaangażowanie i konfrontacje w alchemiczne przedsięwzięcia, po to,

aby okiełznać szkodę, pokonać zło i z siłą, błyskotliwością sublimować ją w coś lepszego, szlachetniejszego, silniejszego. Kiedy wielka odporność z wiekiem staje się stonowana, zwiastuje cechy mądrego starca lub wyrafinowanej mistrzyni. Wielkie niebezpieczeństwa grożą tym, których natura nie oprze się złym wpływom Saturna, włącznie z okrutnymi morderstwami. Wielkie dobro pojawia się z pokonania zła i zamienienia nienawiści w miłość, wielka mądrość, benewolencja i cesarska siła.

— Fragment z dialogów Palin Hikousi, patrz Tom I. Notatek z Wiecznej Migracji.

Z perspektyw nauczań Fraternitas Saturni, esencje planet są złożonymi bytami. Punktem koncentrycznym Bractwa jest kompleks Saturnalny, który będziemy tu nazywać „archetypem". Z eonicznej perspektywy planetarny kompleks otaczający Urana jest także ważny w nauczaniach FS. Przegląd współczesnych astrologicznych tekstów ukazuje podobny pogląd na Saturnalną charakterystykę: praktyczność, ostrożność, konstruktywność, odpowiedzialność, cierpliwość, ambicja, oszczędność, samozdyscyplinowanie, niezawodność. Do negatywnych charakterystyk zaliczamy: dogmatyczność, zawężone pole widzenia, złośliwość, surowość, brak serca, chłód, okrucieństwo. Niektóre ze starszych charakterystyk Saturna były przejęte przez Urana. Podobnie, przegląd standardowych tekstów ukaże pewne charakterystyki Uraniczne: humanitarność, przyjacielskość, życzliwość, niezależność, oryginalność, pomysłowość, wynalazczość, o silnej woli, zdolny do dynamicznego i płynnego działania, nienawidzący ograniczeń. Negatywnymi cechami mogą być: ekscentryzm, perwersyjność, buntowniczość. Synteza tych wszystkich charakterystyk ukazuje całość obrazu Saturnalno-Uranicznego kompleksu, który podlega projekcji na ideologię Fraternitas Saturni.

— *Fragmenty z Flowers, Stephen Edred. 1994. Fire and ice: the history, structure, and rituals of Germany's most influential modern magical order: the Brotherhood of Saturn. St. Paul, Minn., U.S.A.: Llewellyn.*

Życzenie śmierci Batty'ego zostało przekształcone w monolityczne pragnienie Aktu, który jest zachowany w demiurgiczno-soteriologicznej roli, samowładczej i wyzwolonej. W jednym znaczeniu jest nadczłowiekiem, odseparowanym od ludzi, z drugiej perfekcyjnie rozumie główne stasis, topos, nić narracji biegnącą przez mniejsze imponderabilia egzystencji ludzkiej. Nie ma potrzeby rehumanizacji, pozbawiłoby go to statusu półboga, futanta (termin z nomenklatury posthumanizmu ozn. przyszłego mutanta, nowy gatunek), zmodyfikowanego człowieka. Okiełznał on ludzki świat z perspektywy, która pozwala mu wirtuozersko rozgrywać się w nim.

Nie jest to gra aktora, lecz autentyczna, mistrzowska gra. Gra on bowiem człowieka, choć nosi maskę Boga, transcendentnej istoty, która skomponowała i zaaranżowała się w ludzkiej formie, lecz na mocy jaźni jest różna od niej. Trwały psychologiczny dynamizm analogii odnajdywany w teurgii, odosobnieniu grozi mizantropią. Hipotetyczny nadczłowiek, który traci grę, staje się ludzkim bydlęciem z pretensjami, niczym więcej. Kiedy ludzka forma jest zachowana, lecz nadludzkie próby są obecne wewnątrz indywidualnej gigantomachii, obdarowując doświadczeniami poza zrozumieniem ludzkiego stada, nie ma tu parytetu intragatunkowego.

W istocie cierpi ludzką formę, lecz stara się opanować alchemiczny ołów wznosząc się ponad nią, do poziomu arcyludzkiego, co sublimuje jego postać w psychopatę, lub mordercę. Jest to walka między Faustem a Makbetem, gdzie Mefistofeles gra rolę Mojr. Tym, kim Faust był dla Goethego, Zaratustra dla Nietzschego, Deckard i Batty był dla Philipa K. Dicka. W „Egzegezie" pism zebranych Dicka jego pragnienie Boskości jest w jasny sposób uwidocznione. Jednak Dick nie może pogodzić Boskości na chrześcijańskich ani gnostyckich gruntach. Żyje w nim wewnętrzny instynkt, który walczy z przywdzianiem tych wierzeń, w rzeczy samej odrzuca je na rzecz futuryzmu transcendentalnego.

Kiedy Batty ratuje Deckarda, pojawia się wycofany moment, w którym zamienia ołów w złoto, staje się alchemicznym pelikanem, który karmi swoje młode krwią, przeznaczenie kończy jego życie puentą, przełamaniem predestynacji losów. Pris jako Neptunalny element reprezentuje narkotycznie płynny, bawiący się rzeczywistością, seksualnie-żonglujący kryzys, który ulegając unicestwieniu, pozostawia Saturna — Batty'ego bez równowagi jej żyznych wód wybawienia. Jego miłość do niej jest sztywna i surowa, sterylna, lecz pełna szacunku, lecz to właśnie stalowy wątek miłości i przyjaźni jest tu rozumiany jako samozrozumiały. Tracąc Pris, traci element wyzwolenia, a także motyw podtrzymania życia, ulega transmutacji wraz z akcją. Wszystko zachowuje jakość instynktualnego wyboru, sumy istnienia, które realizuje się w bystrej decyzji prowadzonej przez przeznaczenie.

Gra duchowego wyzwolenia jest ustalana przez przekuwanie transformacji wewnętrznego terytorium dyscypliny. A to z próby wypartej, ciągłej zemsty w próbę ocalenia, a to rozpoznając z pozycji nadczłowieka, lub człowieka zdehumanizowanego drugą istotę jako znaną na przestrzał, a jednocześnie brata, zawartego w pewnej dziwnej iskrze nadziei. Tu, pomost między braterstwem a Innym jest przerzucony, a następnie podtrzymany w akcie współczucia i tożsamości.

Batty chce poznać swojego stworzyciela, genetycznego architekta, a następnie go morduje. Młody Saturn jako głos eonu nowej generacji morduje starego Kronosa, tego samego, który dał mu życie i tchnienie idei. Ten wątek oddawania czasu przez architektów zaostrza się w genetycznie ograniczonym czasie życia androidów. Batty jest mistrzem życia i śmierci, a mordując architekta zapanował nad Reą — czasem, dokładnie w tym momencie role się odwracają. Jest to kompensacyjny schemat ojcobójstwa, w normalnym procesie rozumianym jako dojrzewanie, podmiana roli, tutaj zreifikowane w czynie. W zwykłym scenariuszu rozumiane byłoby to jako psychopatologia, jednak syn architekta go przerósł, naturalnie nie było miejsca dla tego, który sam się stworzył, suwerennie niepodległego swojemu stworzycielowi. Tu, pojawia się archetyp nie Demiurga-Ialdaboatha, który odnawia czas przez Ereba, nie Demiurga-Kronosa, który tworzy i zjada, ale Demiurga-Lucyfera, który odtwarzając swoją przeszłość staje się Prometeuszem. Ten, co był ukarany przez Bogów, był wcześniej Bogiem, to Prometeusz jest Demiurgiem nowego świata, próbując zniszczyć swoją kreację jako niedoskona-

łą wraz z upływem czasu, aby później z wielką, głęboką refleksją nad swoją pracą przynosić ogień życia, płomienie anihilacji.

W gnostyckim sensie, Batty zabijając ojca-demiurga otwiera oczy na więźnia — Deckarda, odzwierciedlając się w nim, próbując go wyzwolić, podtrzymać, ocalić. Jest to siła suspensu między desperacją a ciągłą próbą afirmacji swojej egzystencji w zimnych rubieżach kosmosu. Tu wkracza transcendentny, piąty element — nadgwiezdne światy wplatają wątek zrozumienia, którego ani Batty jako młody Saturn, ani Deckard jako jego pomniejszy brat nie są w stanie pojąć. Niewidzialna ręka rozdaje karty.

Kluczowym punktem "Łowcy Androidów" jest wizja Deckarda, z białym galopującym koniem, a także znalezieniem konika z folii aluminiowej złożonego w origami. W tych dwóch punktach pojawia się niewidzialny świat synchroniczności, boski rozbłysk, który pokornie manifestuje się iskrą w technokratycznym, totalitarnym systemie, niemo akcentując całość profetycznej narracji Dicka, iż "nie wszystko, jednakże, jest stracone".

Odnowa jest dokonana morderstwem, stary Demiurg-Saturn (Chronos) jest zgładzony, lub — wyzwolony. Młody widzi ciągłość wydarzeń w czasie, nie antycypując jeszcze w jaki sposób kreacja jego czasów odwróci się przeciwko niemu, jak poruszenia jego woli będą jego ostatecznym kresem. Ponieważ w przyszłości nowy, nowa się pojawi, dopóki świat istnieje. Wskazuje ku Deckardowi: "Ecce Homo" — ten krzyk błyskawicą uderza w studnie przeszłości. Pris jako Ops jest ziemią, konkubiną, gdy umiera staje się Reą — pamięcią czasu, pamięcią utraty, pierwiastkiem upadku. Ostatecznie jedynym, który zachowuje swoje człowieczeństwo, a także miłość, jest Deckard — tarotowy Głupiec.

Commettement

"Oddanie albo zaangażowanie się w coś, obietnica", anglo-francuskie znaczenie z 1793.

„Poznaj siebie, wszystko w umiarkowaniu, nic w nadmiarze" — Wyrocznie Delfickie

„Pokonaj się, aby się doskonalić, doskonal się, aby pokonywać, nic zbyt mało, nic bez pożytku." — osobiste motto

Na indywidualnym poziomie harmonia jest osiągana środkiem wielkiej proporcji między wszystkimi aspektami życia i jego aktywnościami w sposób, który najmniejszym nakładem energii jest w stanie doprowadzić człowieka do jego najwyższych deifikowanych aspektów, naprzeciw obiektywnym prototypom jego transcendentnego geniuszu, a następnie podtrzymać je w świecie zmian, poprzez sztukmistrzowskie opanowanie transmutacji w sobie z ciągłym, większym odniesieniem do oktaw intelektywno-afektywnych światów boskich.

W każdej indywiduacji jest pierwiastek generacyjny, w każdym przebóstwieniu sprzężenie, współbrzmienie i synchronizacja między pierwiastkiem transcendentnym zawartym w wyższych sferach, a tym, co współgra z alchemicznymi procesami człowieka i jego indywidualną pracą i wysiłkiem.

Na tym prawie opiera się większość misterów, na skutecznym obiektywnym sprzężeniu mikrokosmosu człowieczego z makrokosmosem poprzez internalizację tych praw przez żywego ducha, a następnie angażowanie się w alchemiczne działania, aby podtrzymać ten proces, wzrastając i dojrzewając z nim i w nim.

Przywilej świadomej pracy nigdy nie powinien być odrzucany, w rzeczy samej ustawia maga w suwerennej pozycji w stosunku do kształtowania swojej drogi, lecz nie odmawia to metamorfoz, losów i fortun ludziom, którzy

tego przywileju nie mają. W pierwszym przypadku jest to forma tworzenia sztuki, w tym drugim jej odbioru. Głupiec często sięga po niebiosa szybciej niż mistrz, który upada w przepaść. Jednak to mistrz lub mistrzyni kształtuje się świadomie.

Im większa natura życia, tym bardziej różnorodne jego zmienne, tym większy wkład pracy należy włożyć w strojenie wszystkich jego dźwięków w zgodną całość, stąd z głębokich żyć wyprowadzić złoto jest wyczynem iście prometejskim. Zmienne porządki świata kosmicznego, jego dźwięczny potężny ruch w cyklach i układach czasu, cyklach i okrążeniach gwiazd odzwierciedlają się na ziemi, a pytaniem zawieszonym w tej tezie jest to, czy proporcje sił prowadzą do obalenia, zniszczenia, dysharmonii, chaosu, zepsucia, lub degeneracji porządku ziemskiego logosu, czy też na odwrót: budowy, regeneracji, zmiany, adaptacji, reformy, porządku, rekonstelacji, przewartościowania obecnie istniejących sił psycho-społecznych. Jest to ciągłe i przede wszystkim pożądane, szczególnie w czasach tranzytów ruin poprzedniego logoi społecznego i przepoczwarzania się w bólach nowego ładu lub bezładu światowego.

Pogodzenie natury życia ze zmianami, a jednocześnie odnalezienie stałego punktu odniesienia, który widzi zmiany poprzednie, teraźniejsze i przyszłe, pozwala na wnikliwą obserwację tranzytów czasowych i ich rewolucji zreifikowanych wśród ludzi i sił na ziemi. Widzieć za zasłoną procesów psycho-społecznych, to widzieć dominia ukrytych potęg, które mają nań wpływ. Widzieć za zasłoną procesów sił i potęg niewidzialnych — to przenikać świat. Jednak zadaniem filozofa, czy teologa, czy maga jest uporządkować je w proporcji, aby nadać tej substancji ton zrozumienia, a wcielając tę dynamikę wykształcić filozofa na wieszcza, teologa na teurga, a maga na hierofanta.

W podobny sposób należy podchodzić do wiedzy, łatwiej jest zorganizować informację w struktury i systemy, które są modularne, tj. stanowią spójny zestaw wzorców i danych, które są programami myśli.

Architektura myśli może aspirować do radzenia sobie z informacjami, wiedzą, danymi w dojrzałych rozwiązaniach, jak w Grze szklanych paciorków, do odnalezienia rozwiązania potrzebne są precyzyjnie dobrane aspekty, moduły wiedzy, doświadczenia tak, aby odpowiedź była na tyle wdzięczna i przewidująca, iż efekt jej działania stanowi pożyteczne rozwiązanie.

Gdy spotykamy się z nadmiarem informacji, po wyćwiczeniu umysłu, przypatrujemy się raczej trendom i płynącym, dynamicznym wzorom, aby zadecydować, w którą strunę tego równania uderzyć tak, aby wydobyć akord zrozumienia. Następnie, nie pozwalając sobie na bycie onieśmielonym informacją, dojrzewamy do działania. Efektowne działanie powinno odbywać się w ten sam sposób, operując na współbrzmieniu aktu ze środowiskiem. W esencji zajmujemy się sprawą, która jest bezpośrednio naszym głównym priorytetem w danym momencie, niechże nasze serca i myśli nie wybiegają poza nią.

Nie przeczy to strategicznemu myśleniu, które jest na wpoły intuicyjne, działając w 'tle' powierzchni fenomenów, ale całkowicie racjonalne jako leitmotif, oznacza to pracę całym sercem z detalami, które są już wkomponowane w wielką myśl: w wizję, która jest docelowym portem pragnienia i woli.

Wolnomyślicielskie aspiracje mają fundamenty w Rozsądku, uczą się metod myślenia, a także ich modalności, zdyscyplinowanej introspekcji, a także inspekcji wewnętrznego środowiska, nigdy nie wyodrębniając się ze świata wokół. Uczmy się świata i od świata, wpierw i najważniejsze!

W procesie warto stać się generalnym naukowcem, tzn. wyćwiczyć metodę krytycznego myślenia, aby umożliwić inter-dyscyplinarne pomostowanie między rozmaitymi gałęziami nauki i sztuki. Następnie można specjalizować się w najbardziej dojrzałych trofeach swoich zainteresowań.

Pierwsza funkcja edukacji powinna zajmować się nauką myślenia o tym, co jest znane, po wtóre samoedukacja jest sposobem, w którym wiemy to, co potrzebujemy wiedzieć i w czym chcemy się rozwijać, a krytyczna edukacja jest myśleniem o tym, jak uświetnić własne myślenie, w świetle tego, co już wiemy, a także sposobem nakierowywania innych na nowe idee z etycznym rozmysłem by prowadzać ich ku sprawom, które są godne, po rozpatrzeniu konsekwencji tego typu czynów. Myślenie i edukacja powinna zawsze spajać się z konsekwentną przyszłościową perspektywą.

Często perspektywa odbioru świata zależy od wyznawcy poglądu. Jeżeli patrzymy na świat w pokonany sposób, będziemy widzieć świat jako pokonany, a zatem niewarty naszych starań, możemy też stać się obojętni, ignoranccy, egoistyczni, albo wysoce szkodliwi wobec dobrych przedsięwzięć.

Jeżeli patrzymy na świat w konstruktywny, zrównoważony, rozumny i trzeźwy sposób, otwiera się przed nami arena możliwości, instruując w jaki

sposób możemy działać na rzecz świata, pomimo obszernego wglądu w jego wady, próbując amortyzować i przeciwdziałać szkodom, co więcej szukać rozwiązań, które działają na rzecz całości.

Rozwijając zdrowe zasady osądu, nawet pośród pustyń możemy odnaleźć odniesienie do tego, co jest nieporuszone, stałe w nas, odzwierciedlając gwiazdę naszego ducha, poruszając się przez śmiertelne oczarowania pozorami wśród lasu fenomenów.

W odniesieniu do samego życia, niezbędna jest jego całkowita afirmacja, w szczęściu czy w desperacji. Tak cztery wiatry mogą powstać przeciwko Tobie, lecz jeśli masz wewnętrzną siłę aby je wytrzymać, idąc dalej — zachowasz swoją lampę geniuszu i Jaźni. Jeżeli zatracisz siebie, jest to nieodżałowana strata impulsu życia, ale także Twojego talentu, doświadczenia, woli, które są ważone wszystkimi Twoimi latami.

Życie małymi sprawami sprawia, że zamieniamy się w kanalizację, pospolitując się z rzeczami nieistotnymi, kłótliwymi, nie wykuwając w inercji nic godnego. Historia ciągle udowadniała co mogli zdziałać wielcy ludzie. Warto zapoznawać się z ich biografiami, ich czasami, życiami i warunkami, które ich wykuły. Możemy zachwycać się ich osiągnięciami, ale byli oni przecież tylko ludźmi, wyrzeźbionymi przez swoją wolę, decyzję, okoliczności i życie.

Jako śmiertelnicy nie urodzili się Bogami, nie byli też obdarzeni wieńcami laurowymi. Niektórzy z nich umierali w biedzie, niektórzy byli apoteizowani już za życia. Cytując wielkiego Plutarcha, do którego zwrócił się pewien młodzian, mówiąc: "Jesteś nowym Heliosem, namiestnikiem Bogów" — na co Plutarch odpowiedział, śmiejąc się: "Moja żona nie widzi we mnie żadnych z tych atrybutów, które mi przypisujesz".

Tak zarówno Eleuzja i Hades ma bezbłędnych, obiektywnych sędziów, co mierzą człowieka całkowitym jego poruszeniem naprzeciw Alethei i Iustitii, koniecznością — to niewzruszone Mistrzynie. Innymi słowy zasady świata działają bezwzględnie wobec nas, rozbijając każdy fałsz w pył, czy ten, którym omotaliśmy się sami, czy ten, którym omotał nas świat ludzi, czy ten, którym omotaliśmy innych, czy też ten, którym omotały nas niewidzialne siły — obowiązkiem jest poszukiwanie prawdy w sprawiedliwy sposób, tylko tą szczerą metodą możemy odebrać nauki.

Jeżeli nie wiemy, co jest rozsądne lub sprawiedliwe, co może być istotne, a czujemy się zagubieni, najłatwiej przypatrywać się tym,

co działają skutecznie w świecie, osądzając ich po efektach, ostatecznych efektach ich działań w odniesieniu do konkretnych wartości, które się ocenia.

Działając w obrębie systemów wartości np. republikańskiego Rzymu i odnosząc je do czasów Woodrowa Wilsona w Stanach Zjednoczonych, albo biorąc na warsztat system wartości starożytnych konfucjańskich Chin i porównując je do współczesnych Chin, lub rzeźbiąc w wartościach helleńskich i porównując je do współczesnej Grecji, widzimy, iż rozdźwięk między tymi systemami jest ogromny.

Dostrzegamy również, że studiowanie wartości współczesnych z perspektywy wartości historycznych ma wielkie, dosadne znaczenie dla ich aktywnego kształtowania w sobie.

W istocie to potężne narzędzie. Wystarczy zaobserwować jak faszystowskie Włochy, które były tanim pastiszem Rzymu starożytnego, łatwo wmanipulowały ludzi w przekonanie, że podwykonawcy Mussoliniego byli ich namaszczonymi kontynuatorami.

Z perspektywy teraźniejszych wydarzeń jest to trudne, zatem obserwujmy efekty historyczne, a obecnie — mając pewien kręgosłup wartości, zaczerpnięty przede wszystkim rozumowo, obserwacyjnie, wnikliwie studiując ludzi i społeczeństwa, porównujmy to do najwyższych osiągnięć w dziedzinie etyki czy moralności. Patrzmy zatem na historyczne wynikowe tychże, bez stronniczości społecznej, politycznej czy religijnej.

Z rezultatów tych porównań powinna wyłonić się wskazówka, pewien kompas postępowania, działania, myślenia i mówienia. Podobnie z siecią aktów, przyczyn i efektów, definiujemy je przez wzorce, inklinacje, owoce — w rzeczy samej — zawsze sądź akt po jego całkowitych efektach. Jest to podejście buddyzmu mahajana do Parinama Wedy (tj. prawa przyczynowości w hinduizmie), którą można prześledzić od wczesnych Upaniszad, a dalej do Rta w Rygwedach. Rta, podobnie jak Ma'at u Egipcjan, była koncepcją opisową struktury praw wszechświata tożsamych z prawdą.

W ten sposób przypatruj się historii, a także dokładnie obserwuj współczesny świat. Pamięć polityczna, historyczna jest niezbędna, aby nie być więźniem teraźniejszości, nie pozwólmy nią manipulować, ale studiujmy ją dogłębnie.

Obserwować ludzi, uczyć się ludzi, być znawcą ludzi oznacza wiedzieć jak do nich podejść, jak im pomóc, lub jak ich zniszczyć — taka jest różnica między mężem stanu, oratorem, a dyktatorem, populistą i tyranem.

Ćwicz się w mowie, myśląc o tym co mówisz, jak, kiedy, gdzie, nade wszystko — dlaczego? W ten sam sposób ćwicz się w myśli i działaniu. Zapobiega to bezmyślności, a w najlepszym przypadku mowa, czyn, myśl będą współdziałać w jedni, skorelowane, wspinając się do najlepszych z Twoich cech. W najgorszym przypadku rozsynchronizują się kompletnie, chaotycznie, nierozumnie, doprowadzając do czczych, nieprzemyślanych zachowań, czynów, a także głupich, lub zupełnie szkodliwych postaw.

Czy pamiętasz, gdy rodzice pytali Cię o to: "Kim chcesz być w przyszłości?". Zadaj sobie to samo pytanie z innej perspektywy: "Jaką osobą chcesz się stać?", niezależnie od statusu, zamożności, pracy, pozycji społecznej etc. Rozwiń system samoinspekcji dobrych i złych aspektów Twojego charakteru, natury, nawyków, przyglądaj się im ciągle, pielęgnując się uważnie. Bogowie i muzy też mogą nas formować, formułować, wyciosywać, spotkaj ich w pół drogi, aby nadać sobie wewnętrzną metodę struktury wartości i sposoby definiowania napotkanych zmiennych, aby alchemiczne podążać Via Regia.

Nawet gdy świat jest przesilony kompletną opozycją w stosunku do najbardziej szlachetnych z Twoich aspiracji, o ile rzeczywiście są one wywiedzione z rozumu, intelektu, wglądu, obserwacji, a nade wszystko przyjaźni wobec ludzi, zrozumienia ich radości i cierpień, działaj dalej ważąc swoje kroki — prawdziwy kunszt polega na mądrym zrównoważeniu zmiennych, aby wyprowadzić z nich piękne, dobre i szlachetne wynikowe. Podobnie jak legendarny Asklepiusz-Drakon, helleński wężowy bóg, użyj spagyrycznego medykamentu, aby uleczyć siebie, a jako przyjaciel ludzi — ulecz też innych.

Nie narzucaj ich nikomu, ale pielęgnuj swoje ogrody wraz z Psyche, Erosem i Nous. Jest to podstawa spójności, zwartości świata, tam właśnie zawiąż stalowy węzeł, z otwartym, inkluzywnym umysłem działaj na rzecz jego podtrzymania.

Nie będąc na terenie objętym walką zbrojną, nie głodując, mając dach nad głową, zawsze możesz się zaangażować i doskonalić jako człowiek — tu zaczyna się prawdziwa wielka praca.

Aby utrzymać pokój, nie wystarczy nie chcieć wojny. Prawdziwy pokój postuluje odwagę wyższego rzędu niż tę, której wymaga wojna. Jest produktem duchowej siły, prawdziwej siły charakteru. Jest wywalczona gdy nauczymy się przekuwać wewnętrzny żar w wolność naszych serc od skaz, kształtując geniusz naszego charakteru, wytrącając broń z rąk destabilizującej siły zniewolenia i nienawiści. Prawdziwy pokój wymaga mądrych decyzji, silniejszych, większych strategii, niż te, które oferuje najzmyślniejszy generał podczas wojny.

— Parafraza Jünger, Ernst, and Stuart O. Hood. 1948. „Pokój". Hinsdale, Ill: Regency Co.

Widziałem rzeczy, o których ludziom się nie śniło

Konstelacje świętych symboli, które są uporządkowane w większą całość, tworzą system religijny. Nadanie rangi świętości symbolowi jest hipostazą znaczeń i historii, które zawiera. Rytuał jest większym kontekstem, w którym znaczenia te mają działać, a także zacieśnieniem więzów pomiędzy praktykiem a systemem, który wyznaje. Ceremonia jest pamięcią i odtworzeniem systemu, a powiązania między świętymi symbolami i działania na nich językiem, którym mówi się o świecie, przez świat i do świata. Z punktu widzenia niepodzielnego świata, każda formuła, która jest efektywna, nie jest fantazmatem, dlatego poszukiwanie działającej struktury zawierającej święte symbole jest pierwszym zadaniem filozofa.

Widziałem rzeczy, w które mało kto by uwierzył. Wiary nie wymagałem nigdy od nikogo, byłaby to czcza arogancja, lub w najlepszym przypadku — wywołałoby to zaintrygowaną ciekawość, niepotrzebny niepokój, lub roztrwonione słowa wystawione na pośmiewisko.

Nie wierzyłem w nie i ja, gdy wzrastałem w terrorze, zamieniając się powolnie w koszmar, stając się z nim tożsamy, aby przetrwać. Nie odnajdując równości z nikim innym, zmęczony maskami, które nosiłem, profesjonalista pośród dorosłych dzieci, klaun pośród zmęczonych profesjonalistów. Nie powinienem eksponować tych rzeczy, a nieść swą klątwę w samotnej dumie, lub z lekkością sztukmistrza. Obcuję z ludźmi, aby nie popaść w obłęd, są to kompanie, miraż parytetów żyć. Rzadko odnajduję rzymską

cnotę *comitas*, przyjaźni, bezinteresownej współpracy motywowanej wzajemnym dobrem, braterstwa, pośród ludzi.

Lata temu, gdy eksponowałem czego doświadczyłem, niektórzy się bali, niektórzy wyśmiewali, jak niedowiarek w Metamorfozach Apulejusza, naznaczono mnie jako szaleńca pośród ludzi, a także starych znajomych. Setki twarzy, które znałem, były dla mnie bez znaczenia, maski tego samego grobu, z którego uciekłem, jak z bagna, powolnie, przerażony terrorem, z którego się wydźwigiwałem.

Widząc światy niewidzialne i wchodząc z nimi w wyuczoną po latach interakcję, mozolnie zacząłem działać. Drugi wzrok jest klątwą i błogosławieństwem. Wrażliwsi się złamali, obdarzono mnie wyjątkowo odpornym umysłem, który ma jedną głowę dla ludzi, drugą dla światów duchowych, niewidzialnych dla innych. Gdy jedna mówi, druga słucha, lub na odwrót, w zależności od sytuacji i potrzeby. Z tych doświadczeń, a także ze zwykłej ludzkiej wiedzy, z odkrytej okultacji wyciosałem swoje uniwersum znaczeń.

O ile Boskość przenika wszystko w rodzaju henoteistycznego panenteizmu, a wszechświat pulsuje natchnioną duszą, światy duchowe są wszędzie we wszelkich gamach, gramatykach, harmoniach, proporcjach, rytmach, geometriach i tonacjach Pitagorejskiej pieśni uaktualnianej przez ciągłą, niepodważalną, potężną oracje, fenomenalne stawianie się świata.

Na ziemi istnieje wiele niewidzialnych światów, silniejszych od ludzi, które mogą się bawić nimi jak kukłami, gdy ci są bezmyślni, bezwolni, lub wystarczająco niefortunni, aby czemuś podpaść, lub sobą zainteresować.

Lub na odwrót — wystarczająco fortunni, aby zjednać sobie przychylność istnień z innych światów, których wiedza, zmysły i umiejętności przerastają ludzkie.

Kiedy eteryczne zwłoki z cienia mordercy mieszają się z moim umysłem, mój umysł wykrzywiony jest w zabójczy obłęd, jednak jako medium staram się ustabilizować, dopóki moja wola nie jest zbita z nóg. Kiedy dziwka piekła, kobieta zainfekowana sukkubą patrzyła na mnie oczami mojej ukochanej z półprzegniłą, wykrzywioną żądzą twarzą, przypomniałem sobie radę wiedźmy z Krainy Czerwonego Smoka — Walii: „Nigdy nie pokazuj palcami, szukając winnych poza sobą". Miało to znaczyć tyle, co „nie jesteś sędzią ani losów, ani sytuacji innych istnień, dbaj o siebie i prowadź się tak, jak możesz". Jej zmiażdżone, pocięte, półprzezroczyste

zwłoki odnajdywały spokój tylko w powtarzalności jej arsenału wynaturzeń.

Nigdy nie moralizowałem, jednak wierzę, że stary delficki cytat nad świątynią Tyfona jest aktualny:

"Wszystko w umiarkowaniu, nic w nadmiarze".

Można popaść w bigoterię religijną, postrzegać świat jako morze brudu, albo zrozumieć przyczynowość świata ludzkiego, który z wiekami ślepł coraz bardziej, w nowych perwersjach, okrucieństwach, urojeniach, nienawiściach, łzach i niesprawiedliwościach. Czy warunkowało to moje zrozumienie świata jako upadłego, czy świata dziwnych metamorfoz usankcjonowanych postępowaniem ludzi, światów niewidzialnych, Zeitgeistem przemian sezonów ziemskich i ukrytymi zmiennymi, które działały w jego tle?

Ostatecznym odniesieniem była dla mnie stała niewzruszoność, w świecie dziesięciu tysięcy fenomenów starałem się odnaleźć ją w sobie, aby przerzucić pomost najdostojniejszej z niewzruszonych aktywności, przyoblec się w otchłań i ciszę idei. W przebłyskach trzeźwości brat sufi nazwał mnie ibn-Samid, synem nieporuszonego, do tego też aspirowałem.

Nie toleruję impozycji religijnych bigotów. Religijna duma kundli historii, świętoszkowatych ignorantów, którzy po części byli odpowiedzialni za ten stan rzeczy. Półsłówka niszczycielskiego pustynnego motłochu wyniszczającego misteria, wszyscy z nich, którzy niszcząc wiedzę, nigdy jej nie zdobyli, którzy rozprawiając o niebiosach w zadufanym omotaniu sobą, oddalali siebie i ludzkość od jakichkolwiek pretensji realizacji. W swoich kościołach, omotani ciężkimi zapachami, wołali własną próżność, zarażając swoimi słowami słuchaczy, przekonując ich, że słuchając kłamstw wieków wznoszą się wprost do niebios. Ich urojenie jest jak ich katedry: wysokie, strzeliste, kompletnie puste w środku, przytłaczające ciemnością i wyzute z prawdy.

Wszystkie świątynie starożytnych zawsze były otwarte na nieboskłon, skąd nawoływały gwiazdy. Wszyscy ci, co z zawiścią fanatyzmu w oczach z zapałem niszczyli świętych mistrzów i mistrzynie, karczując teologię i mądrość większą od tej, co ich najtęższe rozumy były w stanie okiełznać,

na przestrzeni wieków nie przybliżyli się w swoich największych wyobrażeniach do boskości ani na cal. Bóg to słowo wyżarte projekcjami ich żołądków, brudnych moralizujących doktryn, wypartych pragnień seksualnych wykastrowanych teologów. W języku perskim „baga", skąd wywodzi się słowo „Bóg", to dawca, patron, ten co rozdaje dobre fortuny, w języku angielskim słowo „god" pochodzi od „Gotam", gdzie „g" było wcześniej „w", a zatem Woden-Wotan, Odyn jako patriarcha etyki misteryjnej Skandynawów i Germanów.

Słowa pozostały, choć cała struktura pojęciowa, teologiczna, misteryjna została podmieniona wynaturzonymi wierzeniami, które ukradły Boskość sprzed oczu wszystkich, podmieniając ją polityczną religią Konstantyna.

Pragnąłem Boskości, nie religii. Wyższe światy odkrywały przede mną zasłony raz po raz, Izyda uchyliła rąbka swej szaty, ściągając przepaskę z moich oczu. Nie potrzebowałem też żadnej religii, choć zakreśliłem strefę świętości — religere, jako własną, synkretycznie łącząc starożytne skarby, jakbym po tych światach podróżował w owych czasach, studiując teksty źródłowe, opracowania, łącząc ziemską wiedzę z tym, co zostało przede mną odkryte, a to krocząc z uskrzydloną duszą wielkiej Hypatii, a to oddając pokłon archaniołowi Platonowi, który rozwarł śnieżnobiałe łabędzie skrzydła nad nocnym niebem jako studium pięknego gestu. Eksperymentowałem zatem, próbując pojąć to na miarę mojego rozumu i czucia, aby co rusz odnajdywać szczerą treść moich starań. Tak pobierałem nektar nauk zarówno z animizmu, totemizmu, szamanizmu, astrolatrii, Mezopotamii, teologii Egiptu, izydiaków, przed-muzułmańskich wierzeń Arabów, Chaldei, orfizmu, Eleuzji, gnozy helleńskiej, kultów grecko-rzymskich, mitraizmu, kultów Kybele, kultów Drakonów, zaratusztrianizmu, hinduizmu, jogach, taoizmu i buddyzmu, magii starożytnej, średniowiecznej, renesansowej, postmodernistycznej.

Co rusz odkrywałem analogię między aspektem danej nauki metafizycznej, a tym co rozświetlał, wyłaniał się wybitnie dojrzały obraz tytanów przeszłości, który podziwiałem z rozkoszą, nie tworząc zbędnego chaosu ponad to, na co przyzwalał eklektyzm poznawczy. Starałem się doświadczalnie łączyć to, co dało się połączyć, obserwować niezależny rozwój różnorakich linii, które opisywały inne zjawiska, a odseparowane odkrycia metafizyczne traktować jako oddzielne tradycje.

Praca porównawcza religioznawcy jest podobna do pracy porównawczej metafizyka, stara się on patrzeć obiektywnym, nieosądliwym wzrokiem na tradycje, z którymi ma do czynienia, pogłębiając o nich wiedzę. Niektóre zjawiska są bowiem podobne, inne nieodkryte przez daną kulturę, jeszcze inne inaczej opisane, niektóre pieczołowicie usystematyzowane, inne intuicyjne i naturalne, część poza zainteresowaniem danej kultury, jeszcze inne należące do sfery tabu.

Tchnąc praxis (praktykę) w teologię naukową i filozofię esencji, nowego ducha życia, aby w tej harmonii i wzlocie związać wszystkie aspekty nauk, które poznałem wglądem i rozumem, uzasadniając fundamenty ich istnienia w świecie, raz po raz weryfikując je jako istotne — jako rzeczywiste. Byłoby to bezowocne, gdybym w to nie wierzył. Byłoby to bezpodstawne, gdyby światy niewidzialne raz po raz nie dawały mi znaków, symboli, pieczęci i śladów, iż w rzeczy samej odkryłem prawdziwy skarb.

Kto wymagałby od bogiń, półbogów, aniołów, czy archaniołów aby wyznawali religię, która zniszczyła misteria uskrzydlające ludzi, która karciła magów i kapłanki, bohaterów i ludzi zwykłych pragnących dołączyć do orszaku bóstw jako odludzkie uszlachetnione dusze, daimoniony, bóstwa, aby w większych porządkach, pośmiertnie, bez obostrzeń świata generacyjnego, działać z potężnymi umysłami, świadomościami nieograniczonymi ludzką formą, która rozpadły się na ziemi dawno w proch?

Nakreśliłem własną kosmografię, okultosofię, teologię, filozofię. Nie mam potrzeby religii, choć zapożyczam z pogańskiej rozumowej teologii, a także wielości cywilizacji i kultur starożytnych, których potwierdzenia odnajduję w działaniach światów niewidzialnych, po powolnych, mozolnych obserwacjach i badaniach. Wiem, że nic nie wiem. Tak pozostanie. Jednakże w tej apofatii stykałem się wielokrotnie z tragiczną niewiedzą, która nie znając pokory intelektualnej, myśląc, że sięgnęła po wszechwiedzę, gwarantowała świętoszkowatą pogardę wobec tych poza murami cytadeli kondescencji, wobec wszystkiego, co inne, wobec wszystkiego co zagrażało, iż obróci te mury w pył przy bliższej inspekcji ich materiału.

Współczesne nauki społeczne i ścisłe pomagają mi kompetentnie myśleć o świecie. Starożytny etos, estetyka klasyczna pilnuje, abym nie zamienił się w chaotyczną materię, a współczesna metoda hipotetyczno-deduktywna zastosowana do empiryczno-noetycznej, na wpół zmysłowo-afektywnej,

na wpół intelektywno-intuicyjnej, częściowo natchnionej, pilnuje zdrowego podejścia do spraw niepewnych. Są one bowiem rzadko kiedy ukazane, metafizyka boskich poruszeń wyobrażeń, intelektu, czucia, wyobraźni jest wystarczająco skuteczna, lecz niedoskonała. Nadal jest to metoda odkrywania, interpretowania, zrozumienia, ważenia, równoważenia, która nie gwarantuje, a jedynie wspomaga proces twórczy i odkrywczy, niekiedy systematyczny, proporcjonalny, a czasem pochopny, jedynie przypuszczający. Gigantomachia obłędu, dobra i zła, trzeźwości w świecie, stąpania twardo po ziemi pośród polipsychii, polipneumii, polidaimonii wielości dusz i istnień jest kolejną częścią wielkiej pracy.

Tak odbieramy nasze atrybuty, szlify, natury, w ciągłych zapasach tocząc wewnętrzną walkę między *tamas* (ciemnością, ignorancją) a *sattvą* (jasnością, przejrzystością), między realizacją a urojeniem, między stalowymi pryncypiami a labilnością charakteru, między *virtutes* a *kleshami* (przywary, w etycznej hindo-buddyjskiej filozofii są doskonałym opisem wszystkich dynamizmów „zła" w każdej możliwej mutacji), między *antidotum* a *veneficium*, między mądrością a bezmyślną, wściekłą głupotą, między tym co godne, a tym co nieprawe.

> *"Harmonia napięć w opozycji przeciwko ciągowi pustki" — parafraza mitraickiego aksjomatu.*

To, co doprowadziło mnie do impulsu działania w niemocy, bezsilności w niedoli, było tą samą żałością, którą współdzielimy niekiedy ze światem. Nie nazwałbym tego pechem, ale współwzrastającymi piekłami przyczynowości sprawy ludzkiej, którą stworzyliśmy dla siebie nawzajem, a która monumentem rozbrzmiewa w pojedynczych życiach.

Z tej perspektywy świat jest piekłem, aby odnaleźć pocieszenie należy być silnym, bezstronnym, ale zaangażowanym ponad tym, nie oddając się czczeniu form fenomenów, nie podlegając ich wrażeniu, nieważne jak horrendalne albo obrzydliwe mogą być dla innych. Będąc ze świata, lecz obserwując go z Jaźni, jakby z zewnątrz. Wymuszona satysfakcja z turpistycznej estetyki co wrasta z okrutnością w umysł, z dążeniem do piękna i symetrii ponad wszystko — sterylne zrozumienie. Podobnie, strącony w największą nienawiść, zgorzknienie i upokorzenie, przełamać to wszystko współczu-

ciem, kurtuazją, życzliwym uśmiechem to zbudować łuk triumfalny ponad tymi wszystkimi stanami, które niekoniecznie biorą się z nas, ale często wżynają się w nasz umysł i pozostają tam jak chwasty. Z drugiej strony, można zachować szczęście, pokonywać horrory władczym uśmiechem. Na tyle, na ile pozwala umysł — ten przecież też może przeżywać horror, który uniemożliwia właściwe ustosunkowanie się do wszystkiego. Odnaleźć mądrość starożytnych, zweryfikować ją, potwierdzić na własnej skórze — to kolejne pocieszenie.

Lata temu byłem relegowany do psychiatrii, nafaszerowany ogłupiającą chemią, nie pomogło mi to ni cala, ale pomogło w stworzeniu alibi dla społeczeństwa, jako psychicznie chory 'inwalida'. Psychiatryczny paradygmat pomaga niektórym — ucisza ich lęki, zamienia ich dziwne wierzenia w urojenia, ich wizje w halucynacje, ich odczucia w omamy, wyrwy w znormalizowanym kokonie — w fantazje i odstępstwa. Daje im psychiatryczny mit, którym żyją, podobnie jak inni, którzy żyją swoimi mitami.

Nie było to wystarczające, sztorm doświadczeń dyskwalifikował psychiatrię w moich oczach, tym bardziej że systematycznie badałem światy, które dla psychiatry były zwykłym wytworem umysłu, a dla jungisty — podświadomości. Przez lata stworzyłem wyjątkowo misterny, złożony, a jednocześnie prosty system pracy z tymi światami. System podparty filozofią, teologią, technicznymi zabawkami i narzędziami magicznymi, które pozwoliły mi przetrwać i współpracować, wzmacniając mnie i podtrzymując pracę kosztującą mnie poświęcenie mojego imperium życia. A więc po co poświęcać? Jest to forma powołania od losu, brak poświęcenia oznacza bicze pasji, nieszczęść, niefortunnych wyrw w duszy, katorgę strat, jest to niekiedy najrozumniejsze wyjście.

Widziałem wielkie skrzydła wokół tarcz słonecznych, ciężarne złotem, stalowo silne, oplecione wężami. Wcielały się w moje ciało, napełniając mnie boskością, magnetyzmem godnym żyjących, duchowych gwiazd. Tak, jakby cała ich moc skoncentrowała się w chwili awataryzacji we mnie, zamieniając mnie w milczącego półboga, daimoniona, niekiedy daemoniaca, lecz przede wszystkim w medium dla światów duchowych. Siły, które są nas całkowicie świadome. Komunikowałem się z nimi w ciszy, sam wśród ludzi, choć byłem rozumiany na przestrzał, jak otwarta księga. Nie zostałem pozostawiony samemu sobie, inaczej popełniłbym samobójstwo. Lata w piekłach świata wy-

kuły mnie, pomogły mi przetrwać niestabilność mediumizacji, opętań, emanacji, awataryzacji, w połączeniu z życiem codziennym.

Im więcej wiemy o innych światach, tym większy otwiera się arsenał prób, przejść, które świadczą za i przeciwko naszym krokom. Wyzwolenie, działanie nie jest rekreacją ani formą eskapizmu. Jest to zaangażowana praca, której trzeba się poświęcić, albo zostawić ją w pół drogi, co często mści się na tych, którzy z niej zejdą. Przejrzałem więcej forteli, niż jakikolwiek stratagem, który wymyślił by człowiek w polocie najcwańszego z lisów. W istocie, uczyłem się psychologii gry od drugiej strony. Jednak jest też czas, aby wpaść w sidła i pułapki, z musu się w nie wpada, z musu się od nich uczy.

> *Filemon, egipsko-helleński archanioł nawoływał wszystkich, dumnie stojąc nad miastem. Odwrócił się jeden co go zobaczył, myśląc że został wybrańcem*
> *Filemon pokiwał głową*
> *Odwrócił się drugi, który stwierdził że ma zwidy*
> *Filemon pokiwał głową*
> *Odwrócił się trzeci, któremu powiedziano że jest chory psychicznie*
> *Filemon pokiwał bezradnie głową*
> *Odwróciła się pewna kobieta i spytała w myślach: -„Dlaczego inni Cię nie widzą?" —*
> *Filemon natchnął ją ideą:*
> *-„Ślepota ludzi jest wielka, nawet gdy widzą popadają w jeszcze większą" — -„Zostaniesz ze mną?" — spytała*
> *-„Będę Twoim tchnieniem i inspiracją, bądź wolna i silna, nie zapominaj!"-*

Wśród ludzi nie znalazłem osoby, która mogłaby się pochwalić takim arsenałem wydarzeń, jednak nie zamierzam rozpieszczać się próżnością ani przerostem ego nad treścią. Trzymam swoją głowę nisko, sekretnie, ale w silny, stanowczy, nie poddańczy sposób, bowiem pokazywanie palcami, karcenie sił niewiele mi dało. Przerastając ludzkie światy, krocząc jak wieża, musimy przecież angażować się w ludzkie sprawy i być ludźmi, nieważne jak przyduszonymi pod ciężarem doświadczeń, wtedy schodzimy

z powrotem ze Świętej Góry w doliny. Wtedy i tylko wtedy dzielimy to co wiemy, z restrykcją badamy perspektywę drugiej osoby, nigdy nie zdradzając się ponad to, co jest potrzebne, niezbędne lub użyteczne, nigdy nie mówiąc nic, ponad to czego wymaga sytuacja.

Każda nowa osoba, każda nowa interakcja rozkazuje nam przybrać nową maskę, personę. Ktoś powiedział: 'bądź sobą' — wziąłem go za dziecko. Rozłupane tożsamości, maski, istoty, które poruszają tym wszystkim, persony, które rozgrywam swoją wolą jak karty, świadomie, lub będąc przez nie zdominowany, rekursywnie przywołując do pamięci, aktorstwo i akt, kuglarz i kukła, kuglarz grający kukłą, kukła grająca kuglarzem, brzuchomówca mówiący przez kukłę, kuglarz mówiący przez brzuchomówcę kukłą etc.

Czyż nie jesteśmy złudzeniem, a prawdziwe jestestwo jest jedynie złożeniem wszystkich naszych poruszeń, gdy weźmiemy dwa momenty naszego istnienia — jest to jedynie sen, który śnimy, dwa różne sny, połączone rozbłyskami przez pamięć o substancji. Jest tu pewien haczyk — o który pyta wielu ludzi — co się z nami dzieje po śmierci? Koła fortuny, przygotowania, prace, transformacje. Jak wierzę, machina Bardo może być losowa, lub działać w obrębie pewnych praw, wewnątrz których powstają potencjały. Niekiedy świadoma praca może nas wprowadzić w piekła, miejsca subiektywnego cierpienia, czasem w niebiosa, miejsca subiektywnego błogostanu, czasem bezwolnie, nie podejmując się trudów żadnej ścieżki możemy skończyć tak samo. Jednakże, zdecydowanie lepiej działać w pełni, wyzwalając się z tych dualizmów, nie pożałujemy swojego życia, gdy w pełni się w nie zaangażowaliśmy, gdy nadaliśmy sobie charakter, kierunek, sens i cel. Starożytni mistrzowie byli podobnego zdania, inaczej nie podejmowaliby misteryjnej pracy.

Nigdy nie oferowałem 'boskiej wiedzy', 'objawionych praw', jedynie to, co mogłem wywnioskować, zinterpretować, przekazując jako podarek innym, spisując w myśl 'E do ut des', poznając, przetwarzając kategorie niepodzielnego świata poszerzonego, pogłębionego, pełnego znaczeń o to, co przeżyłem.

Szczera osoba przecież wie, że może błądzić w tym, co jego umysł, zmysły przetwarzają, ale niech przynajmniej błądzi w mądry sposób — tworząc modele świata, zbliżając się do prawideł, ich esencji, poprzez zaangażowane, inspirujące i esencjonalne działania.

Odnajdując się wśród ludzi, nawet tych umagicznionych, niekiedy odnajduję ich zrozumienie niekompletne, zbyt teoretyczne, jednak zdaję sobie sprawę, że tak samo niekompletne i teoretyczne jest moje rozumowanie. Ucząc się od wszystkich, rozdaję fragmenty informacji z monolitu wszystkich lat doświadczeń, skrawki z powierzchni rzeczy, choć to jedynie pomniejszy, błahy aspekt personalnego mikrokosmosu. Nadając powagę jesiennemu listowiu, czy czynimy inaczej z powagą podchodząc do misteriów? Niektórzy potrafią arogancko podejść do obu — nie szanują ani świata, ani siebie, precz z nimi! Inni jednak, z pewną dozą humoru potrafią wyśmiać niekiedy oba stanowiska, raz okrutnie, przenikliwie, raz z wyrozumiałością, dobrotliwie.

Oczywistym, nie jestem w stanie spamiętać wszystkiego naraz, zebrałem zatem wszystkie momenty w ukrytą strukturę, przywołując to, co niezbędne, omijając wyparte koszmary szczątkami pamięci, nieowładnięty już emocjami przeszłych chwil. Buduję na poprzednich doświadczeniach w usystematyzowany sposób, zbieram co może być zebrane — ucząc się niekiedy nowych rzeczy, zaokrąglając, dopełniając to, co już wiem.

Gdybym musiał spamiętać wszystko, co wiem, rozpadłbym się w obłędzie, gdyby pamięć przywoływała te same emocje, co podczas ówczesnych wydarzeń, rozszarpałbym się w szaleństwie. Jedynie przetrwałem, Bogom dzięki.

Preferuję jak najdalej możliwe obiektywne rozumowanie w kierowaniu się własnymi sprawami, aby trzymać te nici wątków w miarę formalny, usystematyzowany sposób, ograniczając wpływ niezdrowego chaosu. Kiedyś, kiedyś znałem też desperację i miłość, te co są pamięcią, wzmiankowane wzruszeniem ramion, sentymentem, melancholią.

Jako maska pustych spraw z duszą zawieszoną w głębi kosmicznych próżni, nie zamierzam jej odwoływać, przynajmniej dopóty, dopóki nie odzyskam całości siebie. W tym moja persona jest maską, z intencją ducha skalibrowaną z gwiazdą świadomości. Pozostawiając agonię z tyłu, niechże poruszę się z lampionem poprzez ciemność, na drodze oświetlanej przez Bogów i Boginie.

Zbyt wiele historii przeżyłem, zbyt liczne wątki zaobserwowałem, aby być w swojej próżności własnym biografem, chciałbym jednak zmyślnie zabrać do grobu szept spełnionego człowieka. Nie każdemu jest to dane. Ja-

ko człowiek wolny, rozpoznany jako taki przez wyższe światy, wygrałem gladiusa, jako własne narzędzie w świecie. Sięgnijcie po własny!

O znaczeniu szat ceremonialnych

Właściwie każdy się zgadza, że "profanum" jest tym, co leży poza sprawą świętych założeń, to jest, "ustalone dalej (porro) od świętego założenia (fanum) i religijnych skrupułów". Wergiliusz zręcznie podał przykład tego znaczenia przez omówienie świętego gaju i wejścia do podziemi, każde z nich było "święte" (...) Trebatiusz powiedział, że termin "profanum" jest użyty w odniesieniu do czegoś, co przestało być "święte" i "zapełnione skrupułami religijnymi", a następnie przeszło w użytek i posiadanie ludzi.
— Makrobiusz, Saturnalia, ustępy 3.2—3.4, 4; Księga III

Akcesoria, parafernalia, różdżki, ołtarze, wszystkie te rzeczy są wpierającymi artefaktami umysłu, czucia, intelektu, dusz i ducha, komplementując pracę. Ten krótki rozdział jest poświęcony owym przedłużeniom pracy magicznej, które powodują, że przestajemy się utożsamiać z codziennym życiem, asystują one w przejściu w teren świętości, w którym żadna profanacja codzienności nie może zaburzyć świątyni naszego ciała i umysłu. Sprokurowanie roboczych szat doskonale wpasowało się w tę intencję.

Pierwsza warstwa szat jest biała, druga jest czarna, ta pierwsza domyka się zakrywając skórę, symbolicznie naładowana intencją pracy na rzecz całości, ta druga, czarna, jest kolorem samotników, tych, co przemieszczają się przez ciemność, jednak noszą lampę iluminacji — ich gwiazdę i Jaźń — przed sobą. Noszą oni maskę ciemności przed ciemnością. Świadomi naszej ślepoty i ignorancji jak nietoperze, al-khafafish, poszukujemy głowy mądrości, zrozumienia, w religii sufich, którzy nauczali templariuszy, były to „głowy mędrców", lub Bafomet, słowo można wyprowadzić z rdzenia FHM, oznaczające również abu-fihamat (ojciec zrozumienia)[1]. Ponownie, scalając się z ciemnością cieni, aby przemieszczać się wśród nich jak Palin Hiko-

usi, były to sycylijsko-rzymskie bóstwa, tradycje bliźniaczych Bóstw, które z ciemności podróżują w światło, ze światła w ciemność. Noszenie szat jest formą rytuału przejścia, specjalnym portalem do świętości momentu, jest to forma mistycznego rozgraniczenia.

Nie jest tak ważnym co nosimy, niekiedy odbywam ceremonię nagi, sprawia to, że jestem nagi przed Bóstwami, światami duchowymi, z którymi pracuję, mój umysł, moje intencje, to co mną powoduje jest otwartą księgą przed niewidzialnymi światami. Nie ma nic do ukrycia przed tymi, co czytają nasze najgłębsze myśli ciszą, niezwokalizowanymi poruszeniami umysłu, serca i dusz.

Niemniej jednak, te szaty mają dla mnie coś ze świętości. Przypominają mi o najlepszych z moich poprzednich prac. Przypominają o pełnych glorii tęczowych skrzydłach Izydy wznoszących się w majestacie nad Warszawą. Przypominają mi o błogosławieństwach, które otrzymałem od losów, sprawiając, że stałem się silniejszy, odnawiany, że gdy upadałem, mogłem rozewrzeć feniksowe skrzydła raz za razem.

Po spazmach wściekłości, nienawiści, malewolencji spowodowanej przez niektórych zmarłych i mniej przyjaźnie nastawione do ludzi daimoniony staram się ich nie nosić — sprofanowałbym je, przez złe słowo, akt, myśli. Gdy odbywam ryty oczyszczające, angażuję się w pracę teurgiczną, kiedy jestem wołany w zaangażowanie, czuję odpowiedzialność, aby działać. Niekiedy tylko na nie zerkam, aby przypomnieć sobie lepsze czasy, lub napomnieć o dalszych pracach ceremonialnych. Wszystko może być pokarmem, o ile wiedźmy tessalskie odgryzały kawałki zwłok, aby użyć ich w celach nekromantycznych, o tyle ja wykrawam święty rewir wyobraźni działając ze światami wyższymi, choć z pewnością jako młody teurg jestem mniej kompetentny w swojej sztuce o niebotyczną odległość, niż tessalskie wiedźmy w arkanach nekromancji, ta jest profanum dla teurgów, a sacrum dla czarownic. Któż jest mądry, aby to osądzić, w grze metamorfoz światów?

[1] Idrīs Šāh, Saiyid. 1964. *The Sufis, st. 254*

O źródłach inspiracji

Merkury powstawał heliakalnie, gdy pracowałem przez noc do wczesnych godzin porannych. Rozbłysnęła złoto-czerwona inteligencja duchowa, być może wysłana przez Allatori, starożytne duchy Merkurego, które — kto wie — mógł ustanowić praludzki Thoth, choć ciężko ustalić ich odsolarne, transajoniczne pochodzenie, wydaje mi się, że takie mają.

Jako dziecko wyposażyłem się w piąty pentakl z Klucza Salomonowego, konsekrując go, istnienia te były pradawne, a jeżeli ktokolwiek wiedział o ich istnieniu, wiedział o tym z Egiptu. Pracowałem w owym czasie nad tabelami enochiańskimi Johna Dee, nagle w moim umyśle pojawiła się przełomowa idea: przecież ten szyfr jest oparty na elżbietańskim alfabecie, a nie współczesnym, przecież mam inny klucz w ręce, który zachował się z fragmentu dzieła Dee, które zostało spalone, "Liber Scientiae terrestris auxilii & victoriae". Miałem ten fragment z książki Schumakera "Renaissance Curiosa" i od razu rzuciłem się na tablicę, próbując rozszyfrować litery będące kluczem do reszty. W istocie, jeżeli poprawnie rozszyfrowałem tablicę, to mogłem kontynuować pracę. Podziękowałem ambasadorowej poranka, zachwycony odkryciem.

O jednym należy pamiętać: nie jesteśmy pozostawieni sami sobie. Podczas gdy większość ludzkości jest ślepa na działanie sił poprzez wieki, część dołączyła do procesji światów, nie pozostawili nas, dzieci Ziemi, w zapomnieniu. Wołają nas, iluminują, przynoszą pochodnię, żar boskości w ignorancję, kształcą nas, inspirują, rzeźbią w niewyciosanym, wulgarnym materiale, ludzi w Świętym Chaosie Boskiego Kosmosu.

Zawsze ją uczyłem: wpierw spróbuj wyjaśnić coś racjonalnie, sceptycznie, ale z otwartym umysłem. Gdy pojawi się coś niespodziewanego, pomyśl, zanim odwołasz się do magii. Gdy zaczniesz przyswajać prawa mikrokosmosu jako filozofka — tu zaczyna się magia, praca zaczyna się z budową świątyni, struktury, mapy terytorium. Nawet gdy zobaczysz cuda, spróbuj je zrozumieć, nie zabijając ich substancji, ani symbolu, gdy działasz teurgicznie, pro-

ces jest pełen rozumu, konsekrowanej myśli, gdy działasz magicznie, proces może być pełen pasji, tańca, emocji, jest wiele sposobów podejścia do tradycji rozmaitych szkół świata. Nigdy nie odrzucaj ich poprzez moc nawyku, ani nie przyzwyczajaj się do swoich umiejętności, swoich siddhi, które nabyłaś, szanuj je. Spora część świata może być zrozumiana ludzkimi naukami, na potrzeby ludzi, lecz nieskończoność poza tym zrozumieniem jest subtelną sztuką, nawet najlepsza metafizyka jest tylko przybliżeniem. "Każdy model jest błędny, ale pożyteczny" — pisał George Box, niektóre są koniecznie. Niektóre modele działają lepiej niż inne, jednak nie jest moją intencją przesilać twoje widzenie, ani dominować cię własną ideą, ale zaproponować alternatywne sposoby rozumienia świata. Metafizyka w świecie panenteistycznym oznacza, że boskość wszystko przenika, jest to kwestia twojej indywidualnej pracy aby przekształcić, rektyfikować, działać Boginią w sobie, swoją najgłębszą esencją.

Otwarcie zatem inwokujmy, nawołujmy siły, odkrywajmy boskość w sobie, niechże w wielkiej pracy przywołają nas do siebie! Często działają na nas subtelnie, delikatnie, w sposób, który nie narzuca brutalnie obcej woli, jak niektóre dominujące, wulgarne siły! Siły te działają poprzez inspirację, wpływ do szczerych idei, które są jak pomost między prawdą czucia idei w nas, a w światach nie nacechowanych żadnym fałszem, urojeniem, zaślepieniem, przeciwieństwem. Tych idei nie da się przetłumaczyć, bo są niedualne, nie są przekonaniami, ale przejrzystymi jak źdźbło trawy odczuciami świata obiektywnego — tu działają duchy geniuszu, co błyskotliwym zrozumieniem, lekkim tchnieniem zmiany myśli pozwalają odkryć to, czego nie zawłaszczamy, czemu pozwalamy płynąć dalej w świat przez nas. Komunikując te sprawy, na ile nasze umysły i serca są gotowe, aby je przyjąć, przetłumaczyć. Im lepsza jakość ziemi, wiedzy, zasad, myśli, czucia, tym piękniej rosną owoce naszych prac, tym większe zbiory plonów inspirowanych przez światy, do których Magister, Magistra, Magistrae zbliżali się we wzlocie i oddalali w swym upadku, zbliżali w nadziei, wielkości, padali pod naporem ciemności.

> *Punkt koncentryczny "Ja", nazywany świadomością, jest nieświadomy całości żyjących ucieleśnień, lecz zmienia się, epitomizuje ich osobowości.*

Czymże jest "Ja" i zakres jego świadomego zamieszkania?

(...) słabe pragnienie, pamięć zarządzana etyką, ignoranckie w stosunku do swoich ciał. Zatem to, co jest niecelowe, jest żywotniejsze, jest wolą: odrzucona wiedza jest seksualnością, stając się prawem.

Zatem byt istnieje w wielu jednostkach jednocześnie bez świadomości "Ego" jako jednego ciała. W rzeczy samej, mówię — celowość wielości egzystuje w żyjących poruszeniach — ich świadomość jest rozdzielona między wielość stworzeń, lecz znają one tylko najważniejsze z wcieleń — gdzież większa zgryzota?

— Austin Osman Spare, The Focus of Life, The Mutterings of AOS

Wiele istnień wpływa na siebie we współinspiracji tak subtelnej, często niezauważalnej, iż trzeba wprawnych oczu, aby zrozumieć, że nie dzieje się to jedynie przez propagacje informacji na poziomie bezpośrednim, przez komunikację horyzontalną, czyli personalną, lub medialną, ale także duchową, całościową. Czymże jest to 'ja' jeżeli nie zbiorem pozorów, którą wydaje się stabilne, wieczne, poprzez najtrwalsze elementy psyche opisujące same siebie? Ten wehikuł świadomości, 'ja', 'jestestwo', 'tożsamość' jest we wprawnych rękach narzędziem. Gdy tylko 'ja' się poluzuje, odkrywa się wielość innych istnień, które uczestniczą w jego ekspresji, nie powinny być zbywane jako cząstki osobowości danej osoby, choć często nasze persony zamieszkuje wiele komplementarnych, kompatybilnych, lub walczących ze sobą oddzielnie zaakcentowanych osobowości. W przypadku depersonalizacji, lub zaburzeń osobowości, te wielości podlegają hipertrofii, lub subtrofii, w pierwszym przypadku Jaźń nie utożsamia się już z żadną z osobowości, nie wiedząc czym jest. W drugiej dochodzi do walki między tymi personami, co skutkuje mieszanką natur. Ponadto cząstki osobowości mogą być też poruszane przez niezliczone istoty, byty, dusze, metempatię, niekiedy doprowadzając do ich rozłamów, niekiedy wykształcając nowe, lub deformując lub wspierając ich rozwój w zależności od tego, jaki układ odniesienia się przyjmie. Często ta gra pozorów zazębia się wokół siebie, przekonując, że oto jest trwałą jednostką, że oto — uchwytując siebie wpę-

dza świadomość i Jaźń w pułapkę psychiczno-zmysłową, podlegając iluzji wyodrębnionego, rzeczywistego bytu. Z drugiej strony zapewnia to ciągłość jestestwa, jego w miarę stabilną ekspresję w świecie. Prędzej 'ja' jest zanurzone w świadomości, współwymieniając się swoimi poruszeniami z innymi 'ja', a maski świadomości, które są użyteczne w ich przejrzeniu tworzą w swoim tarciu indywiduację z perspektywy Jaźni. Nacechowania osobowości nazywane były przez Hindusów 'magazynem karmana', czyli Alajawijnaną, substratem świadomości — pytanie czy wykształcona zostanie Dżiwa jako indywidualna dusza, czy też poruszenia te rozpadną się w nacechowanych wątkach energii, jest pytaniem o pośmiertną formę wyjściową. Sekretne szkoły Lhag Thog buddyzmu tybetańskiego przeczą istnieniu Dżiwy, natomiast są to zbyt złożone systemy delikatnej, głębokiej myśli, aby w tak prosty sposób to opisać. W odniesieniu do egipsko-helleńskich systemów polipneuomologii istnieją: dusza bio-magnetyczna, genetyczna (od rodziców), dusza psycho-seksualna (cień), dusza metempsychotyczna (transmigracyjna), dusza-powłoka (do podróży astralnych), dusza emotywna (hipostaza serca), dusza-geniusz (Jaźń, pneuma, powiązana z Ren — imieniem), dusza-gwiazda (świadomość), dusza-ciało (krypta w ujęciu dionizyjskim, diament w ujęciu buddyjskim), oprócz standardowego zestawu sześciu zmysłów, czyli wzrok, słuch, czucie, smak, węch i umysł, a także pięciu wymiarów, którymi operuje człowiek na co dzień czyli czasoprzestrzeni i informacji. Te wszystkie elementy przypominają całość zwierzęcych, zwierzęco-człowieczych, gatunkowo-człowieczych, a także człowieczo-deifikacyjnych aspektów, niektóre rozkwitają podczas pracy magijno-alchemicznej, inne są zaniedbane, niektóre są wykształcane, niektóre podlegają zniszczeniu, inne są wieczne, nienaruszalne, zaczerpnięte z niepodzielności świata jako kategorie, podlegając przekształceniom, podlegają też metamorfozom.

Oto doskonała świadomość posługuje się swoją teatralną maską, która jest właściwą ekspresją świata. Lecz czy będziemy odgrywać tę maskę w sposób wolny, czy bezwolny nie jest kwestią determinizmu woli, w rzeczy samej pytanie o wolną wolę rozpada się między poruszeniami pozorów a wiarą w to, że ma się nad nimi władzę. Jeżeli wolną wolą jest utrwalenie przywiązań do pewnych nawyków, konsekwentne ich wykonywanie, a także proces wewnątrzsterowny — jest to urojenie. Jeżeli wolną wolą jest ze-

spolenie się z poruszeniami Jaźni zintegrowanej ze światem — jest to ekspresja kosmicznej woli. Jeżeli wyzucie się całkowicie z wszelkich poruszeń woli jest nirwaną, to przerasta ona wolę demiurgiczną. Sęk w tym, że będąc pustym, zapełniają nas inne pozory istnień, które poruszając to w tę, to w tamtą, chcą nadać ekspresję swojego samostanowienia. Być pustym, bezwolnym, całkowicie zaangażowanym, całkowicie pogrążonym w tym stanie, scalając się z czystym lustrem świadomości bez skaz — jest najwyższym osiągnięciem. Godząc się jednak na to, że jesteśmy złudzeniami na wietrze, działamy angażując się w kształt tego świata na podstawie kierunków wizji, które nadają nam wszystkie poruszenia powyższych "dusz w grze masek światów pośród innych dusz". Reifikacje takich idei jak 'cierpienie', 'współczucie' z punktu widzenia dharm są całkowicie puste, jednak z poziomu kosmicznej Jaźni, lub woli są to obiektywne stany. Z jednej strony rozpoznamy osobę, która cierpi, jako subiektywny świat, który czuje fizyczny lub psychiczny ból jako pustą dharmę, tj. iluzję w absolutnym znaczeniu — co wydaje się okrutne, z drugiej strony ta dharma nabiera całkowitych znaczeń w tym, że w etycznym, moralnym sensie osoba ta nie powinna cierpieć. Dlatego twierdzenie, że „wszystko jest iluzją" nie jest negowaniem świata, a absolutnym stwierdzeniem, które jednakże przyjmuje też istnienie rzeczywistości konwencjonalnej w obrębie tego stwierdzenia. Przekłada się na hipostazę, jeżeli pewne ustawienia pneumatologiczne doprowadzają do przebóstwienia, współgrając z wyższymi oktawami światów, to są inne, które wprowadzają w niższe światy — pomimo tego, że nie powinno się dzielić świata, jak uważam, na „piekła" i „nieba", co jest naiwnym podejściem, z perspektywy śmiertelnika zdecydowanie pożądane jest wyzwolenie, lub subiektywnie przyjazne odczucia, aniżeli subiektywne cierpienie lub odczłowieczone odczucia. Być może daimonion z aethyru ognia jest całkowicie w domu w takich wymiarach, a książę Goetii całkowicie scalony ze swoim światem umbry. Boddhisatwowie znani byli ze wzmacniania Dharmy (vide — zamiennie, nauk Dharmicznych) w rozmaitych światach, często w światach piekielnych, manifestując się jako mądre, potężne istoty ognia — przybierali oni, one maski, aby zrozumieć się z tymi światami, przybierając groźną postawę, aby uzyskać posłuch. Dlatego też niektóre nauki sprawdzają się zarówno w światach, w których zwykli śmiertelnicy mogliby wyć z przerażenia, jak i wyższych — doktorowie

i magowie Dharmy doskonale zdawali sobie z tego sprawę, ucząc niepodważalnych mądrości.

Zło, które czynią ludzie

Zapaliłem świeczkę w stojaku, który dostałem od niej. Poleciłem siebie, moją rodzinę bliskim przodkom, aby byli zapamiętani. Abym też pamiętał. Powołałem wielką, przestrzenną ciemność, zapalając w niej miliony świeczek dla podziemia. Dla wszystkich zapomnianych zmarłych. Sigilaria. W starożytnym Rzymie poświęcali mężczyzn dla Ojca Dis, zarzynali ich jak owce, jak wyczytałem w Saturnaliach Makrobiusza. Był to zapis tradycji, który oferował swojemu synowi. Zwyczaj był potem zastąpiony podczas epoki królestwa, później republiki rzymskiej poprzez zapalanie świeczek i preparowanie białych masek zamiast sacrificio, rytualnego zabójstwa. Di Manes, dobrzy zmarli, przodkowie moi i innych, nie rozróżniając małodusznie na etniczność, zwyczaj, religię, region czy kolor skóry. Ci co zostali, ci w mgłach podziemia jak ławica ryb unosząc się przy powierzchni wielkiej otchłani. A także ci, co są pocieszeni w innych światach. Najpierw moja własna linia, potem ta innych. Jest to forma nekromantycznego nepotyzmu. Utożsamiamy się z naszymi bliskimi, wspomnieniami, kochamy ich, szanujemy ich, tak najłatwiej rozszerzyć to na resztę ludzkiej rasy. Przynajmniej wierzę, że tak to powinno działać.

Wyłączyłem światła. Zaprzyjaźniony demon-cień wyrastał po mojej lewicy z szafy, która była jego mauzoleum, jego zwierzęco-insektoidalna czarna twarz, fronton jego tożsamości błyskał na biało podobnymi twarzom uwięzionych zmarłych deformacjami, mały latający ćmok, którego traktowałem jak adoptowanego syna, przyglądał się operacjom. Piękna biała dusza dotknęła mojego ramienia, zakładając przepaskę z inskrypcjami na moją rękę. Te wydarzenia odbywały się równolegle w czasie. W końcu nasz czas jest relatywny w stosunku do świata astralnego. Jeden oddech człowieka to kilkadziesiąt oddechów ducha, stąd czas płynie

dla nich wolniej. Z perspektywy człowieka duchy przemieszczają się kilkadziesiąt razy szybciej, działając w podobny sposób. Niektóre cienie po prostu stoją, złapane w długiej myśli, po tym jak przestaną krzyczeć, gdy nikt ich nie słyszy, zaczynają szeptać, stając się ciche. Żyjący nie słuchają, nie słyszą. Widzę je, bo jestem na wpół martwy. Moje serce bije, biologiczne procesy są niezaburzone, wzmocnione jakąś dziwną magią. Moja skóra, mięśnie, ścięgna, kości, mózg, płyny od czasu do czasu były odnawiane przez chtoniczne aethyry. Nie czyni mnie to nieśmiertelnym, jedynie ratuje moje wykończone ciało. Po operacji inwokacji i polecenia zmarłych bóstwom i przewodnikom dusz położyłem się w łóżku słuchając Offermose — Mørkt Forår feat. Of The Wand & The Moon, Grift. Demonica z czarnego ognia pocałowała mnie delikatnie w policzek, dotknąłem jej ręki, napisała coś na mojej skórze ostro zakończonym palcem. Cała moja skóra jest pokryta niewidzialnym pismem, zapisana historiami, faktami, kłamstwami, poleceniami, komendacjami, przynależnością, informacjami dla tych, co czytają w czarnym języku cieni. Otworzyłem oczy, męska maska zmarłego człowieka była wykrzywiona w groteskowym bólu, wyrastając z poduszki tuż obok. Zmarli mieszkają w moim ciele, miriady istnień wymieniają się nim.

Zapytałem jednej z tych istot: 'Co sprawiło, że świat jest tak zły?' — co echem rozbrzmiało jak naiwne pytanie w moim umyśle. Silny mały bękart. Zapomniał już o jadowitym bólu, małych przyjemnostkach pośród psychicznych tortur, co były przerywane ciężkością surowości wobec siebie. Była też lekkość, od czasu do czasu, skoncentrowana, człowiecza lekkość, niemniej jednak silna.

— "Ludzie" — odpowiedziała moim głosem, przybierającym tembr zmęczonej kobiety.

— "Zapomnieli, możliwość czynienia zła jest większa, twoja rasa wzrosła w siłę, jednocześnie w zapomnienie" — odpowiedziała mną.

— "Co skorumpowało rasę ludzi?" — spytałem.

— ”Zawsze byli niewdzięczni, ich zło zaraziło inne światy” — odpowiedziała.

— ”Nie godzę się na to” — odpowiedziałem — ”Jeżeli ludzie są zdolni do czynienia piękna, wielkości, jakże to?” — kwestionowałem jej słowa.

— ”Zwierzęca część była dziecięciem natury, gdy ludzie odłączyli się od niej, będąc zdolnymi do boskości, zamknęli oczy na swoje pochodzenie, z natury zrobili wroga, z czasem zapominając o boskości, obracając się przeciwko sobie” — odpowiedziała.

— ”Zatem zło rośnie z czasem” — wiedziałem to, tarcie natur — “Ale czy są metody pokonywania cierpienia, zła, co Hindusi, buddyści wiedzieli, Gigantomachia wewnątrz” — zapytałem.

— “Te metody są dane niepamięci, jest pewien fortel” — szepnęła.

— ”Jaki fortel?” — przyciągnęła moją uwagę.

— ”Głęboki fortel związany z ogniem chaosu uchwytującym niższe światy boskości, ma to swoje następstwa” — odpowiedziała.

— ”Rzecz jasna, konsekwencje, czy małpy są złe?” — spytałem jak dziecko — “Tylko ludzie mogą być bestialscy, idylliczni”.

— ”Taka jest cena naznaczenia dziecka natury jako Boga, jakby wiążąc boskość w człowieku” — odpowiedziała.

— ”Lecz czy nie jest to zbyt proste, cały fortel uchwycenia boskości, czy jest coś więcej?” — drążyłem dalej.

— ”Żądza” — “Sensualizm” — “Życie biologiczne, generacyjne” — “Człowiek nie był zrobiony dla szczęścia” — odpowiedziała.

— ”Ale nie był też docelowo zrobiony dla cierpienia, czy powinniśmy

obwiniać Bogów, architektów, oceniać co dobre, a co złe?" — spytałem.

— "Nie ośmielaj się, są twoimi przyjaciółmi, ciężar eonów, nieskończoności za twoją rasą, nieskończoność przed nią, kiedy już nie będzie istnieć" — odpowiedziała cicho.

— "Powiedziano mi że moja rasa była zrobiona z krwi Aw-Ili, smoka starszej generacji, starszego nawet od Igigi Sumeru, aby działać w pocie czoła jako buntownik, te archetypy się powtarzają, czyż nie? — zapytałem.

— "Zatem jako niewolnik wykup się, twoja rasa nie zawsze była rasą niewolników" — wyszeptała zanim odeszła. — "Lecz nie gardź tym światem, jak ci, co go znienawidzili" — zebrała swoją siłę, swoje skrzydła, porywając się do lotu z mojego ciała, znikając na nocnym niebie.

Dialog: Prudentia

Fuomo: Peripsolu, szlachetny Solarny aniele, dwa dni temu medytowałem w nocnej godzinie Wenus, wywyższonej w nocy, sprzyjającej magicznym operacjom. Siedziałem na brzegu rzeki, z dala od ludzi, ze świeczkami rozpalonymi dla topielców i ich zaciekawionych cieni, z myślą o stworzach natury, a także demonach ziemi i powietrza. Z początku w planach miałem większą operację teurgiczną, lecz w prostocie momentu poczułem się jak skowronek w monadycznej kontemplacji scalając się z otoczeniem, przed dniem i godziną Saturna, gdy moja ojcowska planeta uczy mnie zbyt okrutnie, pomyślałem aby zawołać cię w myślach, aby rozjaśnić sprawę, która mnie nurtuje. Chciałbym zatem zasięgnąć twojej rady, aby odsłonić choć rąbek zrozumienia, lecz jestem zbyt niepewny, aby to przekazać słowami swoimi własnymi siłami.

Peripsol: Ja, ideą scalającą się z podmiotem twojego umysłu znam poruszenia twojego serca. Wsparcie Bogów jest bowiem obiektywne, przejrzyście współzrozumiałe przez wszystkie światy, zjednoczonych w swej Opatrzności, co zarządza przeznaczeniami, niekiedy pochylając się nad losami w obrębie niewzruszoności Ananke. Odpowiedź na twoją myśl, czy będąc stanowczym w niewzruszonym wywyższeniu w stosunku do rozgwieżdżonych Niebios, idei sprawiedliwości w nich zawartych poprzez sympatię, jaka jednoczy wszechświat poprzez jego prawa co iluminuje, rozświetlając wiele światów, jest w stanie rozgonić cień, jaki rzuca chaos na świadomość.

Fuomo: To właśnie te sprawy, co chciałem ubrać w słowa, jak zatem być niezwyciężonym przez inklinacje natury w kształtowaniu cech, atrybutów, charakteru, substancji i natury, aby przezwyciężyć ignorancję, urojenie, przywiązania, gniew, te wszystkie rzeczy, które wywodzą się z niespójności, irracjonalności, braku wglądu w całość, niezrozumienia przyczynowości, braku rozsądku, lub czystej głupoty, które niektórzy nazywają złem. Jak za-

tem zamienić się w stal, gdy skacząca małpa umysłu, nawet gdy wytrenowana, podlega skażeniom, zaburzeniom, zniekształceniom przez samą siebie, a także przez te siły, które podlegają głupocie, lub szukają zniszczenia, przedwcześnie, nie słuchając wyroków Sziwy-Kali, co obcina im łby, gdy te w wielkiej ignorancji zakładają, że niszcząc świat komukolwiek się przysłużą oprócz może temu złu, które zranione chce wygasić świat wysługując się skażonymi istotami lub niemądrymi piewcami własnej, własnej tylko zagłady. Czy wystarczy odgonić zwątpienie, kierując się rozumem, podtrzymując wgląd, przecinając koncentracją wszystkie wątki, co są korpusem cywilizowanych cnót czy tych Egipcjan, czy Rzymian, czy Hindusów, czy buddystów, które zostały obleczone w niwecz przez niewolników i sługusów w wielkiej nienawiści, z zazdrości o wielkość niszcząc ludzkość, z których geneaologii wywodzi się tylko i wyłącznie maluczkość, hipokryzja, zakłamanie, niespójność, brak rozumu? Jakże to obcinając ciało cnotom, rzucać ochłapy na pożarcie tym żałosnym padlinożercom, którzy zatruliby się nawet nimi, obwiniając ludzi, które je stworzyli? Jakże to, że zgniłe zwłoki miały więcej do powiedzenia przez setki lat niż afirmacja życia, afirmacja Boskości, jakby klątwa padła cieniem na ludzkość rozprzestrzeniając się z Lewantu?

Peripsol: Prosty i wszelkich cnót jest człowiek, który silny umysłem, zasadny, szuka harmonii i proporcji, co zajmuje się wysokimi sprawami, sztuką, nauką, metafizyką, zwalczając niewolników, co w oczach Bogów pełzają u jego stóp. Jak Vettius Pratextatus, którego teolog religii zwłok, św. Hieronim obsmarował z góry na dół z braku argumentów, a z nienawiści do tego, jak Vettiusa kochali ludzie, spisał swoje mizerne bazgraniny zostając prawie papieżem, gdy motłoch zwyciężył. Święci pogańscy mężowie, co niszczyli każdy krzywy korzeń natury w sobie bez pardonu, bez winy, wznosili się ponad siebie co rusz nowi, co rusz odnowieni, jak feniksy Słońca! Jak mistrz Platon, święty Łabędź niebios, co następnie jako półbóg i archanioł, którego niegdyś zauważyłeś na nocnym niebie w glorii jego złoto-srebnych skrzydeł. Zauważył on, że ludzkość nie jest ani dobra, ani zła, ponieważ zawiera oba impulsy, w zmieszanym stopniu, z innymi akcentami, co zarówno należą do natury, jak i wychowania, okoliczności, przeżyć, edukacji, co rozumnie uczy dobrych, przydatnych rzeczy. Z krzywego korzenia natury, co pod wychowaniem, nauką, ćwiczeniem, może po-

wstać piękne drzewo, indywiduacja geniuszu z talentami od muz, pracami, poprzez wypolerowany, szlifowany charakter, co stoi górując nad sobą, inspirując innych w złotych czasach, w upadłych wzbudzając zawiść. Strzeż się fanatyków wierzeń, ślepoty wiary. Wiara powinna być wyważona jak szale Bogini Ma'at, na których w Wielkim Egipcie dokonywano sądów, wspierając swoje argumenty jak filary świątyń, z wnioskami, które są spójne, piękne, prowadząc do rzeczy szczęśliwych, dojrzałych, a także mądrych. Zostań wojownikiem wewnętrznej Gigantomachii, pokonaj się, niechże będzie to najpiękniejsza wojna, co wielką dyscypliną rozumnie wyprowadza cnoty, miażdżąc sprawy szkodliwe dla świata, ludzi i Bogów. Odetnij głowy urojeń, wylecz jad przywar, przywierając swą gwiazdą, umysłem, sercem do Wyższych niebios jak ogień co trawi drzewo, widząc małego Boga w sobie, co pragnie dołączyć do orszaku innych, afirmując życie, przepędzając wierzenia zacietrzewionych małp, które wolą pełzać, lub w swych urojeniach mają się za wszechwiedzące, lub znające prawdę. Wypal przeszkody, skazy co nie pozwalają ci widzieć w mądry, wnikliwy, dobry sposób, aby wyprostować swoje ścieżki.

Fuomo: Jest już dla mnie sprawą zrozumiałą, że rozumnie wywiedzione cnoty współbrzmią z ideami wyższych oktaw świata, które w swej odgórnej generacyjnej prostocie, a także pięknie zazębiają się, wywyższając daną naturę, co kroczy ich ścieżkami. Nawet jako człowiek naiwny wśród cyników, głupiec pośród sprytnych, wyrzutek pośród zwycięzców okoliczności, w oczach sprawiedliwości wieszczem wśród muz, mistrz wśród Kaduceuszów, z przychylnością Bogów! Niechże ta chwila nie będzie przegnana, lecz czy mogę zapytać czy możemy dowieść tego wszystkiego rozumem i intelektem?

Peripsol: Sięgasz po starożytnych, zawierając ich nauki w sobie, młody Olympiusie, porządek, który jest dobry, szczery, przejrzysty podtrzymany jako porządek zapomniany, lecz z iskrą w żyłach napomnienia odżywiony w tych, co noszą pochodnie Artemidy, oślepia czasy upadłe, a gdy ten przygasa, zawarty w tobie, powinien aż do końca nieść twoje życie. Nietrudno być mistrzem w czasach upadku, aby być wyższym geniuszem i ethosem człowieka jest zadaniem tytanicznym. W czasach upadku okropieństwo,

obrzydliwość jest brana za zwycięstwo, ciasnota umysłu, wulgarność, ignorancja brane za dobro codziennego pożytku. Sztandary złotych czasów są podgryzane przez szkodniki, lecz te są szybko przepędzane. Rozsądek, jeżeli jego podstawą są rzeczy jasne, wdzięczne i dobre, wywodzi z siebie dobre potomstwo, inaczej rodzi obrzydliwe, odstręczające machinacje, lecz wtedy nie jest rozsądkiem, lecz irracjonalnością, sprytem godnym prostaczka, złodzieja, który może zajmować wysoką pozycję, ograbiając ludzi z ich losów. Patrz organicznie na całość, jak na rój pszczół, jastrzębim wzrokiem patrz na czas, konsekwencje, wydarzenia, na przeszłość, teraźniejszość, przyszłość, a następnie odsiej to, co może być pożyteczne dla innych i dla ciebie.

Współczesny Du Fu

Niechaj czerwone smoki radują się na wietrze, noszone przez ich ludzkich kompanów. Niechże zło chciwości, niewiary, żałości, nieszczęść rozpędzi się w nicość — z życzeniami na rok świni. Celebracje chińskiego Nowego Roku przed nami, jestem zatem zobowiązany, aby z resztką swojej godności napisać krótkie wspomnienie.

Dawno temu w Wewnętrznej Mongolii urodził się chłopiec. Jego przodkowie walczyli w powstaniu czarnych sztyletów. Ówcześnie, była to grupa zaangażowanych wojowników chroniących farmerów. Najpierw przed ekscesami Japończyków na terenie Chin, potem przeciwko komunistom. Przynajmniej dopóty, dopóki ci drudzy nie rozwiązali tej grupy mistrzów walk.

Pracował on pośród pól, jednak gdy dorósł, przeniósł się w okolice Pekinu, aby pracować w fabryce. Z mizernymi zasobami zadomowił się na obrzeżach w obrzydliwym wielopiętrowym bloku, gdzie żył na dwóch metrach kwadratowych za to, na co go było stać.

Przy taśmociągu przypominał sobie opowiadania jego babci o żółtych chorągwiach i czerwonych lampionach, gdy front republikański próbował wygrać, skupiając się na zręcznych rozgrywkach wokół młodego cesarza Pu Yi. Ten drugi wkrótce miał się stać marionetką Manczukuo, kukiełkowego państwa Imperium Japonii. Wykorzystany przeciwko własnej ludności był symbolem upadku Chin i zdegenerowanego cesarstwa — z nazwy tylko.

Czasy były niestabilne, Pu Yi mało obiecujący, rządy zmieniały często ręce, to co pozostało z cesarstwa, było przeżarte korupcją. Babcia opowiadała młodemu mężczyźnie taką oto historię:

Dawno temu pewien biedny człowiek pracował w pocie czoła w polu, gdy nagle pojawiła się Dakini. Była eteryczna, nieco przezroczysta, skąpana w świetle tęczy, z czerwonymi i zielonymi olśniewającymi szatami.

Zatańczyła wokół niego wdzięcznie mówiąc: „Jestem diamentem wypełniającym życzenia, a ty jesteś pokornym człowiekiem, czego sobie życzysz?"

Uśmiechnął się swoimi ziemistymi ustami, mówiąc: „Dobrej żony".

Skinęła pięknie głową, znikając jak mżawka po deszczu.

Mężczyzna w fabryce przypomniał sobie historię babki ze łzami w oczach, jednak zacisnął zęby, pracując dalej, obiecując sobie, że też kiedyś zobaczy Dakinię. W tamtym czasie zbierał oszczędności na pewien prezent. Po wielu latach zakupił drewnianą skrzynkę, ornamentowaną jadeitem i złotem. W środku była obsydianowa kula zatopiona w nitkach srebra. Była to jedna z pozostałości skarbów cesarstwa. Chciał ten prezent przekazać 'jej'. Tracił w owym czasie wzrok, więc chodził w parze ulubionych okularów, z których był bardzo dumny, jako szczęśliwy posiadacz tak cudownego wynalazku. Troszczył się o nie bardzo. Któregoś dnia, gdy wrócił zmęczony do domu, położył się, aby nie wstać już więcej.

Mężczyzna, wiek 32, mieszkający w Warszawie, Polsce, raczej przeżarta złymi przypadłościami osobowość zaczytywał się w Czuang Tzu, zachwycał się nad każdym fragmentem penetrującej mądrości tego daoisty, rozważając jego myśli, chwaląc go za górnolotny etos, przenikliwość, którą ten myślał, że chwyta w lot. Może i tak było, ale czy czyniło go to lepszym człowiekiem?

— „Ach to, ach to, ach tak i tak" — rozmyślał.

Poszedł spać o drugiej w nocy. Śnił mu się zaciemniony pokój w śniadych, martwych kolorach, w którym było nieco mebli.

Poczuł niewidzialną obecność, usłyszał parę cichych misternych chińskich słów, a potem myśli, które nie były słowem. Duch skierował jego uwagę do drewnianego pudełeczka, mówiąc: „Popatrz, to był podarek dla mojej żony".

Mężczyzna gestem myśli podziwiał podarek, gratulując duchowi, kłaniając się z szacunkiem.

Następnie duch pokazał mu parę okularów ze szczęściem i 'powiedział': —

— „Popatrz, jakie piękne okulary, dzięki nim mogłem widzieć" —

Aby nie obrazić ducha, podziwiał je i podziękował ze szczerością. W chwili olśnienia zrealizował sobie historię życia chińskiego człowieka, płacząc nad jego losem. Wyszeptał tylko przez łzy: „Niechże wielka Dakini weźmie cię do siebie, obyś dołączył do jej orszaku, niech weźmie cię za męża, z pewnością ucieszy się z podarku".

Mężczyzna obudził się, nie pamiętając wiele, wiedział tylko, że jest zmęczony swoim wampirycznym umysłem, okrucieństwem, które wynikało

z sublimacji lat bólu, po dziś dzień wspominając ducha starego mężczyzny, życząc sobie, aby ten odnalazł szczęście i spokój.

Była to krótka przypowieść o duchu starego człowieka. Takie oto są sny prostego człowieka. Niechże będzie to znak i symbol lampy Samotnika.

Komparatywna Alchemia

Celem alchemii było przywrócenie swojej istoty do preformatywnego stanu wszechświata, gdzie wszystko jest bez skazy, czyste, w spoczynku, błogości. Była to próba przekroczenia czasu i przestrzeni, powracając do czystej mocy, która zainicjowała ruch i generację. Z fizycznego punktu widzenia w fizycznym, obiektywnym wszechświecie, antymateria w teorii niszczy materię, zamieniając ją w czystą energię. Z esencjonalnie filozoficznego punktu widzenia, to Boski ogień z dyskursu Platona, który rozbija karmana, sumę wszystkich poruszeń doświadczalnych będących wynikową temporalnego istnienia, indywidualnej egzystencji w czystego ducha, Puruszę w hinduskiej terminologii, Pneumę w gnostyckiej, ducha, w którego stale próbuje się przyoblec czarny ogień chaosu w parafrazie Szema, lub Yuangi w chińskiej alchemii.

Proces wspinania się po 'Jakubowych schodach', po stopniach zigguratu, po planetarnych sferach jest procesem praktykowania proporcjonalnej korelatywnej kosmologii między mikrokosmosem a makrokosmosem poprzez praktykę zdobywania analogicznych kluczy ćwiczeniami, technikami magicznymi i duchowymi. Ponadto, pracą z tymi światami, które wspomagają ten proces. Proces ten wspina się jak bluszcz po drzewie życia w górę w światy transcendentne, jednocześnie przeżywa swoje atawizmy istnienia wertykalnie wstecz, jakby korzenie istnienia były w światach transcendentnych, oddolnie zawarto tą filozofię w mitraickiej doktrynie: "Harmonia napięć w opozycji", podczas duchowego ruchu w górę. Oznacza to, że jeden ruch jest oddolny, przykładowo: od ludzkiego zwierzęcia do anioła, drugi rekursywny odgórny, przykładowo od atemporalnej skończonej perfekcji, przez całość rozrzuconych części w świecie temporalnym. Oznacza to, że patrząc z perspektywy śmiertelnej nawiązujemy kontakt z bóstwem i z pozycji

bóstwa rekursywnie spełniamy swoje potencjały i maski rozrzucone przez czas i przestrzeń, w możliwie największym stopniu tu i teraz, aby osiągnąć całkowite scalenie sumy potencjałów z całkowitą transcendencją.

Wanwu, koncepcja z chińskiej alchemii wskazuje, iż 'dziesięć tysięcy rzeczy' jest sprawami relatywnymi w świecie fenomenalnym, który jest poddany ruchowi i zmianie. Absolut, stałość, bezruch jest tu punktem odniesienia dla wszystkich relatywnych spraw, które się mierzy. Nie znaczy to, że Absolut ma tego typu naturę: możemy jedynie przypuszczać, że ich stałość jest najdoskonalszym punktem odniesienia wobec ruchu relatywnych fenomenów. Wszystko wewnątrz Wanwu, świata dziesięciu tysięcy rzeczy jest relatywne, a zatem współpolegające, współpowstające.

Galaktyka jest zależna od swojego ruchu, ruch jest dany przez siły magnetyczne podtrzymywane przez termonuklearną fuzję gwiazd i osobliwości w Strzelcu B, być może supermasywnej czarnej dziury. Od początku, te wszystkie rzeczy współpolegają na sobie, są głęboko ze sobą połączone. Z jednej perspektywy, relatywny świat daje iluzję oddzielności, złożoności, z wielkiej perspektywy wszystkie rzeczy wydają się być niepodzielnym kosmosem, a zatem sprawą homogenicznego, ciągłego porządku.

W Chinach istniała koncepcja eliksiru Jindan, lub Złotego Eliksiru, który był otrzymany jako "odsłonięty podarek niebios", a także odwrócony eliksir Huandan. Ten pierwszy był poszukiwany, aby poprzez fizyczną transformację materii dać nieśmiertelność, tak jak legendarnemu Żółtemu Cesarzowi, a także Nieśmiertelnym Wieszczom Chin. W szczerości, z perspektywy, np. osiemdziesięciu lat, któż chciałby żyć w nieskończoność, znając znoje życia?

W istocie poszukiwana była nieśmiertelność duchowa. Odwrócony eliksir polegał na odwróceniu różnymi środkami i technikami, poprzez niezliczone etapy transformacji, człowieka do stanu pierwotnego. Nie rozumiano przez to 'temporalnego odwrócenia', ale 'odwrócenie do ponadczasowego', cofnięcie się przez atawizmy wszechświata do pierwotnego ducha. Zachowanie młodości lub długowieczności było inną pracą, często używało się w tym celu technik nazywanych jogami, choć dobrze znanymi w Chinach jako praktyki odkryte niezależnie od Hindusów. Odkrycie i prześledzenie transcendentnych harmonii świata wewnątrz, aby wykluczyć się z generacyjnej egzystencji podlegającej czasowi, to osiągnięcie Dao.

Warto wzmiankować, że De — jak się mawiało — było dane przez niebiosa, natomiast Tao (Dao) było inicjowane przez mężczyznę lub kobietę. Aby zakreślić pełen krąg, mikrokosmos musi zetknąć się w pół drogi z makrokosmosem, ziemia z niebiosami. Choć od początku się przenikają, iskra wzrasta, scalają te światy rosnącym świętym płomieniem, gdzie ziemia i niebiosa spotykają się w człowieku. Na tych warunkach, śmiertelnik był wynoszony przez Celestialne Siły mocą wewnętrznej prawdy, środkiem Huandan do Jindan. Medykament, Jao był wehikułem, poprzez który było to możliwe, tym medykamentem był Dan (eliksir), którego to słowa rdzeń oznaczał "esencję". O ile studium fizycznej astronomii jest studiami nad cieniami, jest to nauka ważna, precyzyjna, piękna, natomiast w akompaniamencie filozoficznej astronomii jest to nauka o esencjach, poprzez analogię: studia nad światem fenomenów są formą filozofii naturalnej, studia nad boskimi filozofiami oświetlają wszystkie te dyscypliny w błyskotliwy sposób.

Pierwsze tradycje piśmiennej chińskiej alchemii datuje się na drugi wiek p.n.e, mianowicie do pism Taiqing, które opisują jak Jing (esencja) powinna być odwrócona do prima materia, jak była nazywana wśród alchemików Okcydentu (pierwotnej substancji), osiągając stan (Hundun) podobny do tego, jaki istniał w pierwotnym, prafenomenalnym, preformatywnym kosmosie. Różnorodne tradycje, czy to akkadyjskie, czy egipskie mają korpus piśmienniczy poświęcony preformatywnym światom. Ten korpus mitemów może być zrozumiany przez doktrynę analogii entiis (analogii między bytami), a także similia similibus (w tym kontekście podobieństwa do Boskości, rozumianej jako punkt relacji między relatywnym a Absolutem, nabierającym potencji poprzez łączność wykutą zrozumieniem, asymilacją, podobieństwem, wykonaniem). Tak jak głębokie siły, miarą człowieka przechodzą przez swoje konstelacje, zmiany, nie powinny być one odrzucane jako phantastikon niedojrzałych umysłów, ale jako wielkie doktryny zaobserwowanych fenomenów przez umysły starożytnych kapłaństw, które obserwowały kosmos w największej koncentracji. Jedynie tą metodą możemy odwrócić intelektywność, współzrozumienie preformatywnego a fenomenalnego, przerzucając pomosty między tymi światami, próbując uchwycić je w najbliższy możliwy sposób. Sprawa została uchwycona w Dao De-Jing:

> *"Niewyraźne! Niejasne! Jednak w środku coś jest. Zaciemnione! Niepojęte! Jednak jest tam esencja!"*

Co prawda teksty Taiqing odnoszą się też do spożywania pewnych pierwiastków, które jak obecnie wiemy są toksyczne, takie jak siarka (utożsamiana z Jang), lub rtęć (utożsamiana z Jin), nie ukazuje to szarlatanerii lub defraudacji, ale raczej próby osiągnięcia komunii z nieśmiertelnością wszystkimi możliwymi sposobami. Pamiętajmy, że modus operandi myślenia ludzi przeszłości było inne, a metody groźne dla zdrowia i życia były formą rytuału, podobnie jak zjadanie sakralnych substancji było formą communitas z duchem tej substancji, jej geniuszem, tak jak w niektórych dzisiejszych enteogenicznych tradycjach, które mają swój cel i skuteczność rytualną. Odstawmy na bok rtęć i siarkę, przyjrzyjmy się głównym wartościom tekstów Taiqing:

> *"Należy przysiąc lojalność swojemu mistrzowi i Bogom, obserwując zasady odosobnienia, oczyszczenia, praktykując ceremonie, zarysowując i chroniąc obszar rytualny, a także wspomagać inwokacjami do najwyższych Boskości"*
>
> *Horowitz, Maryanne Cline. 2011. Nowy słownik historii idei. Tom 1 Detroit: Scribner, str. 39*

Kolejne rozwinięcia podczas panowania dynastii Tang, od siódmego do dziesiątego wieku n.e., z których nota bene polecam piękną poezję Du Fu (712—770 n.e.), odnowiły i uporządkowały kosmologiczne i alchemiczne aspekty w Zhouyi Kantong Qi (Ślad Zgody Trzech zgodny z Księgą Przemian). Kantong Qi jest nieco podobny do Platonicznej interpretacji wszechświata, w których dodekahedron jest demiurgicznym modelem wszechświata, a jako powielenie przez pięć pierwiastków pentagramu (ogień, woda, powietrze, ziemia, duch) stanowiło liczbę sześćdziesiąt, w które wpisywało się Bogów, Boginie, celestialne ruchy, luminarzy kosmicznych, a także ich właściwości arytmetyczne, geometryczne, mistyczne i filozoficzne we wzajemną formułę świata. W podobny sposób w Chinach pierwiastki (ogień, woda, powietrze, drewno, metal) nie były faktualnymi,

ale metafizycznymi rektyfikacjami zaobserwowanych procesów w poruszającym się świecie.

Okcydentalna alchemia, najprawdopodobniej wywodząca się z rdzenia słowa Al-Khemi, lub z 'Ziemi Khem' (Egipt), ale także grecko-arabskich rdzeni Al-Chemeeia, lub 'wytapianie metali' była bardziej przejęta przekształcaniem świata widzialnego. Egipskie i mezopotamskie kultury były rytualistycznie skłonniejsze do zaawansowanych ceremonii ku światowi zewnętrznemu, nazywało się to w chińskiej alchemii tradycjami Waidan, tradycjami Neidan (wewnętrzna praca). Pierwsze wyobrażenia alchemii typu Neidan pojawiały się w neoplatonicznej teurgii, która była podziemną szkołą nawet w ówczesnych czasach, przywołującej na myśl Wyrocznie Chaldejskie (spisane przez Wielkiego Teurga-Archanioła Juliana) z pierwszego wieku n.e., gdzie największa, najgłębsza wewnętrzna koncentracja nad Monadą była wymagana, połączona z pracą rytualną, czyli ceremonialną teurgią. W alchemii chińskiej byłby to pomost między tradycjami Waidan i Neidan.

Jednak w absolutnym kontekście, co jeżeli ktoś nie osiągnie swojego ostatecznego celu? Istnieją przecież miriady światów, w których można było się urodzić, odrodzić, aby działać na rzecz innych spraw na Ziemi, lub gdzie indziej, aby działać przez lilę (grę) wpadając w powagę, albo odłączając się od Maji (iluzji).

> *"Człowiek nie powinien być zwiedziony przez tysiące napadających nań złudzeń. Jeżeli osiągnięty zostanie stan ciszy, nagle pojawiają się kolejne pułapki, które próbują nas związać. Próbujemy się wyrwać i nie możemy, podążamy za nimi, czując się tymczasowo usatysfakcjonowanymi. Oznacza to, że mistrz stał się sługą. Jeżeli człowiek tkwi w tym stanie wystarczająco długo, wkracza w świat iluzorycznych doświadczeń. W najlepszym przypadku odnajduje się w niebiosach, w najgorszym pośród lisich duchów — zgodnie z chińskim folklorem lisy też mogą kultywować eliksir życia, zatem uzyskują możliwość przyobleczenia się w ludzką formę w metempsychozie, a także transmigracji"*
>
> *Tai i chin hua tsung chih, Richard Wilhelm, C.G. Jung i Huayang Liu. 1967. Sekret Złotego Kwiatu, Chińska Księga Życia. (New York: Harcourt, Brace & World), str.46*

Spróbujmy zrozumieć to symbolicznie poprzez jajko węża, w którym ovum symbolizuje Monadę, a mały wąż rozbijając osłonkę, podobnie jak w sumeryjskich mitach — gdzie poród był symbolizowany przez rodzące się małe węże, otwiera się na Boskość, rozwiera skrzydła, oglądając świat z perspektywy Smoka. Jest to Pan-En-Theistyczny pogląd, w którym Monada jest En-To-Pan, Jedną we wszystkim, Boskością we wszystkim, a także w Henoteistyczny sposób, jako aspekt Boskości, a także Boskością aspektowaną.

Dialog: O powodzie nauki

Peripsol: W jakim celu zagłębiasz się w swoje studia, ze szkiełkiem człowieka obeznanego?

Fuomo: Aby poddać intelekt odpowiednim przekształceniom, rektyfikować ducha przez ciągły wysiłek, aby zdyscyplinować moje myśli, pokonać przez doskonałość te części, co są nieustannie niewyciosane, chaotyczne.

Peripsol: Lecz jakże, jakiego użytku jest ludzka wiedza gdy zostawisz za sobą grób, zakładając że uda Ci się wznieść na skrzydłach mądrości?

Fuomo: Żadnego, gdyż odzyskam całą pamięć, co jest jednoznaczna z prawdą, przechodząc przez kolejne niebiańskie sfery, gdy operacje Theion Ergon staną się uświęcone i wywyższone. Z tego względu cała wiedza ziemska jest czynnością ludzką, stając się źdźbłem trawy wśród potoków niebiańskich prac.

Peripsol: Jednakże kłaniasz się profesorom, co w swych wielkich pracach, precyzji godnej mrówek, pasji godnej pszczół, zebrali swoje idee, abyś ty i inni mogli je studiować?

Fuomo: Czyż nie stworzyli, nie wykuli swoimi intelektami świątyń także, działając na rzecz wiecznie animowanej fontanny wiedzy i mądrości?

Peripsol: W rzeczy samej, szanuj ich geniusz, dzięki nim struktura twoich myśli może przybrać postawę dla imitacji, ale także kreacji w rzeźbieniu we własnym intelekcie, na tyle na ile logika, retoryka poruszeń twojej świa-

domej gwiazdy pozwala, przeglądając metafizyczne sprawy w jasny sposób, gdy w akcie henosis intelekt styka się ze sprawami wyższych światów. Wiedza jest wtedy zrzucana jak powłoka cykady, gdy dojrzeje w swoim pożytku.

Fuomo: Cóż jednak z tymi, których nie obchodzą tego typu akademickie przedsięwzięcia?

Peripsol: Zgodnie z ich talentami, tu rozwijają się w sztukach, tam w rzemiośle, gdzie indziej w naukach, tu jako umiejętni robotnicy, przedsiębiorcy, inni w politycznych i społecznych sprawach. Rozwijają się zatem, nie będąc do końca świadomi ukrytych poruszeń czucia, umysłów i dusz, tak długo, jak jest wola, aby doskonalić swą sztukę, ich geniusz będzie w zgodzie z ich naturami.

Fuomo: Jaka największa szkoda jest im wyrządzana?

Perispol: Mogą nie opanować siebie w wystarczający sposób, poruszają się na linkach losów jak kukiełki ich warunków, jest to straszna strata tych, co mogliby być nauczeni aspiracji do wielkich natur, genialnych wynalazków, są niekiedy jako lalki na linkach umysłów, co skaczą jak dzikie małpy to tu, to tam, bez kontaktu z własnym geniuszem, Jaźnią i boskością.

Fuomo: Cóż byś zatem doradził?

Peripsol: Obserwację strumienia naszych myśli, spójnie, retorycznie nauczyć się rozsądkowo nimi kierować, a także je dyscyplinować. Aby wiązać je jak jogin, kierując nimi świadomie do spraw, które były rozpoznane jako dobre i użyteczne. Jest też joga życia, która jest nazywana sztuką życia. Ci, co znają jej sekret, są szczęśliwymi ludźmi, którzy pomimo największych terrorów i nieprzychylnych przeżyć, co zwiedzały komnaty ich serc, są w stanie wydźwignąć się z najgorszego bólu jak feniksy. Lecz dane to zrozumieć jedynie tym, co będąc łamani wielokrotnie przez życie, pokonali siebie, wyprowadzając rozumnie narzędzia do właściwej miary swojego szczęścia.

Religia a Magia

Każde uniwersum dyskursu, symboliczne uniwersa narracji mogą być "wewnętrznie spójne". Oczywiście wysoce "wewnętrznie spójne" mogą być też fortece urojeń, gdzie ciężko przekonać fanatyka zasiadającego na swoim tronie, iż jego cytadela jest złudzeniem. Systemy te mogą być niekompatybilne z "wewnętrznie spójnymi" systemami innych typów.

Uznało się, że matematyka, jako język, jest w najwyższym stopniu spójna, a zatem najbliżej jej do języka obiektywności. Jednak najbardziej spójnym, ciągłym, nieprzerwanym systemem jest świat, którego kategorie na okrągło tworzymy, próbując przybliżyć jego meandry naszemu zrozumieniu. "Wewnętrznie spójne systemy" mogą być zatem spójne dla siebie, niespójne z innymi, komplementarne, kompatybilne, trochę jak w diagramach Venna. Najrozsądniejsze systemy są na wskroś spójne z innymi systemami, które są weryfikowalne przez ich osadzenie w całościowym patrzeniu na świat, tak zatem buddyzm i współczesna nauka są kompatybilne w wielu aspektach, neoplatońska teurgia jest rozsądna, patrząc z perspektywy naukowej teologii magicznej, tj. rozumowo wywiedzionej.

Teza, która była zagrożeniem dla religii objawionych, mianowicie "każda teologia jest dziełem człowieka, naukowa teologia jest wywiedziona rozumowo", odnajdywała się znakomicie w naukach platońskich, powtórzonych w neoplatoniźmie chaldejskim Jamblicha z Chalcis, w jego dziele „De Mysteriis Aegyptiorum". Mistrz ten żył na przełomie III i IV wieku ery współczesnej, którego traktuję jako osobistego mistrza, uskrzydlonego w swym pośmiertnym majestacie.

W istocie miał on duży wpływ na cesarza Juliana, ten ostatni nazwany został potem przez religię Galilejczyków 'apostatą', w istocie po tym, jak w wieku lat dwunastu wrócił na ścieżki starej wiary pod wpływem pogańskich senatorów i teurga Maximusa. Indoktrynacja w chrześcijaństwo, a także zamordowanie jego ojca i brata przez chrześcijan z rozkazu Konstantyna nie zniechęciły młodego Juliana do powrotu na ścieżki naukowej

teologii pogan i napisaniem przepięknych hymnów do Heliosa i Magna Mater.

Autokraton Julian, współpracował z Maximusem przy wielkiej reformie Solarnych religii, próbując przywrócić rozumową teologię, a także misteria inicjacyjne. Ta próba nie powiodła się.

W naukowej teologii pogan rozumiane było, że wszystkie religie, tradycje są stworzone przez człowieka, jednak nie eliminując z nich praw metafizycznych, nie popełniając aktu metafizycznej grabieży znaczeń, kontekstów, symboli, świętości i profanacji. Są jedynie przybliżeniami odkryć metafizycznych poprzez miarę ludzką. Są odkryte, jeżeli cokolwiek jest ukazane człowiekowi jako demonstracja, lub poprzez natchnienie, pamiętać należy, że jedynie interpretuje on światy, których zasłony zostały uchylone na miarę własnych zdolności.

Człowiek nie jest miarą wszystkiego, jedynie odmierza on świat. W Wyroczniach Chaldejskich, spisanych przez Juliana Teurga w I wieku ery współczesnej, napisał on szczerze, iż "wszechświat nie powstał na cześć śmiertelników, a gwiazdy nie poruszone na jego rzecz".

Zatem człowiek jest jedynie kosmografem projekcji, otrzymując introjekcję od otoczenia, intersubiektywnie dzieląc zestawy symboli, znaczeń, kontekstów, języka etc. Nie oznacza to, że ludzkość jest odizolowana w swych spekulacjach od świata obiektywnego, oznacza to jedynie, że jest częścią ciągłej całości, odnosząc się do siebie poprzez poznawcze, emocjonalne, symboliczne, duchowe fenotypy, odśrodkowo w kierunku całości wszechświata zapełnionego przez każdą ontyczno-noetyczno-noeryczną (tj. bytowo współzrozumiałą intelektywną) treść.

Można to zaobserwować poprzez relację, to jest tranzyt z jednej formy społeczno-religijnej organizacji w inną. Ludzkość naturalnie była inna jako ludzie jaskini, w partycypacji mistycznej w naturze, czcząc ogień, totemy zwierzęce, inaczej w gwiezdnych, Solarnych kulturach, inna jeszcze w 'religiach objawionych', które — jak uważam — nie były zwieńczeniem, a raczej inną formą logosu społeczno-religijnego, niekompatybilnego np. z hinduskim, wedyjskim panenteistycznym henoteizmem, gdzie 'Brahman miał wiele twarzy, a każda z nich indywidualną twarzą tożsamą ze sobą'.

Skłaniam się ku poglądowi, że wszystkie religie, tradycje misteryjne, misteriozoficzne, soteriologiczne, były wewnętrznie spójne, rozwijające się,

ewoluujące, scholastyczne lub pełne praxis [praktyki], przybliżeń świata, które miały cztery funkcje: upamiętniającą wydarzenia, czyli ustalającą społeczną spójność historyczną, napędzając daną cywilizację współdzielonym logosem; misteryjną, czyli wprowadzającą w pożądane inicjacje, aby zapewnić ciągłość tradycji; rozwojową, czyli zapewniającą dalsze odkrycia w obrębie danej tradycji; zachowawczą, czyli dbającą o zachowanie formy inicjacyjno-misteryjnej.

Jak długo te funkcje miały swój sens, a także efektywność duchową i społeczną, jak np. Misteria Eleuzyjskie, przeprowadzając ludzi przez Hades, aby dołączyli jako mysterozofowie do orszaku Bóstw, lub techniczną, jak konstruowanie bionicznych posągów-awatarów w kultach akkadyjskich, egipskich i helleńskich albo chociaż przybliżały światy duchowe do ludzi, a ludzi poprzez rytuał do światów duchowych, aby mogły się przenikać skuteczniej, działając poprzez logos-ethos danej cywilizacji? Miało to wszystko sens, dopóki nie uległo zapomnieniu lub zniszczeniu.

Zadaniem filozofa jest odkrycie ukrytych (okultyzm, occultem — 'ukryte') prawideł świata, niewidocznych trendów misteryjnych zmian, aby wyprowadzić wzorce tych strumieni w tkankę odkrycia, akcję, reakcję w zgodzie z większymi trendami, przekształceniami kosmicznymi i lokalnymi — jest to deklaracja Magii Wysokiej. Innymi słowy, jest to sposób na dostrojenie się do Boskich światów, wyzutych z ludzkich religii, aby je odkrywać, angażując się w ich działanie (magoi), będąc w stosunku do nich pasywnym (mistyk, mistyczka), będąc w stosunku do nich receptywnym (wieszcz, wyrocznia), działając jako powiernik tradycji (kapłanka, kapłan).

W Księdze Przemian linie są rozrysowane: kapłaństwo daoistyczne identyfikowało problem, magowie (Xi) i mistrzynie (Wu) rozwiązywali problem poprzez działania rytualno-ceremonialne.

Czy oznacza to, że wszystko jest absolutnie relatywne, rozpadając się w chaosie? Postuluję, że absolutnie tak nie jest. Fizyka zajmuje się ustaleniem praw lub wzorców wszechświata fenomenalnego, podobnie metafizyka nie jest dziedziną fizyczną, zajmuje się ustaleniami wzorców esencji, których nie może zidentyfikować fizyk. Czy oznacza to, że można mnożyć sprawy metafizyczne w nieskończoność? Oznaczałoby to — podobnie — chaos. Struktura nadana jest przez ich właściwe badanie, podobnie jak sny niegdyś próbowano interpretować rozumowo jako zwiastuny, tak niektóre wzorce

światów niewidzialnych mogą być wywiedzione rozumowo polegając na dwóch tylko prawach: jako samoświadomy mikrokosmos mamy do wyboru postrzeganie świata jako materii nieożywionej, albo ciągłej całości, która w swej esencji nie ma kategorii, oprócz tych, które tworzymy. Jeżeli uczestniczymy w świadomości świata, współdzielimy z makrokosmosem doznanie istnienia, a zatem możemy przez ten element badać jego prawa poprzez podobieństwa. Jeżeli możliwe jest wywiedzenie pewnych praw i wzorców, fragment zrozumienia świata jest zawarty w naszych badaniach, czyniąc je efektywnymi poprzez stopniowe przyswajanie zrozumienia i dalsze działania. Świat jest niepodzielny, ciągły, w synchroniczny sposób zaangażowany we wszystkie swoje aspekty. Biorąc naukowe kategorie, lub metafizyczne przybliżenia, reprezentują one pewien obraz, niekoniecznie we wzajemnym wykluczeniu, niedokładnie we wzajemnym włączeniu.

Dialog: O Inteligencjach Duchowych

Fuomo: Po cudownej ekspozycji natur planetarnych, drogi Peripsolu, olśniewająca glorio, uzbrojona w miecz Intelektu, z Merkurialnym pancerzem Solarnej Boskości, chciałbym zapytać, jakie pochodzenie mają inteligencje duchowe, a także natury planet?

Peripsol: Jak zaakcentowaliśmy wcześniej, idee nie są czymś bez życia, są siłami, które są zabarwione energiami, z najprostszej podstawy, Jedności Monadycznej, dzieląc się na bardziej różnorodne, których kąty, linie i budowa w złożoności ewoluują w ogromnie różne proporcje między swoimi elementami. Tak będąc, wcielają i schwytują siły, które skoncentrowane, złączone, generują to, co a posteriori przez medium triady generacji, emanacji, ewolucji a priori. Idee są rozumiane jako siły esencjonalnych rzeczywistości, które w swym cieniu konstytuują fizyczną obiektywną rzeczywistość. Podczas gdy fizyczne siły są uchwycone w prawach, badane przez fizyków, esencjonalne siły są badane przez ludzi praktykujących filozofię w metafizycznym, a także teurgicznym sensie. Zatem w odniesieniu do genealogii zarządców, archontów planet i natur gwiazd w naszym systemie świata, które dziś zamieszkują ludzie — był on uformowany przez te siły, idee, które przeszły przez ewolucję poprzez formację gwiazd, planet i innych obiektów kosmicznych.

Fuomo: Czy powinienem rozumować zatem, małostkowo koncentrując się na geologicznej epoce Marsa, którą ludzie nazywają Hesperiańską,

która skończyła się dwa miliardy lat temu, iż siły i natury, które Mars emitował, były inne niż dzisiaj? Przypominam sobie książkę Stanisława Lema, a także adaptację filmową Tarkowskiego, nazwaną "Solaris", w której jakość i natura planety całkowicie obezwładniła astronautów jako 'obce' sobie gatunki w innym systemie niż Układ Słoneczny i Ziemia. Zakładając możliwość takiej podróży człowiek byłby umieszczony w innej konfiguracji uprzednio wzmiankowanych sił, idei, tak jak je nazwałeś, Peripsolu. Jednak jakże odnosi się to do współczesnego gatunku, jego społeczeństw, zwierząt etc.?

Peripsol: Każda planeta przynosi sympozjum losów i potencjałów, jak spotkanie wśród przyjaciół — każdy i każda z nich ma swoje stanowisko, motywy, coś do przekazania, które koncentrują się na całości lub jednostce. Ludzkie sympozja niekiedy się kończą, każdy idzie w swoją stronę, planety natomiast na olimpiadzie fortun patrzą ze szczytów negocjując, pertraktując, wymieniają się wpływami przez cały czas. Niechże przetłumaczę to w następujący sposób: planety oddają swe idee, to jest natury w zróżnicowanych konfiguracjach, mając proporcjonalny udział w żyjących organizmach, a także tych synergetycznych wymiarach w pitagorejsko-platońskiej skali, na którą mają wpływ. Każda zmiana w psyche, duszach przynosi pewne całościowe zmiany wśród współpolegających na sobie, współpowstających zbitkach potencjałów, losów etc.

Fuomo: Jakże przerzucić most między efektami, które przynoszą a możliwością interpretacji, jakie czynniki działają aby przynieść zmianę, co więcej, jakże się pojawiają?

Peripsol: Poprzez prawo zgodności i podobieństwa natur. Mniejsze natury są przyciągane do większych natur prawem podobieństwa, będąc podmiotem grawitacji większej natury. Podobnie z życiem, które skonfigurowane przez wielokrotność natur ciąży swoimi charakterystykami do idei, mocy, zatem jest spowinowacone z większą naturą danej istoty lub planety. Podobnie natury planet mogą być zinterpretowane, lub przetłumaczone na ludzkie życia, ich sfery aktywności umysłów, serc i dusz, a także odpowiednich współzgód między domenami życia ludzkiego a konfiguracjami planet.

W toku tejże akcji interpretacja nigdy nie może być precyzyjna w deterministycznym sensie, ponieważ im więcej współczynników, zmiennych staramy się wyodrębnić z całości, tym mniejsza jest zgodność naszej interpretacji. Dlatego też osoby o stale akcentowanych naturach, których kotwica inklinacji zdaje się być przeważnie Saturnalna, albo w większości Merkurialna, albo poszlakowo Marsowa, są niejako ciągnięte do tych sfer, jeżeli tak skomponowane są ich dusze, jednocześnie nie rozrywa ich to na części. Podobnie, jak Układ Słoneczny, który w swojej własnej harmonii jest skomponowany z wielu natur, jednak jest pewną całością. Aby wydostać się spod wpływu planet, sztuka nie lada, aby duchowo wznieść się ponad, poza Układ Słoneczny, przenosząc do innego systemu-świata, czyli zmieniając dom w świecie demiurgicznym, albo poruszać się po strefach Góry Meru, która opisuje jakości wszystkich domen esencjonalnych, to wyzwolenie się spod wpływu Archontów sfer. Jednak jest to kwestia ukształtowania ducha na dalszą drogę, co jest nie lada wyczynem, a nie wzorem gnostyków manichejskich próby pokonania, zniszczenia, lub pojenia się światem w opozycji do światów demiurgiczno-archontycznych. Człowiek w harmonii, który jest kształtowany przez archontyczne siły, przechodząc przez misteria planetarne, z oddolnym ruchem w górę ma największe szanse na wyzwolenie. Powinieneś wiedzieć to i ty, który strącony z korony Plutona lat temu parę, która przyznana ci była nie za zasługi, ale po dziwnym eksperymencie ziemskich magów, zostałeś strącony w sfery Saturna, następnie uśmiercony w pół drogi, zostając wampirem, jednak nieopuszczonym przez Opatrzność Bogów i Bogiń. Ci pragną zaradzić tej sytuacji niekompetencji ziemskich imbecyli, którzy odfrunęli na swej próżności, jednocześnie wiedz, że wszystko przewidzieli. Większość ludzi jest, jak wiesz, przykuta do ziemi, ich dusze rzadko migrują dalej niż do sublunarnego świata, bowiem progresja wymaga warunków, okoliczności, szczęśliwych fortun, szansy, lub Wielkiej Pracy. Teraz, jeżeli chodzi o inteligencje duchowe planet, Słońca, Księżyca i Ziemi, są to duchy, które są związane z danymi sferami Ziemi, podlunarnych, lub nadlunarnych światów, a dalej systemów gwiezdnych w porządku czasu i następujących po sobie eonów, zgodnych z kosmicznymi cyklami i obwodami czasu, które są opisami pewnego porządku, co wyłania się z kosmicznych poruszeń Celestialnych Sfer. Pamiętaj zatem, iż są Zeitmeistrowie, te istoty, których Geniusz jest zależny od czasu, godziny, dnia, nocy, miesiąca, roku, kierunku, se-

zonu, pierwiastka, jak też te stworzenia duchowych światów, które nie są zależne od takich rzeczy, pojawiając się gdzie i kiedy chcą, często wprowadzając zamieszanie. Poprzednie istoty biorą radość z tego, iż polegają na swoich domenach, mogąc wypoczywać gdy nie są powołane do pracy, te drugie wolne, lecz niskiej rangi. Tu trzeba przyznać, że wielkie siły, które nie są związane ni czasem, ni przestrzenią, transcendentne w tym wszystkim pojawiają się w naszym świecie ciągle, jakby wiecznie teraźniejsze. Wszystkie siły duchowe nie są wyzbyte z akcji, bowiem działają na świat ciągle, spójnie, zgodnie z ich inklinacją.

Fuomo: Także, z tej różnorodności wyłania się obraz perfekcyjnej organizacji, która w swej różnorodności potwierdza, iż kosmos jest kosmosem, tj. porządkiem i ornamentem, nie chaosem, jednakże generuje porządki, złożoność na tak różnych poziomach, iż nie możemy skarżyć się, gdy np. złośliwa istota z powietrznego pierwiastka Hadesu planety Ziemia zaatakuje nam umysł, podczas gdy tego typu latawiec jest ograniczony przestrzenią, terytorium, pierwiastkiem, pojawiając się tylko w nocy, w określonych godzinach, podczas gdy Wielka Natura Jowisza na czas życia przydzieliła nam wysokie, szlachetne przeznaczenia?

Peripsol: Widzisz dokładnie, dlatego twoja natarczywość w przegryzaniu się przez przeszkody, wytrwałość w pracy jest ważna, podczas gdy powinieneś pilnować się przeciwko małym atakom urojeńców religijnych, a także sporadycznym szarżom sprowokowanych, lub rozdrażnionych istot. W ostateczności jesteś jedynym w swojej walce o własny umysł i serce, ze wsparciem tych Bogów, którzy cię wzmocnili, wsparli i usynowili. Nie chcesz chyba być pasywnym odbiorcą losów świata, pokonać się w bezsilności? Proś o pomoc, wsparcie, gdy sprawy nie mają się dobrze, tak zatem uzbrojony w tę wiedzę, zostawię cię z samym sobą, ach — jedna rzecz jeszcze, bądźże jasnej pamięci, twoja ostatnia przemowa...

Fuomo: Była irracjonalna i niegodna, zgadzam się, mój umysł był zniekształcony.

Peripsol: Pilnuj się zatem, jesteś uzbrojony w zdolności rozumowania, a niekiedy czysta głupota, a także złośliwe nastroje atakami mogą je rozbroić. Cóż mają twoi przeciwnicy? Muszą zniszczyć twój Rozum, Intelekt, Edukację, Współczucie, Zrozumienie, Mądrość, a we wzlocie posiadasz te cechy, aby na wygnaniu być głupim, ignoranckim, płytkim, okrutnym, nienawistnym, upartym — słowem — dyletantem. Zatriumfuj zatem nad nimi, nie są w stanie cię uczynić mądrym, lub rozsądnym, ale mogą zrujnować wszystko przez irracjonalną głupotę, okrutną złośliwość, niemądre emocje, które powinieneś smagać wewnętrzną wolą i dyscypliną. Co wybudowałeś jest już twoje, twój Geniusz jest Gwiazdą, te tymczasowe ujmy są tylko frustracją nieprzyjaciół, które gryzą cię w swym urojeniu, złości i ignorancji.

Fuomo: Dziękuję, Peripsolu, muszę zatem zagryźć zęby i działać dalej, nawet gdy mój umysł Drakona może być niekiedy nieokiełznany, buntując się przeciwko rozmaitym okrucieństwom, posłużę się gardą.

Dyskurs o zapomnianych wątkach misteryjnych

Niech ci, co nienawidzą Rozsądku, będą przepędzeni na cztery wiatry, są jak złe duchy, co przesłaniają znaczenia wielkich nauk, podmieniając je wstrętną ignorancją ślepych wierzeń. Obskurantyzm wyłącznych stad zawsze walczył z coraz to nowszą pasją godną ślepego fanatyka przeciwko Opatrznościowemu Intelektowi, de facto podmienił Solarną, transcendentną Opatrzność doktrynami, słowami zealotów, myląc logos Opatrzności z własnymi infantylnymi projekcjami. Następnie, szarżując naprzód w pomyleniu, aby zmuszać, indoktrynować innych w pasywne duchowe rozleniwienie, w którym w zgniliźnie ciężkiego powietrza ich katedr wyobrażali sobie omylnie, że są wprost na drodze do Niebios! Poprzez klęczenie, oczarowywanie się półżywymi trupami, przypisali atrybuty swojej fałszywej miłości zwłokom na krzyżu. Nietzschemu bliżej do boskości, niż resentymentowi monstrualnych wierzeń!

Co więcej, ośmielili się oczernić, umniejszyć, wyśmiać, zniszczyć każdego mistrza, mistrzynię na swojej drodze, co wskazywali na przestrzeń wolności, piękna, intelektualnego podparcia, wysokiej spójności, nieskazitelnej integralności, samotożsamości, prawdziwej hipostazy naprzeciwko upartej, grobowej trucizny z cierpieniami, bólem co masochistycznie nazwali "miłością", w syndromie Sztokholmskim, wojennej nienawiści wobec świata, co w prawdzie jest jedynie kanibalizmem. Aby "pożreć w imię miłości", "mordować w imię miłości". Te demony, które chcą mieć władzę nad ludźmi, asystowały ich pracy aby wyrugować rozsądek, rozum, jasny płomień Intelektu, wielką kreatywną siłę celestialnych nadgwiezdnych światów, generu-

jących gwiazdy, co nasi astronomowie tak zdobycznie odkrywają, patrząc na to, jak akumulacja wirujących gazów mocarnych mas staje się komorą narodzin wielkich gwiazd, zaczerpniętych z sił tego kreatywnego świata, który pozwala nam się z nim utożsamić.

Wszyscy mistrzowie i mistrzynie zostali zniszczeni w imię fałszerza-analfabety na krzyżu, którego ci wierzący, niemądrzy, niebezpieczni głupcy wynieśli na piedestały, nazywając „mistrzem", patrząc ku tej postaci jakby była zbawicielem ich niestrawionych pragnień, które są w pogardzie w oczach Niebios. Niechże ich zbawca zbawi się od cierpienia — Bodhisattwa mógłby mu doradzić, jeżeli kiedykolwiek by słuchał. „Kto nie skosztował z drzewa poznania, ten jest głupcem nie znającym ani dobra, ani zła" — ponownie przytaczam „Contra Galileum" cesarza Juliana, który mądrze drwił z Hebrajskich kazań, kierując się myślą, iż człowiek rozsądny wpierw musi poznać obie perspektywy, aby z intelektu wyprowadzić lepszą naturę, a przed gorszą się chronić.

Ich teolog powiedziałby, że jest to 'symbol', iż jest to poświęcenie, śmiertelnik reprezentujący boskość wewnątrz co została zaszlachtowana przez swoich. Jest to tylko gnostycka doktryna Henosis, która została przeinaczona, podług której mężczyzna, kobieta, jest porwana w większą perspektywę hieratycznych światów przez prawdziwie Izydiakalne staranie, pracę, ćwiczenie, rytuał, wśród ludzi, natury, Bogów, tytaniczną pracą wewnątrz siebie.

Cóż to za szwindel? Herakles, inicjat Eleuzyjski i jego misteria, Herakleiana, czyż nie były chronione, sankcjonowane przez boskie światy? Czyż Dionizos nie był inicjatorem, hierofantem? Czy Orfeusz, Eurydyka nie są większym wzorem, toposem piękna? Julian Autokraton porównywał te postacie i ich misteria jedno po drugim — półbogów i bohaterów ludzi naprzeciw galilejskiemu szwindlowi, co jak słusznie zauważył, wziął najgorsze z Żydów, najgorsze z grecko-rzymskich przywar, a potem miał czelność nazwać się 'prawdziwą religią'.

Lecz to nie wszystko, ich Chrystus reprezentował kanalizację niskości, żałosnej zbieraniny wściekłych fanatyków. Wpierw jego wyznawcy angażowali się w destrukcję świątyń i posągów jako ikonoklaści, później skierowali swoją nienawiść prześladując ludzi cywilizowanych, obracając to z tokiem historii przeciwko dostojnościom, jakoby sami byli niszczeni — co było reak-

cyjne i rzadkie. Ich ukrzyżowany śmiertelnik musiał przeklnąć świat swoją zgnilizną, infekcją, aby stworzyć sens z bezwartościowych misteriów, które nie inicjowały nikogo, lecz uwiodły wielu, odwracając świat do góry nogami na kolejne stulecia. Mordercy, zawistnicy, maluczcy niszczyciele, idioci, hipokryci, zacofany motłoch — zatriumfował.

Julian Autokraton pisał: "Aby wiedzieć co jest dobre, a co złe jest naturalne wszystkim ludziom, bowiem jak inaczej mądrzy, rozsądni mogą zadecydować co jest dobrem, a co złem, przez inklinację, wiedzę, bez ignorancji, aby obrócić się ku dobru?" (...) Sparafrazuję jego inne słowa: „Mity są dla ząbkujących dzieci, ludzie mądrzy widzą w nich maski boskości i głębię mądrości". Chwała Heliosowi w jego hymnie, Magna Mater, wschodniej Kybele, karmicielce wielu, Matce gwiazd.

Nazwali mnie żmiją, niechże moje wężowe sploty wzniosą się na skrzydłach ku Boskości, czyż na akkadyjskich tablicach nie było zapisane, że Królowie mieli język cięty, ostry jak żmija, lwio-głowi, orlo-widzący? Cóż za komplement, aby być porównanym do ludzi mądrości, wielkości myśli, czynu, sprawiedliwości, siły! Cóż za szwindel aby zamieniać lwa w owce, pokój jest wyprowadzony ze sprawiedliwości, nie poprzez niewolę, jest wygrany przez silnych — prawdziwa równowaga osiągana jest miarą wewnętrznej stateczności, nie poprzez słabych, pełzających, co zamieniliby się w hieny, gdyby mieli szanse mieć więcej złota, lub władzy nad innymi, niż mają!

Pełne glorii Solarne religie musiały być zniszczone, aby Nazarejski Esseńczyk mógł zatriumfować, w tym znaku jest triumf śmierci! Świat musiał być zamieniony w obrzydliwość, w odstręczający, cierpiący diabolizm, aby ta religia zdobyła cokolwiek. Bowiem jaki sens jest w ich galilejskim esseńskim gnostyku w świecie piękna, wielkości, zachwytu, w świecie gdzie harmonijne życia nie są uduszone przez walkę o przetrwanie, klęcząc jak niewolnicy? Ich diaboliczny szwindel ukrzyżowanego śmiertelnika zatruł wielu większych, lepszych ludzi.

Można by spytać: Jaki jest sens w takim oskarżeniu we współczesnym świecie? Czy jest to odwrócony resentyment ku temu, co nie może być odwrócone, oddalone? Cóż za przyczyna w odnajdywaniu błędów, zamiast konstruowania czegoś pięknego, szlachetnego, zasadnego zatem? Jest to jedynie osobisty raport z pogrzebu, katartycznego spalenia religii na ziemiach Devanagari. Jest to rebelia przeciwko temu co zostało zrobione, przeciwko

temu, co było, temu co jest, klin w jaskini Platońskiej, gdzie zamiast wyzwolić więźniów, Esseńczyk ukrzyżował każdego z nich, zanim byli w stanie prometejsko zerwać łańcuchy, gdy Epopteion sięgał po tych, co jeszcze widzieli, co przejrzeli czarne zasłony ignorancji.

Każda cywilizacja ma swoje koło fortun, losów, każda kultura swój impet, co rozwiązuje się w tym efekcie, lub w innym. Niemniej jednak, pozostawienie wskazówek jest ważne, aby spojrzeć jakie owoce Saturnalny kosiarz gromadzi w swoich zbiorach. Te zatrute należą do Veneficium, sztuki truciciela, te co leczą należą do sztuki Drottarycznej, lub Druidycznej. Patrzcie, jakie trutki dla starożytnego ducha przyszykowała religia idioty, oto jakie złożenia psycho-społeczne rozwiązują się w ogólnym gniciu jego zwłok w sekularnym świecie, który wyzwolił się z ukrzyżowanej świni, ale nadal żyje w błocie jego naśladowców!

Przy tym wszystkim, czy wszystkie misteria starożytnych we współczesnym świecie, odtworzone wielkim wysiłkiem, czy są jedynie imitacją, powtórzeniem, jakąś fanaberią, rekonstrukcją tego, co nie ma już prawa istnienia? Czy jest w nich jakiś ukryty klucz odnowy, inicjacji, do których ludzie mogą się odnieść, spojrzeć na nie z każdą zachowaną świętością? Czy szlaki ojcowskich, matczynych inicjacji są zawieszone na złotej nici pośród ukrytych sfer globu, planetarnych, gwiezdnych światów? Czy nas nie nawołują z 'drugiej strony'? Czy naprawdę jesteśmy pozostawieni sami sobie, na pastwę fałszerzy i szarlatanów, religii instytucjonalnych, lub tych niewielu, co wiedzą jak mówić, kiedy powinni zachowywać milczenie? Czy to jest czas na ciszę? Nie jesteśmy pozostawieni sami! Nosiłem zbyt wiele wieńców laurowych splecionych dla mnie przez starożytne muzy, zbyt dużo znaków, sigili Niebios, aby to ignorować! Cóż za okropnym głupcem byłbym, gdybym kontynuował swoje życie bez dzielenia się tymi zaproszeniami z innymi! Niekiedy mogę się czuć jak Prometeusz, co skradł ogień Bogom, lekko stąpając po drodze, ostrożny aby nikogo przypadkiem nie potępić w jego poznaniu, jednak wydaje się, że w tej kradzieży jest też pocałunek Boskości, co wspiera mnie na drodze, jeżeli dobrze czytam ich intencję, a także mój cel, iż to co powinno być przekazane, nie powinno być zatrzymane przy sobie! Łańcuchy, procesja inicjatów, inicjatorów nie jest zatrzymana. Cały świat nas woła, studiujemy, praktykujemy, działamy. Wydobywamy to wszystko poprzez wiedzę nauk wolnych, nauk ścisłych, społecznych, które

są niezbędne, wykonujemy ceremonialnie prace, dostrajamy nasze zmysły do dźwięków sfer, kosmosu, intelektów, odczuć ku światom Boskim, które muszą przenikać ten świat, w przeciwnym razie bylibyśmy odsunięci od wszelkich prac, zdani jedynie na generacyjne światy natury. Te, nadal piękne, pełne życia — w istocie. Poddajemy się reprymendzie, kiedy jesteśmy zbici z nóg, poprawiamy korzenie, gałęzie naszych umysłów, czerpiąc ze światów chtonicznych, terrestrialnych, tellurycznych, celestialnych, astralnych, kiedy zasłona niepamięci, ujmy psychicznych walk, ich efektów zaczyna nami władać. Podnosimy nasze pitagorejskie różdżki aby interpretować światy wyższe, rezonujemy z nimi, zbieramy nasze szaleństwa, nietrzeźwość widzenia, prostując to wszystko we wciąż większą, majestatyczną drogę!

> *Jak zauważył jeden hinduski filozof — Kautilja (371—283 p.n.e): 'Filozofia jest płomieniem wszelkich nauk, środkiem wykonania wszelkich prac, wsparciem wszystkich obowiązków'*
>
> *— Radhakrishnan Sarvepalli, (George Allen & Unwin: London: 1948) Indian Philosophy, Tom I.*

Jak Słońce, którego promienie padają w równy sposób na wszystko, jest rozumiane jako szczera, sprawiedliwa moc, tak kontrakty w Akkadzie, Rzymie były podpisywane pod Słońcem, aby reprezentować dotrzymywanie słowa, prawdę, szczerość. Prawda jest a priori, obiektywna, jak głęboka gramatyka wszechświata, nie do poznania przez człowieka, jedynie można się do niej zbliżać, lub oddalać poprzez realizację. Jest blisko związana z ideą sprawiedliwości, jako regulacją mocy w tej gramatyce, składni wszechświata. O ile Moc nadaje jej impet, o tyle Intelekt silne uporządkowanie. W kartach Tarota jest to XIX + XIII + XI.

Idea, narracja, rozsądek, akcja

Jakakolwiek forma dyskursu lub studiów nad narracją, przyczynowością i efektywnym działaniem nigdy nie powinna być odłączona od grupowej i indywidualnej historii idei, kompleksów kulturowo-etnicznych, wierzeń, fenotypów poznawczych, antropologii, socjologii i psychologii w osadzeniu cywilizacyjnym, sieci semiotycznych i materialnych, z uwzględnieniem topologicznych zmian paradygmatów psycho-społecznych na skali czasoprzestrzennej.

Podchodząc do podobnych narzędzi i ćwiczeń modularnie, można spróbować traktować podobne wzory jako rodzaj matematyki ideacyjnej, która jest zapełniania informacjami, danymi i wiedzą, rozświetlając coraz to nowsze „białe plamy", w zależności od natężenia, jakości, kierunku światła intelektu padającego na geometrię iluminowanych aspektów.

Tworzy to nieskończone biblioteki pomysłów, lecz jedynie nadając im strukturę, a także badawczą precyzję, jesteśmy w stanie uporządkować dane w systemy, a następnie zadecydować co jest relatywne, co znaczące, co normatywne, co wartościujące, co informujące, co pośrednio obiektywne, co współrelatywne, co jest ustaleniem, a co faktoidem, co aksjomatem, a co chwiejnym przypuszczeniem.

Sugeruje to personalistyczną wizję, to oczywiste. Należy podkreślić, że w ten sposób nie doskonalimy np. metody naukowej, dysponujemy jednak wieloma instrumentami wyobrażeniowymi, które mogą, lecz nie muszą posługiwać się metodą naukową, mogą, lecz nie muszą posługiwać się naukową teologią. Niemniej jednak jest to forma metody, która w największym stopniu zależy od zdyscyplinowania osoby, od geometrii i struktury myśli; przekraczając próg zorganizowanych wyobrażeń, wkraczamy w świat chaosu poznawczego.

I.

Biorąc ideę czarownictwa z Europy Średniowiecza, możemy zestawić ją z równolegle rozwijającą się historiografią innych cywilizacji, np. hinduskiej, gdzie prężnie rozwijały się magiczno-duchowe techniki, lub arabskiej, gdzie nacisk kładło się na naukę, niezakazaną przez Koran. Większość hinduskich praktyk byłaby naznaczona jako 'czarownictwo' w Europie poprzez zealotów religii europejskiej. W Europie wyłania się obraz "czarownicy", koncepcja tak szeroka jak jej stosowanie, czy oznaczało profetessę, wieszczkę, kapłankę, zielarkę, szeptuchę, zaklinaczkę, trucicielkę, położną, nekromantkę etc. Niezależnie od tego czy rzeczywiście zajmowała się magią, czy nie, jaką jej dziedziną się zajmowała, jakie były jej kompetencje, jaką pozycję miała w swej profesji są kolejnymi pytaniami, które są równie prawdziwe w stosunku do jej męskiego odpowiednika. Generalnie te koncepcje, słowa, abstrakcje semantyczne wpasowywały się w całe rusztowanie sieci idei, katedr społeczno-historycznej pamięci, uniwersów dyskursu. Te, wybudowane tworzyły znaczenia, aby współgrały z kontekstem symbolizmu, systemów wierzeń epoki i miejsca. Czarownictwo grecko-rzymskich religii i kultów różniło się od grecko-rzymskiego kapłaństwa, a to było znacznie różne od aparatu symboliczno-wierzeniowego średniowiecznego chrześcijaństwa, a także kleru, który te wyobrażenia transmitował.

Należałoby dokładnie przestudiować fenotypy tych 'Katedr pamięci' społeczeństw, aby zobaczyć, co odwiedzający postrzega podczas zwiedzania. Są to fenotypy widzenia i czucia zarówno struktury, jak i 'generalnych wrażeń estetyki całości', które wynosi się z modus operandi partykularnego widzenia, rozumienia zawartości wraz ze wszystkimi niuansami siatki poznaniowo-ideowej zapełniającej umysły, serca i dusze epoki. Retro-aktywna interpretacja perspektywy insidera jest zabarwiona systematycznym błędem paraeidolii [παρά, "poza, wzdłuż, zamiast czegoś" — w tym kontekście: alternatywnie, a także rzeczownik eidōlon (εἴδωλον) "obraz, forma, kształt"], w tym znaczeniu w odniesieniu do kontekstu systemów wierzeń, kiedy to widzi się fenomeny tylko przez poprzednio nabyte systemy wierzeń, zaburzając aspekty niezbędne, aby zrozumieć dany fenomen, często poddając niekompatybilną treść nihilacji, lub odrzuceniu. Wtedy nie możemy przybrać rzeczywistej perspektywy Innego, chyba że przyjmiemy Inne-

go jako siebie, a zatem obejmujemy większe terytorium zrozumienia, studiów, praktyki i oddania.

Jest to wykształcona umiejętność, wysoce kontrintuicyjna z perspektywy samozachowawczości zwyczajowej 'Katedry Współczesności'. Należy włożyć wysiłek w tę umiejętność, aby patrzeć nie tylko przez przestrzeń, jak antropolog, ale przez czas, jak historyk, ale także jak ideograf, semantyk, semiotyk — aby zawiesić współczesność, wchodząc w arkana starszych epok. Zasada możliwej obiektywności trenowana jest w ten sam sposób, jako osoba postronna jesteśmy bardziej obiektywni, niż ktoś zaangażowany w dane działanie, jak długo odróżniamy w wyedukowany sposób, z otwartym umysłem działania Innego. W tym znaczeniu obiektywny teolog platoński, który jest profesorem sanskrytu i komparatywistą mitologicznym, będzie przyglądał się obiektywnie osobie wierzącej, która jest pozbawiona edukacji, angażując się w swoje percepcyjne modus, niezwiązana swoim systemem wierzeń lub sposobami działania i postrzegania. Podobnie, osoba wierząca, która ma swój zestaw wierzeń o świecie, np. fragmenty doktryny chrześcijańskiej, lecz brak fundamentalnej wiedzy o buddyźmie, nie będzie w stanie postrzegać zjawiska buddyzmu poprzez błąd systemowy paraeidolii. 'Osoba nieświadoma innych sposobów postrzegania nie będzie widziała poza swoje zrozumienie, na tyle, na ile jego wiedza lub jej brak pozwala'. To domeny socjologii wiedzy, epistemologii, a także socjologii ignorancji.

Im bardziej człowiek jest wyedukowany, cywilizowany [Hellene], obeznany, o otwartym umyśle, tym sprawniejsze jego zrozumienie perspektywy drugiej osoby. Są rzeczy wspólne wszystkim ludziom, zarządzanym przez empatię, lecz kiedy wchodzi się na terytorium systemów wierzeń, bez znajomości systemu wierzeń Innego, jesteśmy poddani paraeidolii, co przekłada się bezpośrednio na interpretację wpisaną w sposoby widzenia i postrzegania.

Z drugiej strony, im bardziej jesteśmy nieobeznani ze stasis, tematem przewodnim Innego, tym mniej skuteczni jesteśmy w sprawiedliwych osądach, decyzjach, wycofując się do uniwersum dyskursu, który jest znany, wpisując wszystko w świat Drugiego, tak naprawdę tylko to, co jest zawarte w naszym. Ten 'jednostronny' filtr nie wpuszcza światła, jedynie widzi się maleńki fragment społecznego, religijnego, historycznego, poznawczego, politycznego spektrum całości spraw, będąc oślepionym co do głębokich, wie-

loaspektowych meandrów istoty Innego.

II.

Kolejnym interesującym wątkiem jest to, jak systemy wierzeń, soczewki percepcji, systemowy błąd pareidolii jest warunkowany przez obwody neuro-poznawcze, czym zajmuje się biopsychologia. Tym, w jaki sposób są warunkowane, zajmuje się socjologia, poziom poznania, często nieświadomy, pozostaje w domenie nieaktywowanej wiedzy, lub ignorancji o ignorancji, mianowicie architektur znaczeń, wierzeń, skomponowanych z historii idei, ich transferu, zdolności przekazu, memifikacji, stratyfikacji, dysseminacji, dystrybucji, mutacji, adaptacji, ewolucji. Intelekt i rozsądek są samoświadomym geniuszem kształtującym te idee, rzeźbiąc w nich, aby doprowadzić do rekonstelacji, wytworzenia, przearanżowania, skomponowania nowych narracji i idei. Jak działają w praktyce? Należy to do studium masowych i indywidualnych zachowań, tak jak w złożonych systemach adaptycyjnych w teoriach złożoności w naukach społecznych, badając je ilościowo.

Człowiek nie jest 'tabula rasa', nie funkcjonuje w próżni, na której wszystko można zapisać. Posiadamy nasze zdolności poznawcze, style myślenia, fenotypy umysłów, uwarunkowani biologicznie, uwarunkowani przez naszych mentorów, społeczeństwo, obrazy, samoobrazy, słowa. Jeżeli mamy szczęście, lub świadomie wkroczymy na drogę, podlegamy indywiduacji zgodnie z alchemicznym procesem, dojrzewając w nim. W przeciwnym razie żyjemy nabytymi automatyzmami zachowując złudzenie wolnej woli. Dlatego fenomeny wzmiankowane w części pierwszej są nieodłączne od biopsychologicznych, socjologicznych, mitogenicznych aspektów sceny.

Ten proces wysoce zarządza ludzkim zachowaniem w kontekście cywilizacyjnym. Kto rządzi kontekstem, rządzi znaczeniem. Jest to zarówno niebezpieczne dla niewyedukowanych, jak i jest zmorą wyedukowanych. Populizm żyje na zawłaszczeniu kontekstu, religijny fundamentalizm żyje na zawłaszczeniu treści wierzenia, przez które jest widziany, a następnie zawłaszcza kontekst. Szczęśliwie, kontekst nie jest jednolity, a różnorodność treści i znaczeń jest ogromna, a zatem nie podlega nadużyciom przez reżim odwróconego totalitaryzmu, lub jakąkolwiek formę populistyczno-faszystowskich idei. Po jakimś czasie konstrukt, a także dynamika społecz-

na wyzwala się z okowów, lecz za każdym razem za koszmarną cenę, jaką płaci edukacja, otwartość, ludzkie wartości, cnoty, pryncypia. Każda wojna okrada z czegoś ludzką rasę, każdy wzrost głupoty, a także ludzkiej bezmyślności intronizowanej w szaty władzy niszczy tkankę umysłów i serc.

Niełatwo pozbyć się tyranii, lecz odbudowanie społeczeństwa dojrzałych ludzi jest bolesnym, ciężkim procesem po zrujnowaniu go przez żrącą ignorancję, czy to narzuconą przez wojnę, niszczenie stasis politycznego, czy zimną wojnę intelektu naprzeciw ignorancji, rozsądku naprzeciw głupocie, sprawiedliwości naprzeciw nadużyciom, cnoty naprzeciw przywarom, zasad naprzeciw brakowi kręgosłupa, całości, inkluzywności, ws. wyłączności i fałszywemu elitaryzmowi.

Jak konstruować świątynię

"Architektura jest zamrożoną muzyką" — Goethe
"Boskość geometryzuje" — Platon
"Kosmiczny porządek jest harmonią boskich dźwięków"
"Duch ludzi reprezentowany jest przez ich architekturę" — stara myśl.

Architekt — z łaciny architectus, greckie arkhitekon "mistrz budowy, dyrektor pracy", z arkhi- "szef" + tekton "budowniczy, cieśla", z protoindoeuropejskiego rdzenia *teks — "tkać, tworzyć"

Gdy byłem dzieckiem, przeczytałem 'Katedrę Pamięci' Jacka Danna, zawsze marzyłem o podobnej konstrukcji, dopóki moje marzenie nie ziściło się w mojej dorosłości.

Ci, co zajrzeli w tajniki architektury mając zmysł metafizyczny, próbują stworzyć coś podobnego naturze, w zgodzie z nią, doskonaląc formę ku boskiemu, aby magnificencja i sztuka światów natury, światów ludzkich i boskich, perfekcyjnych, idealnych — była urzeczywistniona, uaktualniona na Ziemi.

Jeżeli w rzeczy samej możemy konstruować obiekty w publicznej przestrzeni, dlaczego nie spróbować wyzwolić wyobraźni, konstruując je także w mentalnych i astralnych przestrzeniach? Nasze święte ziemie, fragmenty piękna, geniusza umysłów, wielkie katedry fantastikonu. Współczesny świat nie jest piękny, przestrzeń publiczna jest przeważnie ohydna we współczesnych miastach, parki są rzadkimi momentami oddechu dla metropologii, mało jest szans na ucieczkę od budowli, które nie były przeznaczone dla ludzi, ale pracujących mrówek. Złe zarządzanie przestrzenią publiczną, gdzie

wieżowce wysysają energię miast, pozostawiając miejską przestrzeń, a także podmiejskie krajobrazy wyobcowane, nieistotne. Jest to wyjątkowo widoczne w wysoce zurbanizowanych miejscach o dużych populacjach, gdzie ludzie są zdehumanizowani w obrębie struktury miejskiej. Totalne miasto jest wampirem, ucztując na milionach, które je zamieszkują.

W takiej sytuacji nie jesteśmy w stanie zmienić infrastruktury, a także polityki zarządzania przestrzenią, możemy jedynie spróbować stworzyć elegancką, estetyczną świątynię dla siebie, a także naszych ukochanych. W zależności od gustów w architektonicznych stylach zarządzanych naszymi preferencjami, możemy wznieść tego typu konstrukcję, cegła po cegle, z mnemotechnicznymi detalami wymalowanymi, wyciosanymi w kamieniu, jeżeli umiejętność pozwoli, prawdziwą świątynię, wyczarowaną 'znikąd'.

Za każdym razem gdy ją budujemy, dopieszczając szczegóły, lub wirtualizując cały monolityczny projekt, rozwijając go w razie potrzeby, czy podczas medytacji czy wyobrażeń dnia codziennego, czy w snach, czy wybudujemy ją na Księżycu, w gwiazdach, albo ulubionym lesie, nieskażonym miejscu, pozostawiamy psychiczny nadruk w naszej wyobraźni, pamięci na planie mentalnym. Są to myślokształty ubrane w hermetyczną precyzję. Wynosząc naszą świątynię do astralnej sfery, uświęcając ją, chroniąc przed intruzami, gdy powracamy do niej w myślach, przybiera coraz więcej kształtów. Możemy ją wizualizować, możemy zapełnić ją pięknymi dźwiękami i zapachami, będąc iluzjonistami własnych świątyń.

Oczywiście jest to iluzja, ale praktyczna. W naszych świątyniach możemy bowiem pracować rytualnie, ceremonialnie w ukryty sposób. Spotykałem się tam z ideą mojej miłości, która w świecie rzeczywistym dawno została poddana niepamięci, przygasając. Jest to mała, elegancka świątynia, skonstruowana jak bizantyjski kościół, z otwarciem ku niebiosom jak w Panteonie rzymskim, pośrodku jest bioniczny posąg Izydy siedzącej na tronie, przesłonięty zasłoną, czasem widuję tam moją ukochaną w złoto-białym świetle, jej twarz promienieje, traktuję ją jak wyrocznię. Wokół są kolumnady, jest przestrzenna, zawieszona w gwiazdach, w fizycznych próżniach przepełnionych boskością. Gwiazdy są widoczne przez prześwity w kolumnach. Inna świątynia jest biblioteką i astrolabium, z potężnymi tomami i całą moją pamięcią, dostępną tylko mi i bogini pamięci — Mnemosyne, która pilnuje najważniejszych rzeczy istotnych dla pracującego

maga — jego pamięci, wiedzy. Z marmurami w kolorze kości słoniowej, ze złotymi płytami zdobiącymi ją gdzieniegdzie. Jest to miejsce mojego wycofania ze świata, spraw ludzkich. Ta pierwsza nie jest wyższa niż 10 kubitów. Ta druga ma 60 kubitów wysokości.

Świetnym pomysłem jest narysowanie własnej katedry, albo zaprojektowanie jej cyfrowo, a następnie poddanie takiego projektu projekcji w świat mentalny i astralny, zapełniając go myślami, ideami, malując wyobraźnią wyobrażenia piękna, estetyki, perfekcji, prawdy. Biorąc 'fizyczną architekturę' na warsztat, wibrując ją na mentalnym planie, a następnie sankcjonując na planie astralnym.

Jest to zaproszenie do skonstruowania miejsca do medytacji, pracy, aktu, odpoczynku, zabawy. Pośród rozmaitych metod dzielę się jedną z nich. Wysoce polecam książkę Francis Yates 'Sztuka pamięci', gdzie dokładnie opisuje ona historię technik mnemotechnicznych poprzez wieki. Dla metafizyka, dla maga, tego typu prace dostarczają akademickich zasobów wyposażających go w środki, metody, pomysły!

Dla tych zmęczonych ale działających bez pardonu w tym świecie — obyście konstruowali pięknie!

O odpowiedzialności w komunikacji

> *'Nic z nas bez nas'; 'Im większa natura, tym więcej poruszeń'; 'Głęboki człowiek, którym wiele istnień może działać'*

Praktykuję mowy późno w nocy, kiedy nikt nie słucha. Odnosząc się do niewidzialnych kompanii napominam siebie. Wysławiam skargi, błogosławieństwa, laudacje, pochwały, klątwy, epitafia, wspomnienia przeszłych czasów, lub gdy brakuje mi dyscypliny, lub coś wiąże mi język — bełkoczę od rzeczy we wściekłości, nienawiści, daimonicznym zdominowaniu. Tak łatwo przecież zniekształcić ludzki umysł, a to zniekształca i myśli, i mowę. Rozognione przemowy pełne pasji albo niski ryk. Nauczyło mnie to niejednej rzeczy o tkaniu monologów, a także przemówień, które idą prosto z serca, niezwiązane niczym. Wyczuliło mnie to także na niebezpieczeństwa związane z mową, która tworzy, niszczy, radzi, potępia, gnębi gadaniną, odkrywa, inicjuje, mówi emocją lub wyważonym rozsądkiem. Funkcji mowy jest wiele, lecz przeważnie jest to próba wywarcia wpływu, jeżeli nie na innych, to na siebie. Aby sygnifikować własny stan, autonomię, każda mowa jest formą metafory, jest przekazaniem stanu ludzkiego w akt mowy, jest procesją jego myśli, emocji, odczuć etc. Skrępowana mowa, mowa uwięziona, mowa, która jest w klatce, doprowadza do wynaturzeń charakteru i natury. Gdyby ktoś miał kontrolę nad naszą ekspresją, nad naszymi słowami, gdyby sprawiał, że słowa ugrzęzłyby nam w gardle, doprowadziłoby to do wielkich wypaczeń. Związana ekspresja jest formą zniewolenia. Wyważone słowa zaś strukturą, którą nadaje się tej ekspresji w rozumny sposób.

W oratorskich próbach byłem zatem dzieckiem o złamanym sercu, imperatorem, co komenderował, zgorzkniałym diabłem, dyletantem, co widzi tylko jeden aspekt sprawy. Nosiłem tyle masek, ile grało mi w sercu, tylu no-

siło moją maskę, ile wymagała ich ekspresja. Z wielkością i zdegenerowanym brudem, nagi i szczery przed Bóstwami, okoliczności zaistniałe w moim życiu jedynie amplifikują albo przyduszają tę ekspresję, pośród ludzi i ich zwyczajowych relacji. Tylko podczas wystąpień publicznych możemy się sprawdzić, jak daleko nasze przekonania o wątkach twardych jak stal mogą się rozpaść, będąc niczym innym jak kruchym drutem.

Żałuję, że nie miałem retorycznego treningu od dziecka, jak to było w zwyczaju starożytnych. Jak konstruować, aranżować, komponować, nadawać ton i strukturę dostarczanej mowie. Za dużo gadaniny pochodzi z ust wygadanych, lecz niemądrych ludzi, niewyważone słowa, lub słowa, które przelewają się bez sensu, nie koncentrując na taktyce i strategii przemowy. Słowa mogą być niebezpieczne, modyfikują rzeczywistość innych, jeżeli są użyte bezmyślnie lub nieetycznie, mogą doprowadzić do okropnych efektów. Mistrzowie języka komenderują nie słowami, ale abstrakcjami i symbolami, które za nimi stoją, które są ich esencją. Są też mistrzami ludzkiej psychologii, znawcami ludzkich umysłów, dusz i serc, penetrującymi indywidua, lub grupy, masę z wielkim wglądem, aby uderzyć w sedno i oczarować słowami wtedy, kiedy jest to niezbędne. Kiedy słowa zaczynają władać ich mistrzami, ci drudzy są zrzuceni w płytkie bagno, oczarowując się sobą, tracą kontrolę nad rumakiem retoryki.

Pryncypia mowy, jej przedłożenia polegają na pryncypiach człowieka, który jej dostarcza.

> *Rhetorica ad Herennium (Cornificus lub Cicero): "Funkcją oratora jest zdolność do przemawiania o tych rzeczach, które zostały ustalone przez prawo i zwyczaj w celach społecznych aby zapewnić na tyle, na ile to możliwe, zgodę jego publiki"*

Porter, Stanley E. 2017. Handbook of classical rhetoric in the Hellenistic period (330 B.C.-A.D. 400). Atlanta: SBL Press

> *Człowiek obycia przebywa w swoim pokoju. Jeżeli jego słowa są dobrze wypowiedziane, spotyka się ze zgodą na tysiąc mil. Jakże bardziej w jego pobliżu! Jeżeli człowiek obycia przebywa w swoim pokoju i jego słowa są*

źle wypowiedziane, spotyka się z opozycją na dystansie większym niż tysiąc mil. Jakże bardziej w jego pobliżu! Słowa wypływają z jego osoby, wpływając na ludzi. Uczynki są zrodzone blisko, a są widziane z daleka. Słowa i uczynki są zawiasem i cięciwą łuku człowieka obycia. Gdy porusza się zawias i cięciwa, przynoszą honory lub dyshonor. Poprzez słowa i uczynki człowiek obycia porusza niebiosami i ziemią. Czy zatem nie powinno się być ostrożnym?

Wilhelm, Richard, Cary F. Baynes, Carl Gustav Jung, and Hellmut Wilhelm. 1990. The I Ching or Book of changes. Princeton: Princeton University Press, str. 266—267 i str. 237—238.

Najlepsze przemowy mogą być dostarczone, gdy publika jest znana w wystarczającym stopniu. Kiedy publika jest skomponowana z tonalności różnych umysłów, myśli, wariacji serc, należy mówić w przystępny sposób, lecz nigdy nie rozpuszczać przekazu aby kupić publikę, inaczej zamieniamy przekaz w rozlew czczych słów.

Najgorsze co może się stać, to stworzenie pewnej opinii, która harda, wydaje się być łatwa do zrozumienia przez ludzi, ale będąc prostacką, żeruje na emocjach i inklinacjach, które mogą być kompletnie błędne z punktu widzenia rozsądku. Wydaje się właściwa i prawdziwa, ale jest taka jedynie z pozoru, zabijając oratoryjną subtelność, która może być skonstruowana w dosadnej sile tylko przez mistrza mowy. Kiedy oracja jest skonstruowana pięknie i precyzyjnie, a do tego jest szczera, sprawiedliwa, wyważona, nie tylko inspiruje ludzi, ale pozostawia ich z wrażeniem, iż sami odnaleźli rozwiązanie, w każdej osobie, która była słuchaczem. Doświadczenia i odkrycia, które odnajdujemy sami, są najbardziej skuteczne. Mowa jedynie wspiera ten proces. W esencji dzielimy się doświadczeniem, jak to doświadczenie będzie przekazane, jaki jest cel inspiracji, którą próbujemy ukuć, tkwi w pytaniu o wiadomość, którą chcemy posłać dalej do publiki.

W istocie, możemy być w posiadaniu wiedzy lub informacji, która wywoła niezgodę, zamieszki, albo wystawić nas na pośmiewisko, w zależności od wiary publiki i podatności na przekaz. Możemy być w posiadaniu doświadczeń niewspółdzielonych przez innych, a zatem nie do zaakceptowania przez publikę. Dlatego odpowiedzialny orator nie wyrzuca wszystkiego,

co ma w głowie, rzucając na oślep wszystkim, co wie, lecz rozdziela, rzeźbi, myśli, planuje, aranżuje, stylizuje narrację zgodną z wymogami czasu, publiki, przestrzeni. Odnajduje to, co jest rozsądne, prowadząc publikę do współbrzmienia. Sympozja są wymianą wiedzy eksperckiej, a zatem są równoważone w innej relacji, mowy dotyczą jednostronnego przekazania wiadomości do zgromadzenia o rozmaitym stopniu wiedzy i doświadczenia. Przykrym jest to, że mowy na przestrzeni dwudziestego wieku tak bardzo zubożały, chociażby leksykalnie, ale także składniowo, stylistycznie. Gdy porównuje się piękne przemowy Woodrowa Wilsona z infantylną propagandą kłamstw analfabetów takich jak Trump, ciężko nie stwierdzić, że nie tylko publika została rozpieszczona, otępiona, ale elity dzisiejszego dnia mają mniejszy zasób słownictwa, niż robotnik w Stanach Zjednoczonych poprzedniego wieku. Biorąc pod uwagę fakt, że logika nabytego języka przekłada się na gramatykę myśli, zastraszająca jest składnia myślenia współczesnych elit.

Dlatego zawartość przekazu i narracji musi być ostrożnie dobrana, podczas gdy mówimy (czy piszemy) należy się pilnować, aby pokonać emocje dyscypliną, personalne interesy poświęcić w imię rzeczowości, przy wglądzie w dobro ogółu, a nasze osobiste błędy charakteru rugować, nie dopuszczając ich do głosu. Nie ma człowieka bez przywar, niektóre z nich są bardziej widoczne, ale należy dokładać wszelkich starań aby akcent kłaść na cnoty, eliminując lub amortyzując słabsze cechy charakteru. W miarę możliwości należy stać się bezosobowym, sterownym w nieegoistycznej służbie, która przekazuje coś w interesie innych, ku wzbogaceniu innych. Aby zadecydować co jest w istocie w interesie innych, należy znać ludzi, a także społeczeństwo. Należy w istocie mieć wyższy wgląd, ojcowsko-matczyny umysł i nadzór, aby wiedzieć jakie sprawy należy wspierać. Bez osobistej mądrości i ciągłego pokonywania siebie jedyne co można dostarczyć, to swoje ego, stając się megafonem dla swoich opinii, wierzeń, małostkowych narracji, służących tylko sobie lub pomniejszej grupie, która przyklaskuje takiemu obrotowi rzeczy.

Historyczna metafizyka magii

Jan był benedyktyńskim mnichem zakonu w Morigny, wyedukowanym w Chartres i Orleanie. Był aktywny w pierwszym ćwierćwieczu czternastego wieku. Znamy jego Liber florum celestis (Księga kwiatów niebiańskiego nauczania). Jego pisma są głównym źródłem informacji o Ars Notorii, ponieważ opisał on swoje wizje i posługiwał się daimonicznymi inwokacjami. Jan nabył księgę dotyczącą nekromancji od kolegi, spisując tyle, ile mógł. Po konsultacji z lombardzkim doktorem Jakubem rozpoczął prace z Ars Notorią, która miała być świętym tekstem alternatywnym dla demonicznych inwokacji, które kontemplował wcześniej. Gdy zaczął używać Ars Notorii, jego świat zapełnił się wizjami koszmarnych form i demonów udających mnichów, osoby Trójcy. Następnie przerażony Jan próbował się wyzwolić modlitwami do Chrystusa, Jana Ewangelisty i Marii. Zgodnie z tą historią, ta ostatnia nakazała mu spisanie Liber florum celestis.

— Fanger, Claire (2012) Inwokując anioły: Teurgiczne idee i praktyki między trzynastym a szesnastym wiekiem. Seria: Historia Magii, University Park: Penn State Univ Press.

Perspektywa akademicka różni się od magicznej. Perspektywa osoby niepraktykującej różni się od tej praktyka. Biorąc powyższy fragment na warsztat, zadajmy sobie pytanie: dlaczego Jan z Morigny po użyciu Ars Notorii miał diaboliczne wizje, które w jasny sposób go wyśmiewały, ukrywając się pod iluzjami figur tak bliskich chrześcijańskich krajobrazów duchowych. Perspektywa osoby wierzącej jest jasna: 'Tych sił nie powinno się przyzywać', lub 'Ta księga była przeklęta', itd.

Jednak analizując magiczne krajobrazy potrzebujemy kontekstu: historycznego, religijnego, poznawczego, społecznego, psychologicznego, magicznego, terytorialnego, egzosferycznego, ezoterycznego. Należy też zastanowić się jaki był stan, a także ułożenie umysłu Jana z Morigny, jaka była jego intencja, jaka zawartość, jakie psychiczne konstelacje, kalibracje duchowe, które dotyczyły jego postaci, przed, podczas i po operacji przy użyciu Ars Notorii. Dodatkowo, należałoby rozważyć jaka podświadoma magiczna operacja była projekcją jego ukrytego psychicznego 'homunkulusa'.

Co było jawną operacją, która wyzwoliła ten efekt, jaki był geniusz miejsca, w którym inwokował te siły? Czy widziadła, istoty, esencje były wyczarowane jego umysłem, siłami genius loci, czy były lokalne, czy eksterytorialne, czy były subiektywnie, lub obiektywnie prawdziwe, jaki był sens drwin kakodaimonicznych?

Co było Zeitgeistem, co jego egregorem? Te wszystkie współzależne współwyłaniające się zmienne powinno się brać pod uwagę. Wierzymy Janowi z Morigny na słowo, ale staramy się zrozumieć jego doświadczenie, okoliczności, a także dotrzeć do ich sedna!

Są trzy podstawowe moduły podczas operacji magicznych, mianowicie **intencja**, **metoda** i **efekt**. Są fundamentalnie trzy krajobrazy, w których te moduły odnajdują swe manifestacje:

A) 'Homunkulus', jako kompletny obraz człowieka, ze wszystkimi psychicznymi, neuro-psychicznymi, psychiczno-biologicznymi, seksualno-psychicznymi, duchowo-seksualnymi, duchowo-psychicznymi tożsamościowymi frontami, astralno-mentalnymi komponentami, duchowo-alchemicznymi konfiguracjami w rozmaitych konstelacjach, wariacjach, mutacjach, kalejdoskopicznie soczewkującymi się przez daną osobę. Przed czasem operacji, w trakcie trwania operacji, w danym momencie, z konsekwencją dla dalszego rozwoju wydarzeń po wykonaniu operacji.

B) Narzędzia których używa 'homunkulus', włącznie z kategorią ciągłości 'homunkulusa', ekstrahując kategorie ze środowiska. Jeżeli potrzebujemy stworzyć narzędzie, tworzymy abstrakcje w naszych umysłach, eksperymentując z substancją, przykładem może być tworzenie neolitycznych toporów. Two-

rząc narzędzie, zyskujemy interfejs do akcji, choć cały proces jest wykształcony abstrakcyjnymi środkami, wyobraźnia stworzyła ruch pożądanych fenomenów poprzez akt i egzekucję. Jeżeli chcemy inwokować bóstwo, możemy projektować ideę, myśląc, że musimy mówić jej, jego, ich językiem, a więc wymyślamy język, który, jak wierzymy, jest rozumiany przez podmiot docelowej inwokacji. Zakładamy, że wydając dźwięki, jak np. 'barbara onomata' starożytnych tradycji, lub modlitwy, mantry, odnajdujemy klucze do interpsychicznych, intrapsychicznych, ale także inter/intramakrokosmicznych, inter/intra mikrokosmicznych bram komunikacji. W przypadku właściwie wykonanych mantr, poprzez synergię geometrii dźwięku w sprzężeniu z naszymi ciałami duchowymi, systemem nerwowym, psychosomą, rezonujemy w 'środowisku metafizycznym', nasze struny głosowe, gardło, czaszka wytwarzają biorezonacje homunkulusa w ciągłości świadomego samoobrazu w absorpcji głębszego, niepodzielnego świata, który ma swoje prawa i zasady, swoją geometrię i głębię, swoją metafizykę ogromnych wielkości, a także metafizykę średnich i małych wielkości. Podobnie inwokacje, ewokacje, modlitwy są reaktywną, aktywną, receptywną, pasywną próbą uzbrojenia narzędzi wobec konkretnej rzeczywistości fenomenów w obrębie kompetencji, zasięgu, topologii istnienia. Wspomniane wyżej neolityczne narzędzie jest wyekstrahowane jako kategoria ze środowiska, 'barbara onomata' jest kategorią wyekstrahowaną z projekcji homunkulusa. Są też narzędzia irracjonalne, jak transy, szały, obłęd, kiedy 'homunkulus' poddaje się introjekcji światów intrapsychicznych i interśrodowiskowych, które mają swoją własną rację bytu, choć wydają się chaotyczne z punktu widzenia racjonalnych modułów, mianowicie 'intencji; metody; efektu'. Są bliższe aktowi (szał szamański, bojowy), efektowi (transformacja, mediumizacja, opętanie, trans), intencji (to, co jest intensjonalne, ukazuje się w procesie spontanicznie), lub katalizie (opętanie) i wynikowej (ekstensjonalne) procesu.

C) Wydarzenia, jakie można zaobserwować, aby zasądzić czy operacja jest efektywna, nieefektywna, widoczna, czy zbyt daleka aby była uświadczona, zrozumiała. Tj. operacja magiczna może być efektywna, ale nie da się bezpośrednio zaobserwować efektów jej działań, jak w przypadku magii wysokiej, lub wydarzenia są zaobserwowane po miesiącach, lub latach poświęcenia i ce-

remonii. Jaka jest interpretacja wydarzeń, które obserwujemy, jak interpretujemy doświadczenie zgodnie z naszymi projekcjami, interpretacjami, wiedzą, systemami wierzeń, ustawieniami psychicznymi? Rozsądne oceny naszych działań, irracjonalne przybliżenia, nastawienie podczas operacji, a także ich konsekwencje poddane są naturalnym instynktualnym, a także biopsychologicznym prawom. Np. instynkt 'walcz-lub-uciekaj', 'lęk, lub atak', lub wartościujące, co jest 'dobre, co złe', co 'właściwe, co niewłaściwe', co 'prawdziwe, co fałszywe'. Stawia to pytanie na każdym kroku, z którym musimy się ciągle konfrontować — co tak naprawdę wydarzenie chce nam przekazać, w jaki sposób je zrozumiemy? Czy jest aparentne, czy ukryte? Do jakich dalszych wydarzeń i efektów nas prowadzi? Jest to praktyczna nauka podejmowania decyzji, a także dojrzała sztuka dokonywania osądów sytuacji w praktyce.

Wracając do naszego Jana z Morigny, próbował użyć Ars Notorii aby uzyskać konwersację z Bogiem i aniołami. Taki przynajmniej był jego zadeklarowany cel. Jego umysł miał już szkielet konkretnej architektury religijnej, teoretycznie bezpiecznego porządku, chciał czegoś więcej zgodnie z najlepszymi intencjami. Jednak poddany atakom daimonicznym, naturalnie zinterpretował sytuację jako niepomyślną, po czym napisał swoją „Liber florum celestis", osądzając „Ars Notorię" jako 'potępioną księgę'. Historia tego artefaktu-grimuaru jest kolejną sprawą, książki mają swoją magiczną historię użytku. Tworzą krajobrazy astralno-mentalne powiązane z artefaktem w użyciu. Nie znamy historii egzemplarza Ars Notorii, która była w posiadaniu Jana z Morigny, ani całości egregora wszystkich tomów, ze wszystkimi konekcjami, które go dotyczyły, włącznie z jej autorem. Faktem jest, że nasz poczciwy Jan z Morigny był zaatakowany w dość przykry sposób. Wszystko to stało się w czternastowiecznej Francji, w Chartres. Jaki był geniusz miejsca zchrystianizowanej Francji od wieków? Plemiona Franków miały swoje bóstwa tytularne, a także myriady istnień. Zmarli zchrystianizowanych Franków mieli swoją falę zindywidualizowanych eidoli, dusz, istnień, daimonów etc. Chrześcijaństwo było wrogie lokalnym bóstwom. Można przypuszczać, że geniusz miejsca drwił z niego za próbę zbliżenia się do boskich światów przez chrześcijańskie strukturalne środki, poprzez 'dzikie, wielo-płynące plemiona', jak Chaldejczycy nazywali demony chtoniczne. Jaka mogła być przyczyna drwin? Wytwarzając psychiczną opozycję przy doktrynie 'coincidentia oppo-

sitorum' uderzył w zły punkt równowagi miejsca, własnych akcji, a także lokalnych sił. Jako 'wierzący' w strukturalny porządek chrześcijański wytworzył napięcia, dysharmonię w homunkulusie, a niewidzialne siły, włącznie z demonicznymi światami nie czekały długo na reakcję. Odzwierciedlił też po części swojego homunkulusa, nadając treść swoim fantazjom, podobnie jak Austin Osmane Spare, który materializował myślokształty homunkulusów dwóch osobników, doprowadzając ich do szaleństwa. Miał szczęście, że były to fantazmaty okołochrześcijańskie i nie był zaatakowany z ujmą na ciele. Czy mógłby być skuteczny w swojej operacji magicznej, gdyby rozumiał tę dynamikę, podejmując się dogłębnemu zrozumieniu swoich motywacji, metod i efektów? Opatrzność tylko wie. Czy był nieprzygotowany, czy po prostu niedostateczny do podjęcia się tych operacji? Był młodym eksperymentatorem, znamy częściowo jego biografię — zrezygnował w pół drogi z nekromancji, co jest kolejną wskazówką dla jego późniejszych rewelacji przy używaniu „Ars Notorii".

Należałoby stwierdzić, że jeżeli ktokolwiek zaczyna swoją przygodę z magią parząc się, nie powinien robić z siebie nowo nawróconego idioty, który ostrzega wszech i wobec przed zgrozą własnej niekompetencji w działaniach magicznych. Są złe, ohydne, okrutne rzeczy, które mogą się przydarzyć, a także piękne, wzniosłe, cudowne, nie powinny one odstręczać od praktyki, co więcej, powinny uczyć na drodze. W końcu nie jesteśmy masochistami, wycofujemy się jeżeli parzy, eksplorując aspiracje i wspinając się do wyższych działań, ciągle i nieustannie.

Dialog: Aksjomat Jamblicha

Fuomo: Rozważałem myśli wielkiego mistrza teurgii, Jamblicha, prosząc w sercu o ekspozycję jakże płochych a dosadnych i dogłębnych praw, o Peripsolu, czy ów hieratyczny syn Kalcis, co podtrzymał złotą nić Platońskich inicjacji, tańczy pośród Eleuzyjskich, niebiańskich pól, jak archanioł Platon?

Peripsol: Dlaczegóż, różdżka kaducejska należy do niego, skrzydła śnieżnobiałe, teraz wejdź z nim w dialog, nie poszczędzi ci ni mądrości, ni słów. Zostawiam was samych, uśmiechając się na tę myśl.

Jamblichus: Dawno nikt mnie nie wzywał, w czym mogę ci pomóc, młodzieńcze?

Fuomo: Nazywam się Fuomo, takie imię mi nadano, gdy zostałem przypisany jako siódmy anioł Saturna, zrodzony ze Słońca jako bestia Boga, urodzony na Ziemi ze śmiertelnej kobiety, z duszą zamordowaną, w bólu w wampira zmieniony, jednak...

Jamblichus: Wystarczy, znamy twoją historię, a czytając twoje myśli widzę, że chciałbyś wiedzieć, czy stary Plutarch miał rację, pisząc, że różne nazwy wśród Bogów i Bogiń, duchów, inteligencji, z różnymi sposobami adresowania, inwokowania i inkantacji wśród kultur i cywilizacji w istocie odnoszą się do tych samych głębokich mocy, które Boskością wędrują przez świat.

Fuomo: Czy mam też w ten sposób rozumieć indywiduację, maski co henoteistycznie to Apollem to Amaterasu, z innymi sposobami odnoszenia się

do tych mocy, składnią rytualną, by człowiek sięgnął po te siły wielkim wysiłkiem?

Jamblichus: Prawdziwa wiedza o Bogach jest jedna i taka sama zawsze i wszędzie. Patrzy się na nich z różnych perspektyw, czerpiąc z rozmaitych gałęzi wiedzy.

Fuomo: Z czego zatem jest wywiedziona rozsądkowa, naukowa teologia, która jest przejrzysta jak rosa na źdźble trawy?

Jamblichus: Problemy, jakie napotykamy na drodze, wydają się złożonymi aspektami, różnorodnie odnosząc się do siebie, z tych względów wymagają wyjaśnień, które wyłożą je w odpowiedni sposób. Zatrudniając logiczne rozumowanie postaram ci się je w pełni zademonstrować.

Fuomo: Co zatem stanowi rdzeń tych logicznych tez?

Jamblichus: Dla każdej z tych demonstracji należy w teologiczny sposób zająć się sprawami teologicznymi, teurgicznymi sposobami objaśnić teurgiczne sprawy, a filozoficzne kwestie omówić filozoficznymi metodami.

Fuomo: Podobnie jak omawianie teologii przez materialistę jest bezcelowe, omawianie materializmu metodą teologii jest wywiedzeniem się w pole, czy dobrze rozumiem, że spójne dyscypliny powinny być omawiane przez siebie, a najlepszą metodą lotnych umysłów jest przerzucanie mostów między tymi dziedzinami, poprzez zrozumienie ich do głębi, które doskonale się ze sobą spajają i komponują?

Jamblichus: Tak, młodzieńcze.

Fuomo: Czy podobnie, dobrze rozumuję, że aby odkryć Bogów należy odkryć tę substancję co łączy nas z nimi, a następnie przerzucić pomost, poszerzając go pięknymi, świętymi wysiłkami?

Jamblichus: Wewnętrzna, sekretna wiedza o Bogach współ-istnieje w naszych naturach, jest ponad osądem, wyborem, ponad rozumowaniem, a także dowodem.

Fuomo: Należy ją zatem odkryć, aby ją udowodnić, nie ma innej drogi, niż odsłonięcie tej perfekcyjnej rewelacji?

Jamblichus: Wiedza jest zjednoczona od początku swoją własną przyczyną, istnieje wspólnie z esencjonalnymi próbami duszy aby dążyć do Dobra.

Fuomo: Tak jest w rzeczy samej, ponieważ prostota Boskości, jedna idea przenikająca świat w swej hipostazie dusz jest w istocie dobra, prosta i piękna.

Jamblichus: Lecz ten kontakt swego ducha z Boskością nie powinien być pomylony z wiedzą, wiedza bowiem jest oddzielona jako podmiot od swojego obiektu studium pewnym stopniem inności.

Fuomo: Zatem żadna wiedza nie jest doskonała, ale jedynie jak w Sokratycznej ironii, powinna być przybliżona, aby zbliżyć człowieka do jego duszy i Bogów.

Jamblichus: Przed tą wiedzą, która zna inność będąc sama inną, jest pewna łączność z Bóstwami, która jest naturalna, a także niepodzielna.

Fuomo: Ale jakże możemy przekazać to innym, czy teurgicznymi operacjami, czy magią, czy może mową, która stroi dusze, czy innymi sposobami, gdy inni dopominają się tego typu odniesień?

Jamblichus: Nie powinniśmy być zdania, iż jest to dar, którym możemy obdarować albo nie, ani zaakceptować to jako niejasną sprawę, bowiem istnieje zawsze w aktualności. Nie powinno się też przystawać na coś, ani odrzucać tego, bowiem jest aksjomatyczną sprawą aby przyjąć, iż jesteśmy objęci Boską obecnością, zapełnieni nią, mając tym prawem cnotę wiedzy iż Bogowie istnieją.

Fuomo: Lecz jak to się ma do opinii ludzkich na ten temat?

Jamblichus: Spróbuj założyć, iż masz konkretny sposób odniesienia się do ich esencji, odrzucając niestabilność, niestałość charakteryzującą ludzką naturę i warunki.

Fuomo: Lecz jakże wyprowadzić prawa naukowej teologii na mocy tego aksjomatu?

Jamblichus: Równoważąc tezy wywiedzione z rozsądku, perfekcyjnie proporcjonalne, aby tak zbudowaną świątynią ukoronować Boskość.

Fuomo: Czy zatem każda niespójność świadczy przeciwko dobrze skonstruowanym tezom?

Jamblichus: Niezrównoważone antytezy są procesem obcym przyczynkom rozsądku i życia, zagłębiamy się wtedy w drugorzędnej rzeczywistości, która należy do sfery potencjałów, przeciwieństw, do świata generacyjnego.

Fuomo: Angeli Bonum, w istocie podtrzymujesz złotą nić Platona, mistrzu, jak zatem te wyższe światy widzą siebie, a także nas? Czy postrzegają wszystko obiektywnie, trwale?

Jamblichus: Wyższe istnienia rozkwitają w zrozumieniu jednolitego poznania, wieczna kompania Bóstw ma ich wewnętrzne poznanie, ponieważ same posiadają wieczną tożsamość, zatem ludzka dusza łączy się z nimi w wiedzy w podobny sposób, nie posiłkując się wulgarnymi przypuszczeniani, lub czczą opinią, albo formą sylogizmu.

Fuomo: Zatem wszystko musi mieć piękne, jasne podstawy, odrzucając te teorie, które nie zostały uwarunkowane logicznie dowiedzionymi sprawami, podobnie jak zigguraty Babilonu co odzwierciedlały sfery niebieskie, z silnymi fundamentami, wzrastając w subtelności od Saturnalnej podstawy, która je spajała, aż do najmniejszego, najwyższego piętra, które zwieńczone ołtarzem było rektyfikacją doskonałych tez w formie architektury?

Jamblichus: W istocie, zaczynając od podlegającej czasowi rzeczywistości, bieżymy za tą esencją, co jest poza tymi sprawami, łącząc się z Bóstwami z czystym, pozbawionym błędu rozumowaniem, które otrzymaliśmy na wieczność od Bogów. Ponadto, wiedza o Boskości ma inną naturę niż wiedza o innych sprawach, jest niekiedy otrzymana jako rozbłysk geniuszu poprzez równoważenie przeciwnych zdań, ich wynikiem jest konkluzja, podobnie jak w dialektycznych dyskusjach.

Fuomo: Jako odrębna dyscyplina wiedzy, czy podlega ona procedurom negacji przez antytezy?

Jamblichus: Nasze świętości rozpadłyby się w proch, ale wspomnieliśmy już o aksjomacie, który jest wywiedziony doświadczalnie przez teurgów, a rozumowo przez inicjatów, a następnie tak nauczany. Wiedza o Bogach nie podlega zgodzie na nią, nie jest nabyta w momencie urodzenia, ale przez wieczność współistniała z duszą w niepodzielnej, jednolitej ciągłości.

Fuomo: Doświadczalnie, czy możemy zatem odkryć różnorodne działania Bogów, czy jedynie ich część?

Jamblichus: Zgodnie z ich aktywnościami, tylko niższe aspekty, które próbujesz ustalić, mają różnorodne właściwości, lecz pozbawiasz się wglądu w pierwotne, najwyższe, najszlachetniejsze twarze ich odrębności.

Fuomo: Działają zatem w wiecznym ruchu, naiwnie spytam?

Jamblichus: Nie ma kontrastu między działaniem a pasywnością, lecz ich działania są rozumiane jako absolutne, niepodważalne, a także wolne od relacji z przeciwieństwami. Negujemy zatem podmiot i obiekt w relacji do ich ruchu. Nawet dusze nie są poruszane same sobą, co przyzwala na poruszający się, a także poruszony element. Traktujemy tę rzecz jako prosty, esencjonalny ruch zgodny tylko ze sobą, ale nie odnoszący się do czegokolwiek innego, wynosząc się poza przeciwieństwa działania na siebie, lub bycia działanym na sobie.

Fuomo: Rozumiejąc istotę ciągłości, co zatem łączy te wszystkie siły, tak jak dusze co są utopione w Boskości, współdzieląc jej esencję?

Jamblichus: W superordynacyjnych klasach istnień wszystko jest rozumiane jako przynależne do esencji, jest to całość totalności, co istnieje przede wszystkim, istnieje oddzielnie nie polegając na innych sprawach, które w niej istnieją, biorąc na przykład Bogów, anioły, półbogów, agathos daimones. Jeżeli uznamy każdego z nich za jednolitego, cała struktura naukowej teologii rozpada się w bezładzie, natomiast jeżeli są rozumiane jako odrębne gatunki, które nie mają wspólnej definicji, ciężko znaleźć między nimi rzecz wspólną. Jednakże, gdy użyjemy zasady analogicznej tożsamości w stosunku do tych istnień, jak do generacji Bogów, daimonów, bohaterów, a także dusz, możemy znaleźć ich specyficzną charakterystykę.

Fuomo: Rozróżniając między tymi klasami, musi być pomimo tego jakaś wspólna im substancja?

Jamblichus: Jest dobro poza istnieniem, a także to, co jest w istnieniu. Przez istnienie rozumiem najwyższe, najbardziej uhonorowane sprawy, które niecielesne w swej istocie są atrybutem Bogów, co przenika wszystkie klasy ich konstytuujące, co także podtrzymuje właściwy podział porządku, nie zrywając z nim, a także manifestuje się w ten sam sposób, wspólnym wszystkim Bóstwom.

Fuomo: Jak zatem rozumieć metempsychozę i transmigrację dusz? Czy dusze zaczerpnięte z Boskości zradzają się, jak uważam, z matki i z ojca, a także sublimowane z tej wiecznej substancji co przenika wszystko, gdziekolwiek nowy oddech otwiera się na świat? Czy powinienem wzorem Egipcjan dzielić na dusze generatywne, a także duchy-gwiazdy, z których pierwsze zrodzone są ze światów generatywnych, a drugie z Boskości, jakoby agathos daimony, lub geniusze, a te drugie są wieczne?

Jamblichus: Dusze, co zarządzają ciałem, zarządzając ich podziałem wśród ludzi, które przed przyobleczeniem się i zstąpieniem w generację, są wieczne jako takie, gdy odrodzą się nie znają Dobra, ani przyczyny Dobra,

która jest przedesencjonalna, jednak zachowują pewną pamięć, a także władanie Dobrem. Dlatego obserwujemy uczestnictwo w pięknie i cnocie, które znacznie przekraczają te, do których zdolny jest człowiek. Bowiem w złożonych istnieniach tego typu uczestnictwo jest sporadyczne, podczas gdy w wiecznych duszach te sprawy są zakorzenione niewzruszenie, nie wygasając nigdy, nie są poddane ani spontanicznemu usunięciu, ani wybiciu przez inne, zewnętrzne siły.

Fuomo: Czytając dzieła o mitologii i wyczynach Bogów, czy mam założyć, że wszystko co robią jest dobre?

Jamblichus: Mitologia, a także teologia jest dziełem człowieka, chce on się przeglądać w Bóstwach, wzorem ucznia Maximusa, Juliana Autokratona, który przecież jest też moim uczniem, mitologia jest dla ząbkujących dzieci, lecz należy zrozumieć dogłębnie siły, które działają w trakcie interpretacji między Bogami, żyjącą Ziemią, a człowiekiem, między naszymi fizykami, naturą, a nauką. Wszyscy Bogowie i Boginie są dobrzy, odsłaniając swoje działanie w niewidzialnym Dobrze, a upodabniając się do Dobra, tworząc rzeczy na obraz Dobra, dając ekspresję niewypowiedzianemu, powodując że to, co bezforemne, jaśnieje formami, przynosząc z poziomu zamanifestowanego dyskursu to, co jest superordynacyjne nad rozumowaniem, odbierają stopień uczestnictwa w pięknie, które jest ich udziałem, dostarczając i przekazując je niewzruszenie do wszystkich klas istnień, które po nich następują.

Fuomo: W moich bestiariuszach jest zapisana wielość istnień, lecz staram się nie mnożyć bytów ponad potrzebę, jak zatem uprościć rozumienie istnień, aby sięgnąć w sedno, w puentę sprawy?

Jamblichus: Są klasy istnień, co jako pośrednicy dopełniają powszechną więź, co łączy Bogów z duszami, utrwalają więź, aby była nierozrywalna. Scalają wszystko w ciągłości od początku do końca, aby wszystko miało uczestnictwo w sprawach niepodzielnych. Są najlepszym, proporcjonalnym eliksirem dla wszystkiego, miarkując progresję od najwyższych do najniższych, pomagają we wstąpieniu najniższym do poprzednich — najwyższych.

Układają porządek, miarę w uczestnictwie, od najlepszych, receptywnych, godnych, perfekcyjnych istot, tworząc zgodnie sprawy ze wszystkimi innymi, które otrzymują od Bogów zasadę przyczynowości wszystkich tych rzeczy.

Fuomo: Jakie inne posiadają przymioty?

Jamblichus: Jedność we wszystkich swoich zasięgach, formach, stała wytrwałość w sobie, jakość bycia przyczyną niepodzielnych esencji, nieporuszenie, które może być rozumiane jako przyczyna wszelkiego ruchu, wyższość nad istotami, która poprzedza wspólnotę z nimi, co więcej, w esencji niezmieszanie, transcendencja, potencjał i działanie — wszystkimi tymi przymiotami można określić Bogów. Co więcej, jakość bycia rozróżnionym w wielości, a także zdolność do oddania się innym, ponadto otrzymują od siebie i skądinąd zasadę ograniczoności, mając zdolność do podziału niepodzielnych rzeczy, aby doprowadzić je do perfekcji. Współuczestniczą we wszystkim co jest, a także tym co będzie, odbierając różne substancje ze wszystkich stron świata, emanując sobą tę zasadę, łącząc to wszystko, wzbogacając o te atrybuty, które wyprowadzają potencjały, esencję, działania — wszystko to możemy przypisać do dusz należących do Bogów, będąc w tym pełni racji.

Fuomo: Co zatem z dobrymi demonami, Agathos Daimones, w odróżnieniu od tych co chtoniczne, wielokształtne, niebezpieczne dla człowieka?

Jamblichus: Deklaruję, że klasa dobrych demonów jest wielokrotna w jedności, miesza się z pewną skazą, lecz doskonale rozumie wszystkie istnienia poniżej, na sposób, który jest niemniej jednak znacznie wnikliwszy i lepszy. Będąc przy klasach istnień, Fuomo, bohaterowie, rzekłbym, charakteryzują się podziałem, a także wielotwarzowością, ruchem, mieszaniem i tym, co jest im poznane, lecz odbierają też to, czym są obdarowani z wysoka, objęci tymi wysokimi sprawami, ukryci w nich, a także posiadający w mniejszym stopniu lepsze pierwiastki, przez co rozumiem jedność, czystość, stałość, niepodzielną tożsamość, a także pewną dozę transcendencji. Agathos Daimon jest w tej skali na górze, transcendentny i perfekcyjny, bo-

hater jest stosunkowo niedoskonały, nieco wybrakowany, pierwszy może osiągnąć wszystkie rzeczy jednym środkiem naraz, unitarnie w teraźniejszości, drugi nie może osiągnąć wszystkich rzeczy naraz, albo w nagły, niepodzielny sposób. Poprzedni generuje i zarządza tymi rzeczami bez przywiązania ani skłonności ku nim, podczas gdy drugi ma naturalną inklinację aby odwracać się w kierunku rzeczy, które wygenerował, aby nimi zarządzać. Agathos Daimon ma zatem władzę uprzednią jako przyczynowość, podczas gdy drugi polega na jej przyczynie, woli Bogów, polegając na nich przez całą wieczność. Na tej skali jeden w błyskotliwym momencie rozumie wszystkie przyczynowe końce aktywności i esencji, podczas gdy drugi przenosi jedne sprawy na inne, podążając od niekompletności do kompletności. Dla pierwszego jest to to, co jest najwyższe, niezrozumiałe, przewyższające wszelką miarę, bez formy, nieograniczone, natomiast ten drugi jest zdominowany tendencją nawiązywania odniesień, w uścisku impulsów w gorszą stronę, a także spraw drugorzędnych, konsekwentnie otrzymuje formę przez wieloistne środki, które dają mu narodziny.

Fuomo: Cóż za czynnik zatem króluje nad tymi wszystkimi istotami, nie są one przecież bezmyślne, jeżeli możemy dowieść ich podstaw, esencji, a także charakterystyki poprzez rozum?

Jamblichus: Intelekt jest przywódcą, a także królem w dominium Istnienia, sztuką tworzącą wszechświat, jest obecny ciągle, a także wszechobecnie wśród Bogów, perfekcyjnie samowystarczalny, wolny od skaz, ustanowiony w sobie przejrzyście, a także w zgodzie ze swoim działaniem. Dusza uczestniczy w częściowym, wielorakim intelekcie, który kieruje swoją uwagę ku zarządzaniu wszechświatem, mając na względzie świat nieożywiony, będący wygenerowanym w różnych czasach z różnych form. Powstając z tych samych przyczyn, wyższe klasy istnienia posiadają esencjonalny porządek, a także esencjonalne piękno, lub wyrażając to w inny sposób, są zasadową przyczyną tych co w nim współistnieją, należąc do duszy uczestniczącej ciągle we współzrozumianym porządku i boskim pięknie.

Fuomo: Dlaczego zatem człowiek ze swoją duszą nie ma nieograniczonych możliwości?

Jamblichus: Bogowie są obecnością przez siebie, włącznie z ich esencją, miarą wszechświata i przyczyną. Podczas gdy dusza jest zdefiniowana przez Boską zasadę ograniczenia, uczestnicząc w całości tylko po części. Poprzednim klasom możemy rozsądnie przypisać atrybuty dominacji nad wszystkimi istotami przez władzę i suwerenność zasady przyczynowości, podczas gdy dusze mają limity poszerzania swojej władzy. Natura tych różnych właściwości manifestuje się w kategoriach pogranicza, nietrudno zatem pomyśleć o siłach pośredniczących, jak demony, czy bohaterowie; ci drudzy wpierw przecież byli ludźmi, zdobywając większe możliwości pośmiertnie, te klasy mają pewną dozę podobieństwa między sobą, jednak w środku tej skali się różnią, jakby tkając harmonijną wspólnotę poprzez odpowiednie środki, stąd wywodzi się też różnica w działaniu i ograniczeniach.

Fuomo: Jednakże, czy siły te mają ciała, lub formę subtelnych wehikułów, którymi działają? Lub czy mogą się one wcielać, emanować przez ludzi, ciałami eterycznymi, którymi zarządzają? Moje doświadczenia za tym świadczą, co o tym myślisz, mistrzu?

Jamblichus: Generacje wyższych istnień nie są obecne w ciałach, ale rządzą nimi z zewnątrz; nie podlega więc wątpliwości, iż dzielą one zmiany, wobec których ciała są podmiotem. Co więcej, udzielają tym ciałom wszystkiego poprzez dobro, które ciała mogą otrzymać, choć same nie otrzymują nic z ciał, aby nie otrzymać nic z charakterystyk ich właściwości. Jeżeli w rzeczy samej byłyby ucieleśnione albo poprzez udział w ciałach, albo byciem umaterialnionym poprzez ciała, lub w inny podobny sposób, mogłyby wtedy wchodzić w asocjację z rozmaitymi zmianami w ciałach; lecz, z drugiej strony mając uprzednią egzystencję oddzielną od ciał, niezmieszaną w sobie, jaką odrębność można by rozsądnie w nie wprowadzić, biorąc pod uwagę ciała? Zgodnie z życiem, w które przyoblekła się dusza, zgodnie z formą, podobne jest też ciało, które jest przez nią formowane, podobnie z geniuszem i naturą, która jest współtworzona z duszą, skąd czerpie swoje wyższe impulsy i instynkty. Lecz w sprawie wyższych klas istnień, a także tych, które przyoblekają się w moc jako całość, poprzez działanie wyższych istnień, niższe też są wytworzone, poprzez działanie niecielesne formowane są ciała organiczne.

Fuomo: Rozumiejąc to przez współczesną naukę, nie tylko kod genetyczny, ale też ukryte siły duchowe działają przy formułowaniu natur, a także ekspresji ciał. Choć w przypadku deformacji lub wad genetycznych, te pierwsze mają prymat, w przypadku zdrowego rozwoju w najlepszym przypadku te drugie. Nikt przecież nie będzie odrzucał nikogo na tej podstawie, ani chełpił się piękniejszą naturą, duszą lub ciałem, powinien raczej traktować swój los w sposób, który potrafi zainspirować, objąć całość i zwiększyć piękno własnej natury, aby promieniować nią na innych w sposób, który niekiedy może wzbudzić zawiść, lecz przede wszystkim powinien w mądry sposób działać, nie jak narcyz, lecz jak Apollo. Jak pisałeś w listach do Euzebiusza, wielki Jamblichu, nawet najlepsze natury mogą obrócić się w ruinę, a wielkim wysiłkiem najgorsze mogą być obrócone ku dobru.

Jamblichus: Za bardzo się rozpędzasz, wróćmy do tematu! Poprzez działanie tych kreatywnych sił wytworzone są obiekty, a następnie nadane jest im przewodnictwo poprzez ich wszystko obejmujący kierunek. Zatem kręgi niebiańskich ciał, wpisane w kręgach eterycznej duszy, na zawsze z nią pozostają, a dusze wielkich systemów światów i porządków, gdy wzrosną do swojego właściwego intelektu, są w pełni przezeń objęte, głównie w nich generowane; a intelekt, szczegółowy i uniwersalny, jest rozumiany przez wyższe klasy.

Fuomo: A wspomniane wyżej pochodne, lub drugorzędne istnienia?

Jamblichus: Jako pochodne istoty zawsze będą się odwracać w kierunku pierwotnych, do wyższych istnień jako swoich punktów odniesienia, egzekwują przewodnictwo nad swoimi podwładnymi, poprzez esencję, a także formę rosnąc z lepszego w gorsze. Dokładniej, to w lepszych sprawach te istnienia uzyskują pierwotne pochodzenie, a zatem od nich pochodzi porządek i miara do gorszego, a w rzeczy od ich indywidualności, lecz nie działa to na odwrót, tj. iż właściwe charakterystyki nie płyną z podwładnych, niższych istnień do tych, które sprawują nad nimi prezydium.

Fuomo: Rozumiem, jednak zarówno niższe, jak i wyższe istnienia wydają się z pozoru dalekie ludziom, a także niedostępne dla większości.

Jamblichus: Mówiąc, że boskość jest oddzielna od ziemskich światów, a także iż nie miesza się z ludzkością, co więcej że świat ten jest pozbawiony boskości, a co za tym stoi zgodnie z tym dziwnym rozumowaniem, nawet my kapłani, magowie nie nauczylibyśmy się niczego od Bogów. Wtedy bylibyście w błędzie pytając nas czy mamy jakiś specjalny wgląd lub poziom wiedzy, jeżeli w rzeczy samej nie różnimy się od innych śmiertelników.

Fuomo: Zgoda, natomiast inwokując wielką Panią Hekate, czy stawia się ona na wezwanie, podług woli, osobiście, przybierając odpowiednią maskę?

Jamblichus: Bogowie nie są ograniczeni do jednego miejsca w kosmosie, nie są z nich też wyzute ziemskie światy. Wręcz przeciwnie, prawdą jest, że wyższe istnienia, nawet gdy nie są zawarte przez nic, zawierają wszystko w sobie; z ziemskich spraw, posiadając istnienie w cnocie totalności Bogów, kiedykolwiek są gotowi na uczestnictwo w uczcie Boskości, natychmiast działają. Nieważne czy mówimy o przydziałach do regionów wszechświata, do niebios czy do Ziemi, do miast czy konsekrowanych miejsc tych czy innych Bogów lub Bogiń, czy nawet świętych posągów, faktem jest iż boskość iluminuje wszystko z zewnątrz, tak jak Słońce iluminuje wszystko z zewnątrz swoimi promieniami. Jak światło Słońca zatem obejmuje to, co jest iluminowane, tak samo moc Bogów obejmuje z zewnątrz wszystko to, co w nich uczestniczy. Podobnie, jak światło, które jest obecne w powietrzu bez mieszania się z nim, światło Bogów iluminuje podmioty transcendentnie, mocno przytwierdzone do siebie, gdy działa poprzez totalność egzystencji. Nawet widzialne światło jest pewnym kontinnuum, wszędzie takie samo, iż niemożliwe jest przecięcie żadnej jego części, ani odłączenie światła od jego źródła bez jego straty.

Fuomo: W takim razie wszelkie świątynie, posągi, jak rozumiem, są punktami koncentrycznymi, które ustaliła tradycja, a także wydarzenia starożytności, lecz jako takie jedynie są drugorzędnymi sprawami, które ułatwiają operacje teurgiczne?

Jamblichus: Świat jest podzielony przestrzennie, przynosząc podział jedności poprzez siebie, jedno, niepodzielne światło Bogów. Światło jest jedno,

a także takie samo poprzez całość wszechświata, jest obecne niepodzielnie dla wszystkich rzeczy, które mogą w nim uczestniczyć, zapełniając wszystko perfekcyjną mocą, przez cnotę niekończącej się wyższości przyczynowej przynosi do kompletności wszystkie rzeczy wewnątrz siebie, pozostając wszędzie zjednoczonym poprzez siebie, spajając razem ekstremy z pierwotnych początków.

Fuomo: Lecz świat pozornie wydaje się podzielony, przecież nie jest jednolitą substancją, nie bierz mnie za niemądrego, chciałbym usłyszeć jak uzasadnisz ograniczenia we wszechświecie, o których już wspomniałeś względem dusz ludzkich i Bogów.

Jamblichus: Kwestia jest niezwykle istotna, a także piękna, bowiem świat jest imitacją całości niebios, a kosmos wykonuje swoje obroty i rewolucje, jest zjednoczony ze sobą, powoduje że pierwiastki łączą się, zaokrąglają w swoim cyklicznym tańcu, podtrzymuje wszystkie rzeczy w spoczynku ze sobą, lub sprawia, że rodzą się ku sobie, definiując równą miarą nawet najdalsze obiekty, przyczyny ostatnie są połączone z pierwszymi, jak Ziemia z Niebiosami, tworząc pojedynczą ciągłość, a także harmonię wszystkiego ze wszystkim.

Fuomo: To dowodzenie naukowej teologii jest w istocie interesujące, jak jednak można stwierdzić, że akt teurgii jest możliwy?

Jamblichus: Podtrzymując widoczny obraz Bóstw w zunifikowanym stanie, czy nie czułbym się zawstydzony jako autor tej rozprawy wyznawać doktrynę nie dorastającą do nich, wprowadzając w swój wywód jedynie rozprawę o ich podziałach, co łamie ciągłość, a także ograniczeniach właściwszych istotom cielesnym? Zdecydowanie nie myślę, że ktokolwiek mógłby wyznawać tego typu pogląd. Jeżeli nie ma proporcji, odniesień w symetrii, ani wspólnoty esencji, lub współsplatających się w potencjale lub akcie egzekwowanym przez porządkujący element na to, co uporządkowane, ostatnie spoczywa wewnątrz jako nicość, bez przestrzennego rozróżnienia lub miejscowego włączenia lub podziału w części albo jakiejkolwiek innej formy asymilacji, która jest upłciowiona przez obecność Bogów.

Fuomo: Czy te siły, mając tak obiektywne podparcie, mogą czuć?

Jamblichus: Żadne z superordynacyjnych klas istnienia nie podlegają pasjom, ani nie są wolne od pasji w znaczeniu będącym przeciwnym do tego, co jest przechodnie, ale są wolne od natur, które są podmiotem pasji, będąc uwolnionym poprzez ekscelencję ich natur, lub pewną dobrą inklinację. Raczej całkowicie przekraczają rozróżnienie między przechodnim a nieprzechodnim, ponieważ nie posiadają natur, które są podatne na pasje, a obdarzone przez ich esencję z niezmienną stałością postulują nieprzechodniość, a także niewzruszoność w odniesieniu do nich wszystkich.

Fuomo: Po wyjaśnieniu tych wszystkich pięknych rzeczy, jakże wesprzeć je teurgią? Jakie ma znaczenie, prawa, w jaki sposób działa, lub powinna działać? Czy istnieją jakieś symbole, ślady, znaki?

Jamblichus: Z prac teurgii wykonywanych podczas dowolnej okazji, niektóre mają przyczynę sekretną, a także wyższą ponad racjonalne wyjaśnienie, inne są jak symbole konsekrowane przez wieczność wyższym istnieniom, inne jeszcze mają obcy obraz, podobnie jak natura w swojej generatywnej roli tworzy nadruki (na rzeczach) widocznych kształtów z niewidzialnymi rozsądkami–pryncypiami; inne jeszcze są wykonywane aby uhonorować ich podmioty, albo mają swój cel w asymilacji, ustaleniu podobieństwa, a także znajomości z nimi. Są też te, które dostarczają nam czegoś użytecznego, lub w taki czy inny sposób mogą oczyścić, rozpuścić ludzkie pasje, albo odgonić pewne inne zagrożenia, które nas dręczą. Jednak nie powinno się w tym zakładać, że część naszych rytuałów jest ukierunkowana ku Bogom czy Daimonom, które są podmiotami naszego kultu jako podlegające pasjom; Esencja która jest w swej istocie wieczna, niecielesna nie dopuszcza do siebie zmiany spowodowanej ciałami.

Fuomo: Jednakże, pasje są przyczynkiem ludzkich historii, a także niekiedy treścią ich życia, chciane czy niechciane, jakże tu zaradzić?

Jamblichus: Siła ludzkich pasji jest w nas wszystkich, kiedy są wypierane, stają się odpowiednio silniejsze, lecz kiedy praktykujemy je w sporadycz-

nych zapłonach, w rozsądnych ograniczeniach, mają swój udział w umiarkowanej uldze i satysfakcji, w związku z tym, są one "oczyszczone", są uspokojone, ułożone do odpoczynku poprzez perswazję, nie poprzez gwałt. Dlatego też, kiedy oglądamy pasję innych zarówno w komedii, jak i tragedii, stabilizujemy własne pasje, aby stać się umiarkowanymi, oczyszczając je, podobnie do świętych rytów, poprzez oglądanie, słuchanie spraw uznanych za obsceniczne, wyzwalamy się z wpływu, który upadłby na nas, gdybyśmy je praktykowali.

Fuomo: Zatem we wszystkim funkcja katartyczna prowadzi do umiaru?

Jamblichus: W istocie, a "obłaskawienie" jest zatem zdolnością do zmienienia nas, abyśmy mogli uczestniczyć w wyższym świecie, aby przybliżyć nas w uczestnictwie w Boskiej opiece, która była od nas oddalona, aby związać jedno z drugim w harmonii, jako uczestniczący w niej, a także będący podmiotem uczestnictwa. Do tej pory zatem ukończenie pracy polega na środku pasyjnym, bowiem wyzwala nas od pasji, a także turbulencji, w które wpadamy po odwróceniu się od Bogów.

Fuomo: Jakie ryty prowadzą zatem do wyzwolenia, w szczególności do naprawienia nierównych korzeni wewnątrz siebie?

Jamblichus: Rolą ekspiacyjnych rytów, o których wspominasz, jest uleczenie zła obecnego w ziemskim świecie, aby upewnić się, iż żadne odstępstwo lub pasja nie manifestują się w nas. Czy tego typu rezultat jest przyniesiony mocą Bogów, czy daimonów, przyczyną tych rytów jest inwokowanie pomocników, ochroniarzy, a także wybawicieli, aby przez nich odpędzić każde zło emanujące z wpływów świata zmysłowego. Nie ma sposobu, aby ci, co próbują odwrócić szarże świata natury, generacji, robili to przy pomocy pasji. Odcinając się od chroniącej opieki, automatycznie przynosimy sobie szkodę, potem poprzez perswazję, a także ryty ekspiacyjne usiłujemy nawoływać wyższy klasy istnień, wołając je raz jeszcze, abyśmy byli obdarzeni ich opieką, a także dobrą wolą, zapobiegając ich utracie, byłoby to całkowicie czyste i niezmienne.

Fuomo: Jak zatem rozróżnić rzeczywiste działanie Bogów od pochodnych spraw?

Jamblichus: Poprzez uczestnictwo, które staje się przyczyną rozmnożenia inności w drugorzędnych istnieniach, ale też mieszanie się materialnych elementów z niematerialnymi emanacjami, niektóre z tych rzeczy, którymi jesteśmy obdarowani, są otrzymane raz z tego świata, raz z innego. Na przykład emanacje pochodzące od Saturna mają tendencje łączenia rzeczy, natomiast te pochodne od Marsa prowokują w nich ruch, na poziomie rzeczy materialnych, pasywno-generacyjny alembik odbiera pierwsze jako sztywność, suchość i zimno, a Marsa jako pewno odczucie zapalenia ponad umiarkowanie. Tu znów, doświadczenie zanikania, przechodzenia przez zmianę jest charakterystyką przypisaną indywidualnym istnieniom, nie należy ich przypisywać ani generalnym, ani pierwotnym przyczynom, jako będących w nich zawartym, lub zstępujących do tego świata. Wystarczy zademonstrować, że ani Bogowie w niebiosach, ani ich podarki nie są przyczynkiem żadnego zła.

Fuomo: Czy Bogowie tracą coś z siebie działając w świecie, lub obdarzając nas podarkami?

Jamblichus: Boskie intelektualne formy są obecne w widocznych ciałach Bogów, mają oddzielną egzystencję przed nimi, podczas gdy współzrozumiałe modele są zawarte w sobie, niezmieszane, supercelestialne, razem zawarte w Jednym poprzez cnotę ich wiecznej wyższości. W ich aktach intelektualnych ich wspólna więź jest niepodzielna, jak również ich wspólne uczestnictwo w formach, ponieważ nic ich nie rozdziela, nie ma nic pomiędzy nimi, niematerialna, niecielesna esencja nie jest rozdzielona przez różnicę pozycji ani warstw niżej, ani podzielona przez indywidualne granice jej części, prosta jak strzała zbiera wszystko w tożsamość, procesja jedności, wstąpienia wszystkich rzeczy w jedność, uniwersalna dominacja Jednego, co przynosi wspólnotę Bogów w kosmosie z tymi egzystującymi przed nimi w świecie współzrozumiałym.

Fuomo: Tak zatem wszędzie panuje jedność.

Jamblichus: Tam gdzie Bogowie, tam porządek zawiera się w unii wszystkiego, ich pierwsze i pochodne klasy, wszystek wielości, który jest generowany dookoła nich, stanowi razem totalność jedności, a totalność jest jednością, ich początek, środek i koniec współistnieją poprzez modalność ich jedności; w związku z nimi, w każdej sytuacji, nie ma potrzeby pytać skąd pojawia się unia między wszystkimi, bo jakiekolwiek istnienie znajduje się w ich klasie, stanowi ich jedność.

Fuomo: Zatem wywodząc się z tych intelektywnych motywów, teurgię należy rozpoczynać poprzez opanowanie tych prawideł, ale także poprzez absorpcję i nauczanie, doświadczalne jej praktykowanie w prywatnych epifaniach, poprzez indywidualną gnozę?

Jamblichus: Czyż kult ten nie był ustanowiony od początku intelektualnie, zgodnie z powiernictwem Bogów? Próbuje on imitować porządek Bogów, zarówno współzrozumiałe na Ziemi, jak i w Niebiosach. Posiada wieczne środki o tym, co wiecznie istnieje, a także przepiękne podarki w sigiliach, które zostały posłane w dół przez Ojca Wszystkiego, poprzez niewypowiedziane prawdy, dające swoją ekspresję tylko w sekretnych symbolach, będących poza formą, poza kontrolą formy, rzeczy wyższe nad wszelki obraz, jedynie imitowane poprzez obrazy, wszystkie rzeczy przyniesione w kompletność poprzez jedną Boską przyczynę, która przewyższa pasję, prawd tych rozum sam nie podoła uchwycić.

Fuomo: Lecz jakie nastawienie jest najlepsze podczas wykonywania rytuałów oddanych Bogom, którzy wynoszą nas do siebie?

Jamblichus: Co do ludzi, którzy są w niemocy zdobycia wiedzy poprzez rozsądek, myśląc że jest to możliwe, wpajają sobie ludzkie pasje, które znają, na podstawie własnego życia tworzą przypuszczenia o Bogach. Jednak mylą się w dwóch punktach: ponieważ upadają z dala od Boskości, a także próbują ją utopić w pasjach. Nie powinni w takiej sytuacji wykonywać działań wobec Bogów i ludzi, takich jak aktów pokory, adoracji, oferowania podarków i ofiar, interpretując te sprawy w taki sam sposób w tych dwóch przypadkach, ale powinni rozróżnić te sprawy na podstawie różnicy w odbior-

cach; Intelekt traktując jako Boski, a pasje jako mało znaczące, jako sprawy przynależne ludziom; przypisując sukces do pasji, przy wykonywaniu rytuałów dla odbiorców, lub jako ich inicjatorzy, podczas gdy w drugiej sytuacji wykonuje się je z oddaniem i świętym nastawieniem umysłu, wraz z intelektualną radością i stałą wolą, nadając honorów ich ceremoniom, gdyż są oni dedykowani Bogom.

Aby wiedzieć, aby się ośmielić, aby chcieć, aby zachować ciszę

Czelność jest odwagą, która pomaga złamać skonsolidowane wzorce, aby „mieć odwagę skonfrontować się ze światem, odważyć się na świętej ścieżce', rozłamując powłoki komfortowej wiedzy, uwarunkowanego, automatycznego świata, zatem trenując się w konfrontacji, odkrywając swoją wolność z siłami wolicjonalnymi. Wola jest indywiduacyjnym poruszeniem pragnienia w wizję, poprzez 'poznanie siebie', zgodnie z mottem Wyroczni Delfickich, "wszystko w umiarkowaniu, nic w nadmiarze" — kolejne motto nad świątynią Pytona, oba cytaty genialnie odnoszą się do siebie nawzajem. Jest to samowiedza o swoich ruchach, rzeźbiąc w mistrzostwie, zgodnie z prawdziwą wolą, która w najlepszym przypadku powinna być aktualizacją woli kosmicznej w indywiduacyjnym poruszeniu, poprzez procesję, metaforę, analogię, wykluwanie się poprzez zrywanie kolejnych zasłon urojeń, ignorancji, niezgody, kakofonii, pomieszania, zapomnienia, poprzez ciągłe środki rozsądnych, intelektualnych, intuicyjnych metod, nie bez czucia, nie bez Gigantomachii wewnątrz. Reprezentuje to mitraicki aksjomat: 'Harmonia w napięciu pośród opozycji', przeciwko bezwładowi, inercji. W tym dualność jest rozwiązana w 'unio oppositorum', poruszając się poprzez 'coincidentia oppositorum', jedność przeciwności jest transcendentną metodą rozwiązywania synchroniczności dualizmów. Ruch jest decyzyjny, rozstrzygający, wewnętrzna siła jest wyzwalająca, podczas gdy wyzwolenie jest formą walki, "zachowaj spokój, walcz, pracuj", kroczenia wraz z Bogami, wyzwolenie nie jest soteriologicznym medykamentem do ucieczki, ale silną, zdeterminowaną, wywalczoną, progresywną pozycją. Z drugiej strony niezgodna

wola, antynominalna, personalna, egotyczna jest próbą zgwałcenia świata personalną projekcją. Różnica między boskim Aleksandrem Macedońskim a Hitlerem jest otchłanna, podobnie jak różnica między Imperialnym Rzymem a jego pastiszem — Nazistowskim Reichem. Odwaga, wola potrzebuje fundamentów, osobistej konstytucji, pryncypiów, etosu dojrzałości.

Jest to wizja, która zbiera żniwa efektów naszych akcji, a także poruszeń świata wydarzeń, wzdłuż dynamicznej ścieżki, ciągle odnosząc się do najwyższych możliwości. Zachowując system koordynatów zjednoczonych w perfekcyjnym współbrzmieniu.

Bycie w ciszy jest eleuzyjskim podarkiem transformowania świata perfekcyjnym poruszeniem idei. Bythos, głębia otchłani, Sige, głębia idei w ciszy są epitomizacją magoi. W Wyroczniach Chaldejskich było to rozumienie Najwyższego, Najwyższej zjednoczonych w Monadzie, których interpretować, rzeczywiście zrozumieć mogą tylko wyzwoleni Bogowie i Boginie. Zrozumienie to jest odsunięte od śmiertelnej półmałpy — półboga — człowieka — która z pomniejszą duszą nie jest w stanie powstać, aby dojrzeć tak wysoko bez pomocy Bóstw. Językiem maga i boskości, z którymi wchodzi w interakcję jest gnosis arretos, Bogowie są w stanie zrozumieć wszystkie języki, lecz ten wzmiankowany jest większą interpretacją człowieka tłumaczonego na logos Opatrzności Solarnej, przedteletarchicznej, przedtranscendentnej. Dlatego też inicjaci misteriów eleuzyjskich po wejściu w Hades, podziemia, co doprowadzało do przekształceń świadomości w sferach archontyczno-planetarnych, wyprowadzenia logosu przez sprzężenia astro-biologiczne za przyzwoleniem hierofantek, które inkarnowały Demeter i Korę, zachowywali ciszę. Słowa były bezużyteczne, mogły wyrządzić więcej szkody niż cisza czystych, intelektualnych idei. Jak wierzę, świat jest inteligentnie intelektywny poprzez wszystkie swoje sfery, intelektualny w swej podstawie, jest ciągłą Opatrznościową iluminacją, na którą otwieramy się w procesie potężnych wirów cichych gloryfikowanych idei, które Pitagoras słyszał jako harmonię niebios, ogromne poruszenia kosmiczne, gdy jego astralny słuch delektował się Boskimi światami, jakoby omijając hałas ludzkich sfer i ziemi. W ten sposób wyprowadził on swoją pierwotną teorię harmonii.

Moralność?!

Z antropologicznej, etnologicznej perspektywy moralność jest całkowicie relatywna, bez wątpienia. Moralność była wywiedziona z kulturalnego tabu, 'czystego' i 'skażonego'. Etos jest zupełnie inną sprawą, organizuje akcję konkretnej grupy w zestaw behawioralnych pryncypiów. Etos stoi poza moralnością, zasady są wywiedzione z trzonów cywilizacyjnych zachowań grupy. Jednak, niektórzy ludzie twierdzą, iż 'życie bez moralności jest niebezpieczne', co oznacza 'życie bez naszej moralności jest dla nas nieznośne', co oznacza 'twoje życie bez naszej moralności jest dla nas obrzydliwe'. Jak długo rozumiana jest przez to spójność konkretnej grupy, a także jej ekskluzywnej moralności, mogą mieć rację. Poza własną grupą, ich moralność nie ma żadnego znaczenia.

Weźmy na warsztat Półwysep Indyjski, kultury, kulty, królestwa, plemiona, które go zamieszkiwały. Wydawać by się mogło, że wszystko było sankcjonowane, w istocie 'nic co ludzkie, nie było im obce', od polowania na głowy po ich odcinanie, od cnotliwych kapłanek po rozwiązłą seksualność. Jednakże te ziemie żyły w pokoju, dostatku, bezpieczeństwie, odgrodzone od wojskowych najazdów, a wszystkie te rzeczy odnajdywały się w domenie sakralnej. Ziemie te nie były jednolite moralnie, ale były związane wspólną świętą mentalnością całości życia, godną zauważenia przez Brahmana, Boga Wszechświata. Od 'pokarmu Bogów', przez zjadaczy zwłok i fekaliów z kultu świętych mężów Aghori, po uczestnictwo mistrza-jogina, co duszą dołączał do aktu seksualnego króla i królowej, zaciekawiony, tylko po to, aby porzucić ten sport, zanurzając się w dalszych praktykach jogere. Była to świętość mniszek, dew, a także sakralnych tancerek i prostytutek. Jednakże wszystko to było splecione etosem świętości.

Konfucjusz w swych komentarzach do Księgi Przemian pisał: "Aby coś spakować, należy pozwolić materii całkowicie się rozciągnąć', 'aby skosztować owocu z drzewa nieśmiertelności, należy pozwolić swojej naturze wzrastać'. Zakazy, cenzura, przykazy dziwnej gburowatej religii pustyni i jej na-

miotowej moralności odwróciła prawo, poprzez narzucenie doktryny "wstrzymaj, zakaż" sprawom w pełnym rozkwicie. Złota epoka antyku, po tym jak te dziwne rojenia były przejęte z judaizmu przez chrześcijaństwo, została zniszczona, a rozwój w wyuzdany sposób umniejszony, poddany perwersjom, wypaczeniom, ułomnościom. Tak związana natura, zamiast być regulowana przez obserwację ekscesów, regulowanych mądrymi prawami, została puszczona w ruch jak w krzywym zwierciadle — powyginana, chora, wypaczona, nieharmonijna, z wszystkimi historycznymi implikacjami w późniejszych wiekach. Cóż za subwersyjna, niewolnicza idea!

Jeżeli poszukuje się jakichkolwiek tzw. 'niemoralnych' zachowań w dniu dzisiejszym, wystarczy posiłkować się historią idei — współczesna seksualność jest czkawką po wiktoriańskiej moralności, patrząc na poprzednie epoki rustykalnej, bogatej seksualności klasycyzmu, baroku — ani Mozart nie był świętym, ani Farinelli, podobnie jak damy tamtej epoki. Oglądając film 'Diabły z Loudon', widzimy jak obłąkane seksem i diabolicznymi fantazjami zakonnice, które błagały o opętanie w masowej psychozie, w swym fantastycznym performansie wprawiły w zdumienie Króla Słońce, Ludwika XIV, który ku najsmaczniejszej swej uciesze w niedowierzaniu musiał być rozbawiony poza swoje najśmielsze wyobrażenia! Podobnie jak wszystkie formy aborcjonistów, antyaborcjonistów, piejących: 'żyj zgodnie z Bogiem' et al. są współczesną kanalizacją projekcji rojeń poprzednich ultrakonserwatywnych poglądów, które wybiły z podnurtów społecznych, podobnie jak idee odwrotne, jako zdegenerowany neolibertynizm — jest to wulgaryzacja intelektu, która pokazuje tanie, płytkie orgie, w które zanurzają się ciała i umysły, rozpieszczony ponad wszelką karykaturę kicz godzący nawet w estetykę turpistyczną.

Etyczne prawa są wywiedzione z rozumu, podobnie jak naukowa teologia jest wywiedziona z Intelektu, zatem normatywnie powinna konstytuować moralny sentyment wzmacniający zaufanie i współpracę, jeżeli podążamy za starożytnymi, rozsądek i Intelekt są zasięgnięte z boskości, poznanie również.

Sprzeczali się z tym jedynie żydzi i chrześcijanie. To sprawia, że etyka imperatywu jest boska, ale niemoralna. Wypośrodkowując, w rzymskiej jurysprudencji jest zapisane: 'Obserwuj ekscesy w danej społeczności, a następnie pozwól prawu regulować je w taki sposób, aby odcinało zbędne nadmiary, promując środek i kierując ku standardom rozsądku'.

Nie zamierzam pozostawiać wrażenia, że wszystko jest amoralne, sankcjonowane etosem. Wierzę, że etos, skoro wywiedziony z rozumu, obserwacji, wnikliwego wglądu i sprawiedliwości, przynajmniej normatywnie jest całkowicie moralny, lecz jest to zachodni sposób rozumienia moralności.

Co więcej, 'wszystko jest bardziej ludzkie, aniżeli inne, przynajmniej w sferze ludzi', a zatem sprawy dotyczące wysokopoziomowych społecznych konstrukcji, które są widziane jako odrzucające, lub niemoralne, koniecznie takimi są dla danej grupy, w przeciwnym razie zapada się konsensus, w każdą sytuację wpisując 'całość bestialstwa i idylli', do jakich zdolny jest człowiek.

Tym razem nie jest to sankcjonowane przez etos świętości, jak w starożytnych Indiach, ale deregulowane przez chaos nieporządku odnajdującego się w bestialskich morderstwach, sadyzmie, obojętnych psychopatycznych porządkach polityczno-ekonomicznych na scenie międzynarodowej współczesnej ery, gdzie drzewo dla wisielców jest obwarowane wulgaryzacją seksualności, tanim festiwalem brutalności, a także wszelkimi ekstremami, które nie mają umiaru, gdy są spuszczone ze smyczy aby kosić ludzkie głowy.

Autokraton czy Anarcha?

Tworzymy idealne charaktery, które nas odzwierciedlają, te, które odbijają fragmenty naszych geniuszy, a także tożsamości. Anarcha był tym dla Ernsta Jüngera, czym Autokraton jest dla mnie, człowieka, który przekuł swój obłęd i 'jak-gdyby' w Super ID charakteru, który pragnę nosić jako maskę, która niekiedy nosi mnie. Wycofuję się niekiedy w zwykłe ludzkie gry i zabawy jako rodzaj etycznego psychopaty, medium z rozbiciem na wiele osobowości, które pomimo to jest zarządzane Jaźnią. Ubierany przez wiele, komenderując sobą, harmonizując te odpryski w szczodrą i bogatą całość — tu zdeformowany, tam poddany hipertrofii, związany mocno, rozluźniony z wdziękiem.

Auto-Kraton, samo-rządny. Mistrz, co zarządza sobą bez potrzeby zmuszania, gwałtu, impozycji nad innym aby nadać swojemu zarządowi substancję. Jedynie suwerenny w swoim umyśle i sercu. Cesarz swojego ducha, co zarządza jego ciałem, umysłem, sercem, jak ministrami w pałacu ezoterry i odgórnie, egzoterycznie. Na tyle, na ile żebrak-mistrz może być autokratonem, tak może nim być korona wieńcowa, imperialna. Nie jest to kwestia dobytku lub statusu, ale kształtu i esencji geniusza, charakteru ducha, umysłu i serca, akcent naszego imienia i gwiazdy.

Jest właściwy czas na bycie smokiem, który ma największy wgląd wśród bestii, na odwagę aby ryczeć jak lew, aby wycofać się jak hiena, krakać jak wrona. Metamorfozy Apulejusza wśród bestiariuszy świata.

Jest to zatem ktoś, kto swoimi siłami wolicjonalnymi penetrował wielkim wglądem umysły i serca wielu, wplatając w tę tkaninę mądrość poznania ducha czasów, ludzi, a także zmian. Ten, co zna siebie i z tej znajomości, a także poznania przyczynowości, wzorców informacji, danych, wiedzy, decyzji, osądów pojawia się ze szczerymi, naturalnymi, skutecznymi konkluzja-

mi. Wyprowadza on większy obraz rzeczy, wizję rozpiętą nad podmiotami jej afer, wywiedzioną nie z sofistyki ani zapożyczonej mądrości, lecz rzeczywistych obserwacji zarządzanych doświadczeniem, które może bazować na wiedzy i naukach wszystkich czasów.

Fundamentem stanowiącym o sile autokratona jest sprawiedliwość, środki odnajdywania jej i harmonizowania z siłą idei-jako-mocy, sposoby konsultacji z Boskością, która nadaje jej kształt. Sprawiedliwość jest subtelna i wywiedziona z wewnętrznej prawdy i siły mądrości, jest piórkiem na wadze serc. Fundamentem samowładztwa autokratona jest wyodrębnienie się ze świata iluzji, a następnie zaangażowanie się weń z tej pozycji, grając jednocześnie Gigantomachię bez wielkich strat dla jego geniusza lub ducha. Może być kosmicznym szwindlarzem, mistrzem swojego szaleństwa. Co więcej, jest zdolny, prawem odłączenia się od większych wzorców myśli ludzi, wpływać na siebie i ludzi poprzez swoją charyzmatyczną aurę, kierując ludźmi, o ile jest wyposażony w rozsądek, wgląd, a także etyczne rozeznanie, może być też autonomicznym samorządnym dzieckiem, z inną wizją skoncentrowaną w umyśle w świat. Co więcej, jest w stanie ze swojego umysłu wykroić większy porządek niż ten, który ludzie mogą znieść, a mniejszy w odpowiedzialności, nadając ton narracji i logosowi społecznemu, jak długo ten ostatni jest osadzony w realiach, ale odzwierciedla też wyższe porządki. Każdy uzurpator mógłby utorować sobie drogę, mówiąc: „Jestem prawdą", niewielu przetrwałoby sprawdzian opanowania, mistrzostwa i wyważonego przekazu, o ile taki miał miejsce. Nie był to przecież Galilejczyk, który sięgnął po władzę, było po wielokroć więcej mistrzów, mistrzyń, które przerastały go we wszystkim, ale to jego trup był skutecznie wykorzystany do polityczno-religijnych gierek.

Autokraton: osoba, której dzikość jest wywiedziona z natury, stałość charakteru z ducha, kręgosłup pryncypiów z wychowania i rozsądku, lojalność w stosunku do Boskości z Intelektu i Filozofii, to wszystko wyważone, niepodlegające żadnym fortelom, lub podlegające im tymczasowo w zmianach punktu presji i oporu, po czym powraca do siebie jak źdźbło trawy — poruszone jedynie szczerą mądrością i rozeznaniem, które są poddane krytycznej ewaluacji w świetle rozsądnego osądu, zarówno w łagodnej sile, jak i subtelnym ryku. Autokraton nie wojuje z innym autokratonem, wspierają się niczym w Sympozjum, aby doskonalić się wzajemnie, jak pszczoły pracują na dobro całości, nie uchylając się od swoich odpowiedzialności.

Nie pozwalają myśleć o innych jako o wrogach, mogą być wrogami jedynie w oczach tych, którzy są nieprzychylnie do nich nastawieni. Kiedykolwiek wkraczają na terytorium perspektywy 'wroga', tracą swoją niezawisłość, są uchwyceni na linkach przywiązań podmiotów ich myśli.

Powiązać cześć Boskości, architekturę idei, opanowany mistrzowski umysł, autonomiczną myśl, co smaga ciemność w formę, chroniąc się przed sztormami, z sierpem co zbiera plony, wagą co je rozdziela z błogosławieństwami, słyszeniem, które chce dawać radę, mądrość osądu, odwagę czynu, przemierzając ziemię, dogłębnie zapoznając się z ludźmi, sztyletem, co tnie przez ignorancję i urojenia, gwiazdą świadomości i ducha co odbiera i daje z siebie siłę kalejdoskopu idei związanych w geście piękna, a także człowieczeństwo — oto godny człowiek. Oto cesarz, oto cesarzowa!

Dialog: Oblężenie Panoptikonu

> *"Co jest więzieniem jednego, jest sensem życia dla innego"*

Sofia: Pamiętasz jeszcze czasy, gdy ludzie ze swoimi duchami podróżowali przez gwiazdy, prawdziwie kosmiczna rasa, co jakby została zaklęta w małpach, w tęsknotach za niewypowiedzianym?

Fuomo: Oczywiście jest to jedynie metafora, choć jest w tym odrobina prawdy, jak mi się szczerze wydaje. Myślę, że pamiętam tę tęsknotę, tak mi podpowiada reminiscencja, rozsądek się buntuje, ostatecznie jesteśmy dziećmi natury, z niebiańskim dziedzictwem.

Sofia: Jednakże ulegamy zapomnieniu, zapominając jak budować te statki naszych duchów, aby latać poprzez całość nieskończonej przestrzeni.

Fuomo: Tak wierzyli sufi, o czym śnisz?

Sofia: Myślę, że zabawię tu nieco dłużej, na Ziemi, tym plastrze miodu, co obładowany jest cierpieniem, współczesnej łapce na ćmy, które pragną zmysłowo bawić się w majestacie Słońca, licząc na współczujące odratowanie świata, albo współuczestnicząc w jego grze. Czasami manichejska droga jest wskazana, gdy harmonia jest wzburzona, upada z braku gracji w nieporządek.

Fuomo: Postuluję ani dobro, ani zło, ani światło, ani ciemność, dlaczego nie próbujesz zwrócić tej harmonii w sobie?

Sofia: Gdy harmonia ulega podziałom, nie jest już harmonią. Przecież to już wieki, zaczynam postrzegać Ziemię jako więzienie, wyrwę w postrzeganiu, ogromne jarzmo, którego nie mogę już więcej znieść z uwagi na zapomnienie, cierpienie ludzkiej rasy.

Fuomo: Tak może być, podobnie jak ja, co roztrwoniłem siłę na walki staczane w znoju z tymi co klatka po klatce surogatów po surogacie związują nasze zmysły, czucie, intelekty, dusze we wszystkich aspektach ślepotą, ignorancją, w istocie — ciemnością trucizn. Lepiej złapać twardy grunt, rozrywając łańcuchy, czy znaleźć zrównoważony środek jak w mitraickim aksjomacie? Harmonia napięć w opozycji, albo jak w wielkim Pymandrze: "Ci, co pragną wyzwolenia, są spętani, ci co chcą pozostać, pozostają, gdzie jest niespragniony, niechciany gest wyzwolenia, wstąpienia?"

Sofia: A zatem szukasz mocnego gestu niespragnionego, aby z łatwością pokonać przeciwności losów? Co z tymi, co zostają?

Fuomo: Dawno nie aspirowałem do Boddhisatwicznych pryncypiów, podróżując z niemym celem, obojętny, zaangażowany już nie w całość, a własne wyzwolenie, dokończyłem wiele prac na rzecz innych, dlaczego by nie spocząć? W znoju pracowałem, wykonując ceremonie światowe na rzecz innych, a ci odpłacili mi w najbardziej niewdzięczny sposób. Bogowie wynagrodzili mnie za moje usługi, czas złożyć skrzydła, jako małe lwiątko na ich drakońskich skrzydłach.

Sofia: Zatem, co zamierzasz robić w innych systemach światów, podróżniku, pozostawiając ten świat sam sobie?

Fuomo: Pośród nieskończoności systemów światów, dlaczego nie grać w inne złudzenie, co było dla mnie najważniejsze w życiu, wielkość mądrości, wolność pięknego śmiechu, radość zrównoważona w dojrzałości?

Sofia: Myślę, że aspirowałeś do wielu rzeczy.

Fuomo: Zatem zrealizuję je, niecieleśnie, niezrodzony, gdzie indziej, wzlatując na skrzydłach Ojców i Matek, dopóki nie zrzucę maski stając się ponownie Boskością. Lecz teraz, w afirmacji życia do przejścia, ze zdecydowanym ruchem w górę, dopóki nie opuszczę mauzoleum powłoki cykady, Dionizyjskiego Grobu.

Sofia: Żegnaj zatem, mój przeszły, teraźniejszy i przyszły przyjacielu. Pomnij mnie jednak, pozostaję na usługach Ziemi, muszę nawoływać ludzi, tą niebiańską duchową rasę z wielkim współczuciem, jako Atargatis, być może ktoś odwróci się ku mojemu obliczu.

Tango pamięci

Godot w swoim późnym dziewięćdziesiątym drugim roku życia siedział na wózku inwalidzkim w domu starców. Pielęgniarki okazjonalnie przechodziły obok, wymieniając się paroma słowami w sztywny sposób. Jego palec się poruszył, tik nerwowy. -"Dlaczego się poruszył?" — spytał cicho, niezwokalizowaną myślą, która zniknęła, zanim dotarła do jego świadomości.

Gdzieś nad jego głową pojawił się szaleńczy sztorm pamięci. Sceny poruszały się wstecz, ale nigdy nie złapały ani na chwilę jego uwagi. Jedno, rozmyte wspomnienie zatrzymało się na chwilę.

Scena, rozbłysk, było to sześćdziesiąt osiem lat temu. Biegła za nim, śmiejąc się i krzycząc: "Zatrzymaj się idioto, kocham cię!". Objął ją, ciesząc się, pocieszenie dla jego zmęczonego, styranego umysłu, który miał stać się ociężały sześćdziesiąt osiem lat później. Kolejna scena, niewypowiedziane rzeczy, suspens, gdy się rozstali. Jego palec znowu się lekko poruszył. Tik nerwowy. Lekko się uśmiechnął, na tyle, na ile mu pozwoliła wytrenowana kurtuazja. Po kurtuazji zostały tylko nieme nawyki, naśladownictwo mięśni. Rodzaj środka zaradczego, aby nie czuć bólu, pokonywanie cierpienia sztywnością, uprzejmością i wymuszonym uśmiechem. Nie czuł już wiele, patrzył na punkt na ścianie, który wciąż mu uciekał. Ponownie, sceny były zamrożone, czuł się jakby nie miał już ciała, tylko bezużyteczne zwłoki, do których cały czas był przykuty jego gasnący umysł. Jeżeli pustka byłaby dobrze zdefiniowana, ale pasywna, zmortyfikowana, byłoby to dokładnie to. W kącie oka zobaczył ludzki cień. Patrzył na niego chwilę. Cień wyszeptał: "To, to, to tamto, tik tak tok tik".

Nie odpowiedział, uśmiechał się pusto, zapomniał o cieniu, o odpowiedzi, wymamrotał coś, co brzmiałoby kiedyś: "Nigdy nie bałem się niczego, nigdy mnie nie było, momenty jak te są wiecznością". Jedyne, co przechodząca obok pielęgniarka usłyszała, to długie: "mmmm", następujące kurczowe skinięcie głową dodało jej przekonania, że demencja dawno zebrała swoje żniwo. Widział przez chwilę jeszcze jedną rzecz, przyszłe wydarzenia na Zie-

mi, katastrofy. Saturnalny wiek, wiek wieszczów, jasnowidzów, gdy śmierć się zbliża, widać wszystko jak na dłoni, ale jest to już zbędne. Rewelacje te nie uchwyciły jednak jego uwagi, patrzył, jakby zahipnotyzowany, bez reakcji, w puste sceny. Ważniejszym było to, że chciał pójść do toalety. Nie mógł zawołać pielęgniarki, więc zmoczył się w pieluszkę. Przyjdzie później. Nie mógł o tym wiedzieć, ani być tego świadom, ale sprzątała po nim, zmieniając jego pieluszki raz po raz.

Ponowny szept, który próbował poruszyć jego zrozumienie: "Kiedyś ryczałeś jak lew, król o języku dumnej żmii, teraz wygasasz, mogłeś umrzeć młodo". Nie zrozumiał tego, po prostu mrugnął znużony, kolejny tik nerwowy. "Ostatnią rzeczą, którą powiesz po śmierci, będzie zimny, zmęczony oddech" — cień próbował wywrzeć na nim wrażenie. „Jesteś bezużyteczny, zawsze byłeś, nawet nie rozumiesz, co do ciebie teraz mówię" — rzekł cień.

Godot zza swych zaśniedziałych, otulonych bielmem oczu odpowiedział głosem, który nie był jego: "Tobie podobni zdarli ze mnie wszystko, nigdy tego nie potrzebowałem. Dziękuję za wyzwolenie mnie z tych rzeczy, które były bez wartości. Bogowie wybudowali mi gwiezdny dom. Jestem już wolny. Z nią" Cień wzrósł w potężny gniew, zaciemnił cały pokój w domu starości, szepcząc "Przecież miałeś być z nami, wampiryczny upiór, nie możesz, po prostu nie możesz!". Lecz szeptał do zmarłego ciała, szczątków Godota.

Zasłyszane

— ”Widzę tu tylko tragedię” — powiedziała — ”Nie tę zła, ale tę generacji”.
–”To jest, nikt nie będzie protestował przeciwko naturze życia” — zaśmiała się — “Obejmij ją, ale stopień inności między perfekcją a generacją, kompletnością a wzrostem, kreacją a recepcją, cierpieniem a wyzwoleniem jest ciągłą, progresywną tragedią” — kontynuowała — “Tych, co to dostrzegają, jest niewielu, tych, którzy działają widząc obraz życia w szeregach, jeszcze mniej” — stwierdziła — ”Jednak, czy to nie właśnie sposób, w jaki zginął każdy świat? — zapytała, zmieniając ton.

— ”Sokratyczna ironia należy do tych, co schodzą w jaskinię Platona po więźniów, działają przeciwko generacji i ślepocie, heroiczna postawa, lecz czy nawet oni, wkrótce, nie są spętani światem?” — zamyśliła się — ”Co z tymi, co próbują świat zniszczyć?” — zapytała — ”Przecież to szaleńcy, nie zniszczą wszechświata, ani Układu Słonecznego, nawet gdyby wszystkie korony Plutona wraz z armiami bezimiennych Bóstw były ich”.

— ”Cóż zatem robić w świecie, który się zawodzi?” — dumała — “Nie dodawać zła do zła zastanego, wzrastaj w sile, pomimo ciężkich czasów” — mówiła na wpół do siebie, na wpół do mnie. — ”Pozostawia to łzę w oku, czyż nie?” — mój ojciec Saturn przerwał. — ”To bardzo ludzka reakcja, lecz w oczach eonów odnajdziesz terror i zachwyt, nie uronią ani łzy” — domknął swoją myśl.

— ”Czy nie jest to perspektywa demiurgiczna?” — spytałem zaciekawiony. — ”Nieważne są szczegóły, każda perspektywa jest zrodzona z twojego życia ...jakie szkiełka założysz tym razem, ślepcze?” — spytał — “Ah widzę, że nie widzę” — zaśmiałem się. — ”Nie w tym życiu” — mrugnęła na mnie. — ”Co zatem zrobić z całą nauką, praktyką?” — spytałem. — ”Do-

skonale wiesz, graj swoją rolę, na ile los i umysł pozwala, mądre decyzje jak na młodego starca".

> *'O budowniczy domu, nie wybudujesz już niczego'.*
> *— powiedzenie sekretnej tybetańskiej sekty buddyjskiej*

Zatrzymaj się na chwilę. Przyjrzyj się wątkom animującym twój umysł. Jaka jest najtrwalsza część jego poruszeń? Co jest najgęstszą częścią twojego jestestwa, osobowości? Co sprawia, że jesteś autentyczny, twój rdzeń, kwalia indywidualnej egzystencji? Skąd się to wszystko bierze? Zgodnie z postrzeganiem samskarycznym, w którym zmysły, a także umysł są zespoleniem uwarunkowanych klastrów ukrytych w człowieku. Poprzez wieki byliśmy wehikułami tych energii. Jak odzyskać prymordialną rzeczywistość stanowiącą, iż ten 'mężczyzna', ta 'kobieta' zrzucają z siebie całość uwarunkowania z perspektywy czystej świadomości, oczyszczonych soczewek ukazujących nieskończoność i doskonałość. Lecz czy wyłączając się z gry iluzji, nie przestajemy istnieć? To wszystko jest zestawieniem współpojawiających się przyczyn i skutków, iluzji w ruchu energii, z której próbujemy się wyplątać, czy to oddalając się od generatywnego aspektu, czy to anihilując trwanie w formie niecielesnej, przy niezliczonych metamorfozach? Byłaby to pewna forma nihilizmu, jeżeli postrzegalibyśmy ten świat fatalistycznie, redukcjonistycznie, materialistycznie. Obejmując Platońskie metody użytku samskar do samodoskonalenia, z pozycji dualizmu pozytywnego, przez joie de vivre, iluzje grają na korzyść życia, ale także pozytywnej pustki, stajemy się kielichem świata, Graalem.

Któż jednak zgadza się na poruszenia demiurgicznej dłoni, kto podlega aktowi ekspatriacji, zawieszając się w gwiazdach, ponad nimi, wypalając z człowieka? Niezliczone wątki wszystkich poruszeń zabarwionej energii, szakti, która hipotetycznie płynie przez wszechświat, tak jak dla Chaldejczyków święte symbole, boskie słowa bierzyły jako Jinges przez całość wszechświata, ciągle, wytrwale, bezustannie, promieniując we wszystkie kierunki. Kiedy szakti przyobleka się w samskary, lub kiedy nieuwarunkowana czysta energia staje się warunkowana, jeżeli nirwana jest u podstawy samsarą, tożsama z nią w dziwnym paradoksie, to szakti powinna być tożsama z samskarami.

Dla praktyka jest to sprawa wielkiej wagi, z definicji bowiem dostraja się do kreatywnej siły, zachwycając się dziećmi swojego stworzenia, poruszeń jego woli. W esencji mag jest mikrokosmicznym demiurgiem, bawi się iluzjami, fenomenami, ten co otrzymuje transdemiurgiczne powołanie, przestaje być magiem. Świat stoi otworem przed tymi, co są otwarci na jego iluzje, gdy próbują się wydostać, sprawy się komplikują.

Jak zrozumieć wyłączenie się ze wszechświata, szukając transcendentnych światów. Jedynie całkowicie się wypalając scalamy się z Monadą, w przeciwnym razie każdy szczegół, każde niedopracowanie, przywiązanie, zabrudzenia będą albo naszym zniewoleniem, albo rozkoszą, albo koszmarem. Jak pogodzić przeczącą intuicji wolę bez skazy w akcie wstąpienia, wypalenia się, wygaszając w wielkim zachwycie? Być może ta wiedza dana jest tylko wykończonym, taki nie aspiruje do wyzwolenia, bez pasji pragnie powrotu, cały czar jest w gotowości Lotosu życia, sama świadomość tej gotowości może spowodować że kwiat zwiędnie. Być może jest to wszystko łatwiejsze, niż ktokolwiek by przypuszczał, być może jest trudniejsze, niż ktokolwiek by sobie wyobrażał.

W oczach oczu, świat, który widzi, jest wszystkim tym, czym jest on w lustrach swoich snów.

Okultacja wolności

Niebiosa nie mówią żadną religią, a językiem idei, wszystko inne jest jedynie ludzką interpretacją. Żaden anioł nie czci religii ludzi, choć idee wyższe nawołują przez ludzkie twory. Uskrzydlony inicjat dionizyjski uczestniczy w bachicznych celebracjach, hinduska Deva sprzyja rytom Wisznu, jednak logos sił wyższych w metaforze uesencyjnia tradycje, które choć na chwilę przybliżają do tej ukrytej gramatyki świata, która jest całkowicie obiektywna.

Boskości są tkaczami co tkają pośród tkaczy, tylko po to, aby zrealizować sobie, że aby oderwać się od utkanego niezbędne jest rozwiązanie warunków, które się stworzyło, co jest fundamentem ich istnienia. Są przyczyną i skutkiem żalu i cierpienia, radości, eudaimonii, dojrzałej błogości i szczęścia w wyważeniu zgodnym z wewnętrzną naturą.

O nasiona przeszłych wydarzeń, grzmiący ruchu życia, udział w mojej historii, zażyczonej, lub niechcianej, podlegając indywiduacji ponad nią, w końcu też — jestem tą Poważną Otchłanią i Ciszą Idei, co pojawiła się na strunach mojej liry dostrojonej do pieśni eonów. Jestem tym, co wydobył dźwięki liry w śmiertelnej, ludzkiej powłoce, pozostawiając swoje ruchy za sobą, na lepsze czy gorsze, zgodnie z mocą mojego imienia, ducha, zasiewając te poruszenia, które nie ukrócone, utrwalają się w akcie ciągłości.

Całość winy, jeżeli rozpatrywać taką koncepcję, jest przepędzona do uchwycenia się złudzenia jestestwa, żaden inny nie może nas zranić, a wróg — zgodnie z buddyjską stanzą — jest jedynie słowem Innego. Jako spadkobiercy tych wielkich poruszeń, warunków prymordialnych czasów jesteśmy wrodzeni w sieć złudzeń, w które się wrodziliśmy. W buddyźmie, podobnie, wszystkie istoty traktuje się jako wszechmatki, widziane jest to dokładnie posiłkując się doktryną współpojawiających się współzależności dystrybuowanych na falach wydarzeń. Tu nasze jestestwo protestuje: "Jakże mogę być odpowiedzialny za prymordialne czasy, jakże mogę cier-

pieć przez poruszenia, które nie zostały stworzone w moim pojedynczym, śmiertelnym życiu?".

Nie jest to pytanie o sprawiedliwość, ale o głębokie prawa, które są nieporuszone przez osobnika, jego subiektywne odczucia i poznanie. Rozbłyski energii, ich poruszenia nazywane są wydarzeniami, pojawiają się w dziwnej topologii. Zmieniają właściwości dystrybucji w różnorodnej matrycy czasoprzestrzennej, a także powiązanych momentów zgodnie z gęstością powiązania węzłów wydarzeń, a także ich alokacją w formie, kształcie świata. Często jest to więcej, niż śmiertelnik może znieść. Naszą wyobraźnią, wyobrażeniami możemy dotknąć nieskończoności, ale nasza forma, umysł, nie są wieczne, ich możliwości też ograniczone.

W starożytnych Chinach nie było form osobowych, czy byłoby bardziej przekonującym, bardziej impersonalnym, gdyby napisać: "Całość winy jest pustką, warunki wszystkiego mają podstawy w tkaninie złudzeń". Co byłoby rezultatem?

Czy zrezygnowalibyśmy z całej odpowiedzialności za nasze czyny? Zatem należy wyczarować punkt odniesienia. Największym punktem odniesienia dla zmiany i ruchu jest stałość. Stąd całość wysiłku w powoływaniu metafizycznych struktur rozpoczyna się, aby zapełnić świat strukturą, a strukturę treścią. Można powiedzieć, iż "wszystko jest zmianą", lub jak Zeno "wszystko jest stałe", obie perspektywy są właściwe.

Aby zmierzyć ruch gwiazd należy przez lata obserwować ich położenie, a następnie obliczeniami wyprowadzić trajektorie. Pozornie są stałe. Wtedy i tylko wtedy tworzymy model tego ruchu. Platoniczna strutura i wgląd zakładały, że Jedno jest Wszystkim (En to Pan), łacińskie E Pluribus Unum łączyło się z tym poglądem sugerując, że poprzez różnorodność, wielość jest w Jedni Monady. Każdy punkt jest centrum, biorąc pod uwagę nieskończoność przestrzenną.

Sprawiedliwość?

W tym modus operandi i wszechświecie dyskursu mądrość sprawiedliwości powinna patrzeć ku łagodzeniu ludzkiego starcia między nami a innym, poprzez rozpoznanie współpolegającej na sobie całości, a perfekcyjna sprawiedliwość byłaby rozumiana jako przywrócenie proporcji i harmonii

w odniesieniu do danej istoty sprawy ze wszystkimi aktorami włącznie. Bezwzględnie, świat fenomenalny jest w ruchu, a zatem ich perfekcyjna sprawiedliwość powinna być punktem odniesienia, wobec którego jest to, jak natchnienie która przyniosła mi muza, „przywrócenie [ciągłe] proporcji, a także harmonii w odniesieniu do zbieraniny wydarzeń, ich tranzytów i zmian, które odnoszą się do teraźniejszego stanu rzeczy, mając na względzie świat idealny, czyli stały."

Prawa ludzkich zachowań, pryncypiów, etosu, moralności, które były zaobserwowane przez starożytnych, ulegają zapomnieniu, ale nie przeterminowaniu.

Lecz aby zeswatać ideę dynamicznej sprawiedliwości z etosem starożytnych — pracowite zadanie, biorąc pod uwagę małą liczbę partycypujących, aspirujących do ethos arche. W podobny sposób istnieje różnica w czytaniu dzieł starożytnych mistrzów, a życiem z wglądem ich godnym. Wymaga to treningu i wysiłku w świecie, który odstręcza od takich zadań, a także podtrzymanej transcendencji poznawczej, która nie zawsze jest na naszych usługach.

Wolność!

Współpojawiające się współzależne warunkowanie oddaje owoce naszego życia w momentach, czasem w trakcie miesięcy, czasem lat, w zależności od progów zmian w świecie, a także tolerancji na zmiany w nas. Dobre i złe fortuny są środowiskowe, osądy, decyzje, losy i szanse mają sporo do powiedzenia. Jaka jest nasza rola w tym przedsięwzięciu, aby wyzwolić się z łańcuchów warunków? Czy wyzwalając się z jednych warunków, podlegamy innemu warunkowaniu?

Wierzę, że stała Platońska idea wolności, jako obiektywna siła jest odniesieniem, które pozwala nam zrzucić jarzmo poza terytorium warunków, tarcie między podmiotem a obiektem, zsynchronizowanie dualizmy, które otwierają trzeci portal transcendentnej równości i tożsamości. Nasze poznawczo-emotywne stany we wszystkich zabarwieniach i tonalnościach mogą być całkowicie uwarunkowane. Jednak nie w prosty, behawiorystyczny, mechaniczny sposób, a poprzez dynamiczną, nielinearną, wieloagencyjną zbitkę rozbłysków wydarzeń, tych wewnętrznych i zewnętrznych. Kiedy za-

czynamy pracę z transcendentnej perspektywy, zaczynamy być Trzecim, warunkując siebie jako samoświadomy metaprogramer. Akcja ta nie jest nigdy dokonywana w prosty sposób, jest raczej momentem świadomości, trzeźwości, pośród inwazji, skażeń, inflacji, deflacji środowiska, a także uprzednich uwarunkowań jakie w sobie nosiliśmy. Przeważnie pozostają ci, co mogą nam pomóc na drodze w szlifowaniu całości, nasz umysł jest wtedy po części formowany przez te inteligencje duchowe, z którymi pracujemy.

Przywołując metafizyczne wyobrażenia jako Platońskie obiekty, których jesteśmy rozpoznającym podmiotem, idea 'wolnej woli' przywdziewa nowe szaty. Czy metafizyczne światy nie są uwarunkowane? Czy jeżeli istnieje 'niewidzialna ręka' rozgrywająca Przeznaczenia (Ananke), to czy ta ręka sama w sobie nie podlega swoim warunkom Wielkiej Gry w Operze Wszystkiego? Czy w takim przypadku Demiurg nie byłby niewolnikiem świata, polegając na nim? Jest to tragiczny pogląd procesu dla tych, którzy próbują z niego uciec, jest to ruch harmonii dla tych, co wiedzą jak go postrzegać, jest to uciecha niewinnych, kreatywna scena dla mistrzów i architektów, gra dla tych, co wiedzą jak się wśród niej poruszać. Jednak dla tych zmęczonych grą, życiem, bólem — jest to scena szybko przemijających fenomenów, co zamienia ich w świętych, diabłów, lub wieszczów, odludków, mizkosmosów, mizantropów, stopień różnicy między poddaniem się a walką, pokonaniem a walką ze światem, cichą pasywnością, a władczym krzykiem.

Z poznawczo-emotywnej perspektywy, jak pogodzić fakt bycia uwarunkowanym, bycie — w większości — niewolnym? Dlaczego posiadamy defensywny psychiczny mechanizm, który próbuje nas przekonać że nie jesteśmy zbitką uwarunkowanych zmysłów, umysłu, emocji, ciał? Czy to po to, aby zachować ciągłość naszej tożsamości, samoobrazu, archaizmu, co wyprowadzony jest z odłączenia od natury, co aby ochronić podział obiekt — podmiot chroni wyobrażeniem wolnej woli całą podświadomą dynamikę psychiczną? Czy ten poznawczy archaizm, prawie instynktowny, tak mocno wbudowany w nas nie powinien być psychodynamicznie rozmontowywany, grożąc dysocjacją, depersonalizacją, derealizacją? Z metafizycznego punktu widzenia wolność jest siłą zstępną, poprzez gradacje, generacje łańcucha istnień. Jednak w buddyjskich szkołach istnienie, ciało ludzkie jest traktowane jako skarb, dopóki nie jest brane za ostateczną rzeczywistość. Jest to rodzaj rzadkiego metamorfera istnień, energii,

ze wszystkimi poruszeniami i przypadłościami ludzkiego życia, ku którym wskazuje.

Spróbujcie powiedzieć o uwarunkowanej niewoli człowiekowi w więzieniu. Istnieje inne wyobrażenie wolności, które jest dośrodkowe, zarządzane przez dojrzałe, silne, naturalne poczucie szczęścia w proporcjach naturalnych, sprzęgniętych ze światami wyższymi. Zniewolenie tego atrybutu ludzkiej natury manifestuje się jako niewola. Zatem uwarunkowana niewola jest ontologicznym stanem, uwięziona wolność stanem egzystencjalnym, podobnie jak wolność jest stanem metafizycznym, a odzwierciedla się przez spektrum człowieczeństwa w jego szczerych, dźwięcznych odczuciach.

Jednakże, uważajmy na jaskinię złudzeń, kiedy nasze widzenie jest zaburzone, lub patrzy w odwrotnym kierunku. Gdy jesteśmy złapani, nasza perspektywa jest ucięta. Tonący człowiek będzie instynktownie walczył o ostatni haust powietrza. Krótki ból w jego płucach, przez całe ciało zwiastuje stan terminalny. Kiedy walczy się instynktem o wolność własnej gwiazdy, afirmując ciało, życie, niechże nie zaślepią nas żadne walki, Gigantomachia jest w istocie walką umysłów i serc w drodze do mistrzostwa.

Naturalnym jest, że obecny świat coraz bardziej ogranicza poszukiwania wolności, a poprzez nadzór, cenzurę, prohibicję, wojeryzm rządowy, cybernetykę inżynierii społecznej, zdominowania i kontroli umysłów prokuruje stan odwrotny, tj. niewolę syntetyczną, jako wulgarną inwazję w egzystencję, próbującą zniszczyć dojrzałą Eudaimonię i możliwości jej poszukiwania. Niestety te mechanizmy są wbudowane w obecny świat, ale gdzie znajdzie się prześwit — znajdzie się i droga.

Strójcie wysoko kruki i hieny

> *Quae lea iacet. Qui leo iacet. Tu spoczywa lwica. Tu spoczywa lew.*
> *— epitafium zmMauzoleum mitraickiej pary.*

Spacerowałem wzdłuż ulicy, gdy usłyszałem młodego człowieka, krzyczącego na innych ludzi: —"Zdrajcy, zdrajcy ludzkości, co sprzedali ich dusze, serca i umysły pomyjom na zawsze!"—. Ludzie przyśpieszali kroku, przestraszeni, obserwując go jak kuriozum, wyśmiewając, albo wskazując go gestami, wymieniając parę słów, albo zupełnie ignorując. Parę młodych dziewcząt zaśmiało się patrząc na beznadziejnego maniaka. Zdecydowałem się do niego podejść, aby zatrzymać go i zapytać o czym tak kracze.

— "Dlaczego krzyczysz na ludzi, nazywając ich zdrajcami?" — spytałem. — „Nie po to żyłem, nie z takim światem chciałem mieć do czynienia, nie o to, nie o to chodziło" — znerwicowany do mnie krzyczał. — "Czego zatem chcesz od tych ludzi?" — spytałem ponownie. — "Niczego od nich nie chcę, uniosłem wystarczająco wysoko własną pieśń, aby z bólem zobaczyć, że jestem sam, podniosłem zmysły, intelekt do piękna o niewyobrażalnej szlachetności, widziałem starożytnych, doświadczałem ich wspaniałości, jednak zobaczyłem, że nikt już nie dzieli tego świata, kompania głupców i ślepców, jakże wielka jest ta przepaść! Ten świat jest obrzydliwy, rozrywając moje serce na kawałki, teraz krzyczę na nich, bo szczerze ich nienawidzę!" — odpowiedział, cały roztrzęsiony.

Rozważyłem jego słowa głęboko, dokładając starań aby go nie urazić, mówiąc tak:

— "Ciężko z tobą nie empatyzować, ale czy nie uważasz, że gdy wzniosłeś się tak wysoko, inni mogą nie nadążać, a ty jedynie odłączyłeś się inspiracją od innych swoimi górnolotnymi celami? Nie ma w tobie żadnej ujmy,

bo chciałeś podążać prawą, piękną drogą" — kontynuowałem — "Czy chciałbyś ze mną porozmawiać o tych sprawach, którymi podążałeś, abyś nie czuł się zdradzony przez świat, ale zaangażował się w podtrzymanie tych wartości, które są ci bliskie?" — zapytałem po przyjacielsku.

— "Wierzę, że za późno już na to, mam niewypowiedzianą złą wolę dla reszty, ile można walczyć pośród ślepców bez nienawiści, ile upokorzeń i ciosów od idiotów można otrzymać za życie swojej natury, ducha w pełni, ukaranym przez małe rzeczy życia, jak lawina szarańczy co umniejsza, wyżera te piękne sprawy?" — odpowiedział.

— "Jest to konfucjańska cnota Yi, nie jesteś kłamcą, ale szczerze, w dobrze zdefiniowany i pełen intencji sposób przyoblekłeś swoją wolę w szarżującą wściekłość, jak bicze bogów Szamasza i jego żony Ayi — z pewnością błogosławili by cię, nawet największa szumowina jest dotknięta ich promieniami, a ty jako człowiek szlachetny nie możesz być nieszczery w ich świetle" — mówiłem dalej — "To siła, co szczera rozdziela światło dla wszystkich stworzeń, silna, prostując korzenie wszelkich spraw, niechże wypali z ciebie te sprawy, które utrudniają ci pewną, piękną drogę zagrodzoną przez twoje poruszenia wściekłości. — "Jest dużo ludzi szczerych w swoich wierzeniach, ale nigdy ich nie kwestionują, niespójnie, zatem są nieprzydatni dla dobra całości. Czy myślisz, że cnota Ren, ta benewolencji, charytatywności, człowieczeństwa wymarła w tobie, poprzez wyobcowania stała się czymś na kształt wykrzywionej gałęzi, co odcięta nie jest już wzmacniana i odżywiana przez wspólną więź?" — spytałem.

— "Opowiadasz o cnotach które znam, ale znam ludzi zbyt dobrze, są zuchwali, aroganccy, niewdzięczni, raczej gonili by swoje zachcianki, kaprysy, kiedy im się wiedzie, lub biadolili podczas małych fortun, aniżeli patrzyli konsekwentnie na całość" — odpowiedział.

— "Charakteryzuje to małych ludzi, ich uwaga jest uchwycone przez cokolwiek, co mogą utrzymać w umysłach jako zabawkę, ich sny i marzenia rzadko wybiegają poza ich własne sprawy. Zakładam, że nie jesteś jak oni, uważając że ich nienawidzisz, ale wolisz chodzić na wyższych gruntach, inspirując tę materię, którą możesz w sobie kształtować, aby wspierać cele i znoje całości, pomimo głupoty, braku konsekwencji, przewidywania, aby choć na chwilę nie wpychać ich głębiej w otchłań, chcąc mściwie patrzeć, jak w nią wpadają" — powiedziałem — "Co więcej, Zhi, cnota właści-

wej wiedzy wywodzi się z dogłębnej obserwacji i zmysłu przewodnictwa, ale także umiejętności bycia prowadzonym i prowadzenia innych, co przerasta to, co przeciętne, nie będąc jedynie przenicowaną szatą tego co nie wie, lecz uważa, że wie, tego co nie wie, lecz odwraca efekty mądrych prac" — odpowiedziałem.

— "Jednakże jak mogę podtrzymać ten pogląd, jakbym był na wieży kontemplując Niebiosa i patrząc na ludzkość w dół, z cnotą Xin, lojalny w stosunku do poruszeń kreatywnych, Boskich sił, spójny wewnątrz, gdy wszystkie zmiany, a nawet mój umysł jest wzięty przez silne zła, o których wspomniałeś?" — młody człowiek spytał.

— "Zwalczaj tę korozję wielkimi blokadami, eliminuj małe motywy i nienawiści poprzez ich rozumowe zwalczanie, rozwiązuj je, zanim w ciebie wrosną, w razie potrzeby proś swojego osobistego Boga i Boginię, Geniusza i Junonę, Agathos Daimones o pomoc, niechże te daimoniony nigdy cię nie opuszczą, sprzyjają ci bowiem jak własnemu dziecku. Zauważyłeś przecież jak bardzo negatywne sprawy obracają twoje aspiracje przeciwko tobie, napomniany o celach i ideach, co tracą całe poprzednio nabyte znaczenia, tracą krew twojej odwagi, zaczynasz je sam cynicznie prześmiewać, drwić z najlepszej wersji ciebie" — mówiłem — "Po to w starożytnych czasach ważne było Li, wewnętrzna tradycja wzięta z kulturalnych twarzy, co blaskiem umniejsza współczesność, lecz jej nie odrzuca. Weź na wskazówki pełne wglądu studia, utrwal praktykę przez poruszenia tych wartościowych rzeczy, a także Boskości, światów niewidzialnych, niech cię wynagrodzą wdzięcznym uśmiechem za działania" —

— "Uśmiechem, po tym wszystkim?" — spytał zgorzkniały.

— "Aby mieć prawdziwy autorytet nad ludźmi, zgorzknienie nic nie da, a wręcz zdyskwalifikuje twoje cele. Jeżeli autorytet jest ci zbędny, jak wyobrażasz sobie, że wpłyniesz na kogokolwiek innego swoją pitagorejską lirą? Jeżeli będzie rozstrojona, będziesz się wściekał, a ludzie będą od ciebie stronić, jednak jeżeli znajdujesz pocieszenie w samotni, pamiętaj aby największy wysiłek włożyć w podtrzymanie swojego humoru, otwartości i kurtuazji wobec innych spotkanych na drodze, pozostań przyjacielski, pomimo wielu niewdzięczności, ludzie naturalnie przychodzą i odchodzą" — odpowiedziałem — "Bądź łaskawy, aby z nimi wytrzymywać, trzymaj wodze silnie, jeżeli aspirujesz do rzeczy pogan, żyj nimi konsekwentnie" — odpowiedziałem.

— "Wkrótce użyliby mnie, albo próbowali mnie oszkalować, lub co gorsza — doczekałbym się zdrady" — odpowiedział.

— "Znoś to z godnością" — krzyknąłem na niego władczo — "Zdyscyplinuję cię, młody człowieku!".

Na szczęście zrozumiał, zaśmiał się z serca.

— "Teraz rozumiem, należy być wytrwałym, silnym, wewnątrz łagodnym, lecz stanowczym na zewnątrz, aby być silnym umysłem i celem" — powiedział.

— "To rzymska cnota powagi i dostojeństwa, działasz w zaangażowany sposób, nie będąc poruszonym przez humory i akty tych bez kręgosłupa, osób których nie możesz zmienić, widzę że w twojej szczerości już spełniasz bardzo bogaty styl, włącznie z okropną przemową, którą dałeś już we władanie tłumu" — wzmiankowałem.

Oprzytomniał, rozglądając się wokół, patrząc na przechodzących dalej ludzi.

— "Tak, to było zbędne" — wgapił się w rodzinę, która przechodziła i zawadiacko się uśmiechnął, na wpół do mnie, na wpół do nich.

— "Ludzkość, widzisz, może być niekiedy całkiem człowiecza, jak widzisz teraz siebie, gdzie jest obraz Kronosa zjadającego własne dzieci, zanim zaczęliśmy rozmawiać" — uśmiechnąłem się do niego.

— "Nie mogę go w sobie znaleźć" — zaśmiał się.

— "Rozumne spostrzeżenie, jednak nie nadymaj się w sobie, ani nie rośnij zbytnio w dumę w swoich pracach; kiedy bierzesz coś z natury lub od Bogów, jest to zwrócone naturze i Bogom kiedy przyjdzie czas, podobnie jak Prospero oddajesz się spełnieniu swoich prac z przymrużonym okiem. Sława jest niebezpieczną rzeczą, anonimowość znana przez Opatrzność, ale miej odwagę być tożsamym ze wszystkimi godnymi rzeczami przed publiką, zamiast ukrywać je jak tchórz, na wpół przed sobą, na wpół przed innymi. Niektórzy nie mogą udźwignąć ani sławy, ani władzy, więc chowają się przed publiką, spluń na nich jeżeli ich chcą, bo nie dorośli do niej. Nie odżegnuj się od swoich prac, nie oddawaj się niepamięci i bądź pogodzony ze sobą, poznaj siebie. Tam szczerość trzyma władczo lejce, cały fałsz jest nie do ścierpienia w oczach Słońca, śmiertelnicy lubią się okłamywać nawzajem, a także sami siebie, ale nic nie umknie światom niewidzialnym, które czytają z ludzkich gier jak z otwartych ksiąg, czy to chtoniczne demo-

ny, czy wielkość starożytnych, czy Bogowie, czy zmarłe dusze i miriady innych istnień. — poinstruowałem.

Młody człowiek odwrócił się w stronę lekko wiejącego wiatru. Ja w międzyczasie wróciłem w moje Saturnalne domeny.

Odwrócił się, zaskoczony, że człowiek, z którym rozmawiał, zniknął.

— "Gdzie jesteś?" — wyszeptał, nieco zbity z tropu.

— "Będę Cię obserwował" — mój głos rozbrzmiał lekko przez przestrzeń powietrza ciszą idei, którą tylko on mógł usłyszeć intencją, dziwny głos, bezdźwięczny. Uśmiechnął się do siebie, idąc dalej.

Napomnienie

Pożerające brud kreatury zrodzone z nonsensu! Przemowę piękną i pełną zachwytu skomponowałem w swoim duchu. W wielkiej dyscyplinie i sile, co wyprowadziłem ze swojego życia!

Szlachetność starożytnych odżywiała mnie, trzymając to wszystko w sercu, te skarby i pochodnie co trzymałem aby podpalić świat nowym, pięknym płomieniem!

Ta próba upokorzona, moje gardło szkarłatne krwią wściekłości i zielonomartwym jadem wyplutym na was, chorobo szkodników, których nie mogę wytrzymać, co płyną powodzią do wszelkich większych ludzi, po zbliżeniu ich do ruiny, zachwycając się efektami własnej tylko ruiny.

W prawdzie, nikt nie wygrał, gdy nasze klęski i upadek oplata jak żmija własne dzieci, rugując orły z ich skrzydeł, ciągle świadcząc jak wszystkie oddechy zebrane ukazują, że się nie podda świniom, że na skrzydłach sokołów, z leoencefalitami powstaje z drakońską mądrością zioną ogniem zimnej nienawiści.

Poznając małych i wielkich, nienawidząc tego motłochu zawistnego, rychłego robactwa, co zamieniłoby się w hieny cmentarne, gdyby mieli więcej władzy lub złota, pasożytując na wszystkim, na co pozwoliłaby im ich odwaga.

Nie mogę zebrać zmysłów na wystarczająco długo, aby zrozumieć ten koszmar, co jest warty tylko tłoczących się w błocie świń, bo nawet zło jest wyrafinowane, prostacy! Patrz jak niszczą w masie, czy ośmielę się powiedzieć, że nawet zło zrezygnowało z wysokich metod, a jedynie opanowane przez bezdenną głupotę ziewa i wskazuje palcem kretynom co mają niszczyć, z braku inteligencji aby posiać niezgodę w bardziej ponętny sposób!

Nie z próżności stoję tu, ale z bezsilności, nienawistnej urazy, a moje podarki wzgardzone, rozkradzione, zamienione ze złota z powrotem w fekalia, zmonetaryzowane dla małych sław, co trwają minuty, tygodnie. Zabierzcie swoją sławę do grobu, aby swoimi gnijącymi duszami przekazać jak widzieli,

że ja, zwycięski w pokonaniu obłędu, wygrywając laury i imię w gwiazdach za wzgardę jaką do was żywię, walczyłem, pracowałem, działałem na rzecz bezwartościowego robactwa!

Iż wszystkie inwokacje, prace, wielkie ceremonie, akty wysokiej teurgi na rzecz Ziemi, ludzi i Bogów były zepsute przez zgniliznę, co wykręcona nie przez diabły, ale gnijące zwłoki Lewiatana ludzkości, co upadnie z braku podparcia, lecz z głową wysoko, roztrzaska czaszkę o otchłań.

Szumowinom pokazać cuda! Ukryli się przed nimi w tchórzostwie, aby mogli żyć żałosnymi życiami, nieporuszonymi przez nic. Teraz przyzywam dla nich tylko jad i resztki wielkości, wystarczająco godnej, aby nie rozrywać ich nienawiścią z coraz to nową werwą, stałem się złamanym przedsięwzięciem, skorodowanym dobrem, skażonym złem.

Gdy wielka natura upada, rzadko wpada w grób bez pysznego wglądu w rzeczy przyszłe, pozostając głosem ziemi, co upada na zwłoki z pustym ostrzeżeniem, zapisanym w niebiosach, jak klątwa na wszystko i wszystkich, których ma wyżreć.

Zmieniliście się bardzo, dzieci Ziemi, czy może być, że przeznaczenia były poruszone, zanim losy zaczęły faworyzować ludzkość?

Te Morie, co raz przynosiły klątwy nieporuszone, są zbyt słabe aby odwrócić knowania ich podopiecznych, złamanych pod ruchem przeznaczeń, co zawyrokowały o zimnych przemianach. Zimne tranzyty, zabarwione przez wszystkie czyny ludzkie, których ratunkiem jest trwanie w bezczasowym toku wydarzeń, dopóki ich nie zmiecie jak tajfun, głębokie prawo, co bezlitośnie rozbije w drzazgi ten statek szaleńców.

Tak zatem kończę tę ułomną przemowę tutaj, zainspirowany aby napisać, z ducha, serca, umysłu, imienia, porządkując te mało elokwentne, bynajmniej chwalebne frazy.

Wszystko wymówiłem, spisałem, zgodnie z kaprysem, nie mądrością, jednak znajcie moje zaklęcia wężowe, oczaruję was tańcem moich siepaczy, sierpów i biczy, jutro będę bardziej skoncentrowany, obojętny, hipnotyzując was okrutną surowością inną, decydując o benewolencji, jakiej mam mało dla tego tłumu, rezerwując dla nich tylko pogardę, która wydając jedno tylko wolne dziecko w oczach Niebios ma trwać w swej klątwie dopóki ostatnia, ostatni co w rozbłysku gwiazd są cokolwiek warci, nie będą wolni na skrzydłach nieskończoności.

O zaangażowanej medytacji

Była to pętla autobusowa w jednej z dzielnic Warszawy. Autobus już przyjechał, czekając na pasażerów. Nie było nikogo, rozsadowiłem się z tyłu. Światła nadal były wyłączone, był późny wiosenny wieczór. Kierowca palił papierosa na zewnątrz.

Sięgając po mojego najlepszego kompana, Księgę Przemian, przeczytałem stanzę z heksagramu 'Góra, Stałość'. Rozmyślając nad tym fragmentem, zamknąłem książkę, usztywniając kręgosłup, składając dłonie w literę U. Nieporuszony monolit. Nie była to żelazna ciężkość, co przemieszczała się przez myśl z majestatem gór, ale lekkie, miękkie poddanie, podobnie jak najmłodsza córka na brzegu jeziora, która usadowiła się patrząc na wierzchołki gór w oddali, rozmyślając nad śniegiem roztapiających się myśli.

Zaczynał się poryw cichych myśli, był jak lawina, jednak byłem odseparowany od tych myślokształtów, przypatrując się im powoli. Te walczyły o utorowanie sobie drogi do obezwładnienia mojego mentalnego kontinuum, aby w jakiś złośliwy sposób zabrudzić ten strumień. Słyszałem stłumione odgłosy miasta, ciemny barytonowy głos w głowie powiedział: "Jesteś pośmiewiskiem, nawet nie próbuj". Należy to wszystko zignorować, dyskursywne myśli, trucicieli, dialektyczne błędy, konceptualizacje, odstręczające od celu, iniekcję myśli, co gra pustosłowiem i frazesami. Nie mają nic lepszego do roboty, aniżeli wbijanie klinów w czyjąś siłę. Wściekłe psy, wielokształtne plemiona zbyt znudzone, aby zezwolić na to, by człowiek był od nich wolny, co są w łańcuchach własnych iluzji jestestw, kajdan ich poruszeń, biorąc je za własne. Tańczą jak kukły na strunach losu, nienawidząc mnie za ścięcie moich. Jeżeli te poruszenia są właściwie postrzegane, wyzwalają nas, ściągając z nas zabrudzone szaty,

pożerając, trawiąc, wyrzygując z siebie więcej treści na cześć uczt urojeń, ignorancji, iluzji, brudu.

Wpierw chciałem zwizualizować platońską geometryczną formoidę, aby myślokształty przybrały piękną, zgrabną formę, zrównoważyć siły, aby wznieść w hipostazie mój podarek dla Bóstw w metafizycznej proporcji, jak Raziel z poematów Golla, mistrz abstrakcji, boski Picasso lubujący się w mistrzowskich metamorfozach składni magii, lecz musiałem zdać się na prymordialnego ducha pomiędzy dwiema liniami Jin, łącząc ją z Pneumą, co usadowiła się na cesarskim tronie w Szafirowym Pałacu Niebios między brwiami. Moja wola, moje imię, mój duch, moja gwiazda, całość wszystkiego czym kiedykolwiek byłem, włącznie z ludzką formą.

To, co przeżyłem od dziecka wątkiem wplatającym się w moją świadomość, co nosiła szaty życia, włącznie ze wszystkimi istnieniami co porywały mój umysł, ciało w animowany taniec, co wykuły, hartowały, ostrzyły mój umysł, emocje, nawet gdy w niewoli, gwiazda jest przecież moja. Świadomość przyoblekła się w to ciało, a zatem całość wszystkich tchnień jest moja, wyciosana w całość, świętość.

To imię, duch, wola, moc co porusza się w indywiduacjach od świata do świata, z ludzkiego zwierzęcia w eteryczne pancerze bóstwa, wehikuły Boskiej ekspresji. "Kiedy ten inwalidzki, zrujnowany umysł, ten ból, to skażenie mnie puści precz? Kiedy zgorzknienie, zakuta dominująca surowość puści mnie ze swojego stalowego uścisku?". Sam założyłem sobie ten kaganiec, ale tylko po to, aby nie poruszał nim nikt inny. Różne formy surowego okrucieństwa są sublimacją bólu. Saturalna suchość. To zwykłe przejście ze stanu wrażliwości do stanu etycznej bestii, niechże roztrzaska się to o śmierć, duch co wznosi się aby zamieszkać w ciele Solarnego zwycięstwa. To była moja prawdziwa forma, Święty Anioł Stróż był potężnym półbogiem, jego ciało było budowane przez Drakonów, mój umysł wyciosany przez planetarnych archontów, zgodnie z tym, o co błagałem w złamanej dumie. Całość tego zużytego ścierwa rozerwanego po śmierci, na pożarcie świata generacyjnego, wrogowie wygasający w zgrozie, goniąc własne ogony z wielkiej nienawiści dla mojej Boskości odzyskanej. Pocieszenie. Hymn o Perle Tomasza Judasza, naiwni syn, córka, co odeszli od niebios w celach nieznanych, aby powrócić po tym piekle na ziemi, upokorzeni, z pustymi żebraczymi rękami. Życie jest krótkie, nie należy go przejść bez-

myślnie, zawieszeni między czarną desperacją a afirmacją, między otępieniem a paralitycznym spazmem bólu, byle nie doszło do załamania nerwowego. Byłby to taniec obłędu, cicha paplanina wrażliwszych ludzi. Dziękuję Bogom za mocne serce, obłożyłbym je wersetami otchłannego żalu, rozrywał szaty, ale należy wytrwać.

Obok mnie usiadł mężczyzna, próbowałem nie zmiejszać swojej ekspansywnej świadomości, wielkiego umysłu w losowe dźwięki, wydarzenia. Jadł jakieś chrupki, zapach i dźwięk tymczasowo mnie rozproszyły, zdyscyplinowałem się, rozpuszczając wszystko w strumieniu fenomenów wokół. Wyczarowałem dźwięk Tartaru, pędzące horrendalne wiatry, które pamiętam z kąpieli w hutach podziemia. Ukazał mi się szkielet w szatach, trzymając moją czaszkę w ręce. Dokładnie taki, jaki widziałem na ilustracji jednej artystki, siedem mieczy wbitych w plecy, dał jej różę. Pamiętam wiele, pierwszą kartą, którą mnie obdarzyła, gdy jej lwia dusza jeszcze żyła, była Moc. La Forza za różę w poskromieniu.

Medytacja nad zwłokami. Nic bez efektu. Nic bez zmian. Pojawiła się myśl dotycząca polityki, co zasłyszałem, wypaliłem, obserwując agregaty informacyjne z nowości ze świata. Żadne z tych fenonemów nie mogą mnie poruszyć w świątyni ciszy, cały ten świat jest bez znaczenia w dostojeństwie majestatu sił, co są metaforą ruchu galaktyk. Rex Profundi. Regina Silentia.

Wszystko wygasło, wycofując się z fenomenów w pustkę. Moja osobowość, umysł, ciało stały się jaśniejącą próżnią. Praktykowałem to tyle razy wcześniej. Niekiedy angażując się w rytuały, poruszenie złudzeń, tchnąc sygnały przez wszechświat w pełni. Szybka zmiana perspektywy, zostałem wyrzucony w złoty ogień, co jest sygnifikowany przez gwiazdy na wskroś Wszechświata. Gdybym spotkał się sam na sam z Aionem, Hyperionem Słońca, okiełznałby mnie zachwyt, zmroził swym oddechem, a następnie spalił w nicość. O ile materialny świat jest cieniem nieskończonych światów, tak gwiazda jest cieniem transcendentnych kreatywnych Ogni światów teletarchicznych.

Kosmiczne próżnie — cóż za proste widowisko. Ci, co spadają w dół bez końca w najgłębszą otchłań, ponoć zostaną kiedyś odłowieni. W egipskiej eschatologii za miliony milionów lat Otchłań jest zniszczona, chaos czarnych ogni anihilowany w błoto, a kwiaty lotosu otwierają się w pięknie, domykając się w perfekcji skończonego świata.

Noszę swoje szaty ciemności, noszę swoje złote szaty, jak Atlas nosząc świat fenomenalny na plecach. Moją uwagę odwrócił szept, para splątana w miłości, mały daimon pociągnął strunę w moim umyślę. Czy próbował wywołać zazdrość? Niechże pokonam to życzliwością! Przecież też kiedyś byłem obdarowany miłością, jak ojciec, powinienem się cieszyć tą innych! Jakże pogodzić szerokość umysłu, gdy ociera się o nieskończone rubieże świata, co czuje terrory nieskończonej przestrzeni jako wiszący w otchłani, jako uskrzydlony co jest zespolony z przestrzenią, aby wrócić do bezpiecznego kokonu ludzkiego ciała, co czczym poruszeniem bodźca szeptu może być zawrócony z ogromnej podróży? Rozbawiło mnie to lekko, mała muszka, co wpada w oko aby zakryć wszechświat, zaciemnony geniusz, co na chwilę zatrzymuje pracę Tytana jedną pętelką. Czy nie wprawia to w zaintrygowany uśmiech?

Otworzyłem oczy odkładając książkę, którą miałem na kolanach. Przypatrzyłem się badawczo ludziom w autobusie. Mały chłopiec zaciekawiony swoimi spostrzeżeniami, sztywny wzrok surowego człowieka. Nic nie powinno mi już przeszkodzić, równość fenomenów w oczach świata, wytchnienie, ich całkowita neutralność, spokój, pogodzenie się ze sobą. Reklama na billboardzie wprawiła mnie w konsternację. Semiotyczny wampiryzm krajobrazu miejskiego.

Przyczynowość nawyków mentalnych musi być zrozumiana, aby niewłaściwie je uciąć przy korzeniu. Nie lubię reklam, mają swoje egregory żerujące na uwadze ludzkiej, tulpy modeli, modelek, które są jak małe dziwki prosząc się o uwagę ludzi. Ci nie wiedzą co zrobić ze swoimi umysłami. Reklamy posiadają własny magnetyzm, tak jak odbiorniki telewizyjne, lub telefony, w które ludzie się wgapiają, inwestując całą swoją koncentrację w bezcelowe czynności rządzone nudą. Nie lubię gdy moja wola jest skażona, odciągnięta od uwagi, rejestru wydarzeń, celowych, właściwie wymierzonych, wolnych. Jednak awersja też jest formą przywiązania, oznacza to, że nie opanowałem siebie. Ukrainiec i Gruzin, albo Czeczen pracujący w hotelu niedaleko mojego miejsca zamieszkania usiedli naprzeciwko, przypatrzyłem się im, uśmiechnąłem. Czy nie jest to właściwie? Siedząc jak dojrzałe dziecko, bawiąc się mieczem koncentracji, wytrwałości, w znaczącym celu, lub machając jak kijkiem, udając rycerza?

Wiedziałem, że będę nieśmiertelny. Pośmiertnie. Konstrukcja solarnego krzyża, lata w Theion Ergon, gdy sięgnąłem do Bogów, zaczęli mnie nawoływać. Odkrzyknąłem, zostałem powołany, odnowiony. Lata walki, wojny, reszta może mnie tylko odciągnąć od życia pełnego znaczeń. Chciałem się zaangażować w społeczeństwo, ale przeznaczone mi zostały inne prace. Aby zrzucić łuski z oczu, wyzwolić się z dionizyjskiego mauzoleum, powstać w śmiechu, ekstazie strzały łuku splendoru Zaratustry, tańcząc jak derwisz z moimi różdżkami, rozbijając wrogów rozkwitu, rozpędzając ich po piekłach, zdewastowanych, dopóki nie nabiorą siły, aby siać swoje plany gdzie indziej. Wysiadając usłyszałem tylko "zabij się". Kącik moich ust się uśmiechnął w pogardzie dla niemądrości tego rozkazu, iluminując scenę moją w pocie czoła wygraną dumą. Drakoni nie mają naturalnych wrogów, lecz w ludzkiej formie sprawy mają się inaczej, kruche ludzkie umysły, ciała, dusze, serca płochliwe, pełne nadziei, małych, wielkich rzeczy, lecz tak bardzo zgubione, tak bardzo wywiedzione w ślepotę. Cisza współczucia.

Dialog: Piękna i Bestia

Fuomo: Wołam Cię, Peripsolu, abyś iluminował mnie w sprawie szczególnej. Zaprzęgając siłę mojej intuicji i wiedzy pragnę, abyś ułożył moje myśli w sposób doskonalszy. Jak idea sokolnika, co wypuszcza swego przyjaciela w niebiosa, niechże ten drugi po zobaczeniu wielu rzeczy, wróci do swojego opiekuna, w sekretnym języku dzieląc się z nim swoimi oględzinami. Tak, aby te były jak konstelacje nazwane przez człowieka, ułożone perfekcyjnie, jednak jak głębiny kosmosu różne, konstytuując sobą ukryty porządek co niewyartykułowany w innej mierze, niż poprzez święte ślady dalekiego docenienia. Aby były one widzialne smoczym wzrokiem, odkrywające wiele przed skrupulatnym obserwatorem.

Peripsol: Jestem zaangażowany w twoje sprawy, drogi przyjacielu, tak jak zaangażowany jestem w sprawy moich braci i sióstr w wyższych światach, o cóż pytasz?

Fuomo: Fundamentem mojego rozważania jest różnica między perfekcją a imperfekcją, jakże zrozumieć wątki świata poprzez idyllę i bestialstwo, gdzie jest miara prostoty, a boskości, idei co biegnie jako heliodromowie gwiazd przez wszystkie światy.

Peripsol: Każdy świat jest widzialny, jasny i rozsądny własną miarą, lecz biegnie tu ukryty wątek. Jeżeli boskość przenika wszystko, lecz istnieje wyobrażenie dysproporcji, który zaburza obraz, jakże śledzić to postrzeganiem? Moc, która porusza się przez chaotyczną formę, zaburza obraz form, stając się przyczynkiem dysproporcji. Proces porządkowania fenomenów wokół obiektywnych, głębokich praw jest tytanicznym procesem. Natura jest oczywista przez siebie, pierwotne moce niezawieszone w pytaniu, jest tu idylla i bestialstwo, spowita w postrzeganie ludzkie.

Fuomo: Jest to jaśniejsze, ale jak to, że jeden człowiek myśli, że "jest to najlepszy z możliwych światów", inny, iż "jest to morze terroru, cierpienia, udręki", jeden krzyczy do niebios na wysokości, oskarżając Boskość, inny w spokoju, cierpliwości, cieszy się na wszystko, inny jeszcze odrzuca tego typu wyobrażenia całkowicie? Teraz mogę zrozumieć, iż świat w oku podmiotu świata jest taki, jak jego doświadczenia, lub jego generalny wgląd, ale co w rzeczy samej może być potraktowane jako obiektywne, bowiem świat niezmienny wobec projekcji ludzkich, symultaniczna wszechwiedza ma naturę poza pasją i nie-pasją, a wsparciem Bogów jest ich całkowita obiektywność?

Peripsol: Człowiek, narzucając porządek generatywnym światom Ziemi, cierpi ich fortuny Pięknej i Bestii, z żalem i radością, wszystko co robi musi prawem światów generatywnych rozpaść się, być zniszczonym. Nie ma już starej Atlantydy! Poprzez ogień, powietrze, wodę, ziemię! Jak prometejski Skarabeusz, Kheper Kheperu, serce serc mężczyzn i kobiet uskrzydlonych na sile ich wspólnej pracy. Twój prometejski znój należy do generacji — aby być wyzwolonym, pomnij, że całe piękno i skaza odejdą, pokryte wydmami pustyń, jakże to, nie pamiętasz? Wygraj ten podarek eleuzyjskiej rasy, bez zaślepek na oczach, otwarty umyśle, znoś ten znój pięknie, jak tancerz przed wielką królową, jak poeta co przygląda się grom ziemi i gwiazd, jak wojownik co zgładza z potężną pieśnią na ustach, tnąc przez gardła szybciej niż cent tonu, przeszywając strzałą oczy i czaszki szybciej niż wir huraganu. Wielcy ci, co położyli fundamenty pod każdą cywilizację, lecz czy uważasz, że te wielkie cywilizacje były bez swej sublimacji, alchemicznej rektyfikacji wieków? Rozpadły się jedna po drugiej pośród Boskości! Jak jeleń co dumnie pokazuje swe poroże, święte zwierzę, staje się alchemicznie rektyfikowaną duszą najsubtelniejszych, mocarnych duchów, jak lis co sprytnie zmiennokształtny przeistacza się w najsprawniejszą ze swoich uduchowionych form?

Fuomo: Zatem wszystko w ruchu, co w wielkich zderzeniach perfekcji przez jedność w różnicy tworzy proporcje, które są postrzegane jako imperfekcje, chociaż jest to wysoki proces rektyfikacyjny w absolutnym obrazie? Jakże skonfrontować to ze zwłokami i brudem Gangesu, z żalem, łzami ludzkości?

Peripsol: To, co zaobserwowałeś, zdarzało się nieraz, bowiem ludzie i siły knują przeciwko sobie, osadzeni w generetywnej naturze, co wytwarza wielość piękna, a także dewiacji, co bierzesz za instancję nie jest wyprowadzone z generalnego obrazu, lecz co dziedziczysz z generalnego obrazu wyższych światów, wpisując w światy generatywne wewnątrz, tu jest zaczątek tragedii! Ruiny Boskości mają swój początek w światach generatywnych, lecz Boskość współdzieli swoją ruinę, choć jest od niej odrębna, niepokonana powyżej. Od zarobaczonych zwłok, okrucieństw po wielkość każdego perfekcyjnego gestu jako IAO: Wielkie ciało kosmosu zapełnione duszą zwaną przez Egipcjan Hhekau.

Fuomo: Zanim odejdziesz, Peripsolu, zapytam raz jeszcze, wydaje mi się, iż poczułem ślad powagi pewnego misterium, którego nie rozumiałem wcześniej. Misterium odbicia jedności poprzez wszystkie swoje opisy, oko co patrzy na siebie, co sprawiło, że niektórzy ludzie błędnie wzięli się za obraz Boskości w wielkiej arogancji! Jednak jest tu pewien archetyp, jestem pewien, co sprawił, że człowiek przez pewną dozę obsesji nad sobą w ideale henotycznym twierdził, iż Boskość może się zrodzić, rozkwitać w męskim, żeńskiej Aurelion Therion, seraficznych bestiach słońca, dając narodziny wytrwałej róży, gromadząc przyjaźń archontów sfer. Czy nie jest tak, że całość poprzez wielkie węzły tego dziwnego świata tka ciągłość, niepodzielną, która wzrasta przez oktawy postrzegania, aby pojąć to misterium, a było to jedyne odbicie tego misteryjnego prawa w mojej intuicji?

Peripsol: To tajne prawo, o którym mówisz, jest widoczne wszędzie dla wprawnego wzroku, jest to sympatia wszystkich rzeczy przez współzrozumiały wszechświat, rzeczy, które w tej samej substancji są różnorodne, powstając przez wiele światów, dostosowując się do trwałych warunków, które pozwalają nam teraz wejść w dialog. Dały one życie na Ziemi i dalekich systemach gwiezdnych, iż enokosmiczna, pankosmiczna całość, a także generacje Bogów i Bogiń, niekiedy podlegające upływowi czasu, niekiedy transcendentne, niekiedy wyzwolone, działają w zgodzie z kosmiczną tkaniną zachwytu we wszystkich swych ekspresjach, poprzez wszystkie swoje oktawy.

Fuomo: Zatem prawo to jest izomorficzne, a świat jest równoważony zarówno przez wspomnianą wcześniej dysproporcję, a także proporcję wynikającą ze strzały nieskazitelnej mocy, co w teologii arytmetyki była dyjadą, którą nazywano również Artemis, co przeszywając chaos potencjału form porządkowała je. Izomorfizm wynika zatem z tego czarnego złota mistyków, tej dziwnej substancji zwanej Azoth, co przyobleka się w potężne prawa.

Kosmogeneza mikrokosmosu, każdemu podług mitu

Jedyna sposobność ukazania niechronologicznych wydarzeń na skali czasu nadarza się poprzez poruszanie się między mitycznym krajobrazem preformatywnych światów, a światami fenomenalnymi, poruszając się przez symbole i żywe idee. Te idee są rozumiane jako siły, których nićmi wyszywa się pętle narracji poprzez kosmiczną rosę. Przynajmniej dopóty, dopóki nie wyłoni się generalny obraz, wpierw uchwycony intuicyjnie, następnie eksplorowany ciszą i koncentracją, a uchwycony tylko przez moment li, który jednak starczy do ułomnego przekazu słowem pisanym.

Nieskończony fundament pozytywnej nicości nie jest nihilistyczny.

Boskość generatywna manifestuje się w: 'Jam samozamknięta otchłań, co jest nieskończona, jam gest głębi niewyrażalnej'.

> *W próżniach wisiałem wśród monolitycznych wiatrów Tartaru niekosmicznych, w nieskończoności terroru obezwładniającego, który przeraził mnie nieistnieniem, gdybym nie był połączony wstęgą istnienia z ciałem.*

Boskości Bogini rzekła tak gestem ciszy: AUM, idea.

> *Pomyślałem niestem, nieja, Anatman rozchylił swe płatki z nieświadomości w ruch. Cichaj, w świecie fenomenów.*

Są TAO, niczym innym, niczym więcej.

> *De, Atman: Anatman są perfekcyjnie zawarte wśród miasta ciemności, moja świadomość nieskończona roztopiła się w kropli nieograniczonego, błogiego spokoju. Na moich piersiach skrzyżowane ręce. Odpoczynek godny faraona.*

Kiedy Boskość, a także Boskość Bogini są wzmiankowane, oznaczają to, co nie może być pojęte przez człowieka. Żadne słowo zrozumienia nie uchwyci, bynajmniej, dziecięce historie mogą jednak być dogłębne poza zrozumieniem dojrzałego umysłu.

> *Omotany chwilą, spisałem z pieczęciami wyrytymi w moich żyłach przez egipską Enneadę, patrząc na księżyc i obserwując obracające się pentagony, hekatycznie trójdzielnie, czterodzielnie symbol Sina z Harran. Na stole znalazłem zapisane kredą imię po hebrajsku: Mahil. Podarek od innej tradycji, archanioł pisarzy. Wyższe Bóstwa uchyliły się nad moim losem, wspierając mój zmęczony umysł przez lata.*

Preformatywny świat przed Manifestacją Wszechświata. Bezczasowa Otchłań.

Bogini przesłoniła się Otchłanią, zrodzona jako Tiamat, dając narodziny Absu, co odzwierciedlił się w Otchłani jej szat, będąc jednym z Erebem, wielkim smokiem czasu. Zatem triada Boga, Bogini, uprzedniego Boga-Absu, syna, ojca, co zrodził Tiamat, dla którego była matką, córką fundamentu zakreślenia Monady jako Ereba w Triadzie, emanujących ani-ani. Była to anteprymordialna aranżacja, w której pełnia jest w nicości, przed wielkim przed.

> *Na rubieżach preformatywnego świata świadomość "Stanowię" oplotła się wokół mojej świadomości, śmiertelny Ereb, syn schodzący w Chaos, przesłoniła mnie, owinęła wokół mojego ducha, puruszą czystą pokochana, świat wykroił mnie, zgładził mnie, wziął me części, zabierając w cztery kierunki świata, następnie zrodził się porządek.*

Nieskończony fundament istnienia niewiecznego.

Następnie duch, zalążek wyłonił się łagodnym, pokornym światłem, co rozpoczął koncentrować preformatywną Triadę jako pryzmat mocy z wielkim rykiem pośród chaosu, otchłań szarżowała przez pustkę.

> *Świadomość mojego światła zapłodniła ciemne rejony, wyzwalając umarłych bogów z chtonicznych przedświatów, większe formy zachowane w Boskim złocie srebrzystym. Awila, ojciec nasz, Bóstwo poprzedniego wszechświata, człowiek z jego krwi utoczony, jego duch odwrócony przez porządek przerzucił pomost do cmentarzysk poprzedniego wszechświata.*

Tiamat w przerażeniu wycofała się w Prakriti, błoto prymordialnej materii, jako część jej, co zgładzona przez pryncypium porządku powołanego jako Marduk, pierwszy wyniesiony ponad starszych od niego Bogów, aby nadać formę światu, pierwszy Teletarcha świata. Przestrzeń została zrodzona przez moc z czasu, który płynął z Ereba przez światło. Tiamat była chaotycznym wyjącym czarnym ogniem, co parząc się, chciała pożreć co w nią ugodziło, co pochodziło z Kreatywnego Ducha.

Śmiertelnik, co wykrawa porządek z chaotycznego umysłu w mikrowersum desperacji, powtarza świat swoim małpim umysłem, struny poruszone jak mistrz rzeczywistości. Gdy Wielka Niedźwiedzica uchwyciła część szarżującego Ducha, z kosmicznego błota wyłonił się Atum [IAO: Ciało Wszechświata: Anu; Enlil; Enki, Axis Mundi napełnione Hhekau, duszą świata], co wstąpił w wielki świat jako prymordialny obraz Wszechświata, Wielki Ptahil, w zwierciadle którego wszystko stało się światem, jako Brahma w Lotusie, dziecko harpokratyczne, otwierając Tetrahedronem moc, wygenerowało z siebie przez pryzmat Tefnut (generatywne światło) i Szu (prawa wszechświata), co były zgodne przez siebie, spotykając się z pierwotną mocą, tak matka gwiazd zrodziła się w prekosmicznym świecie jaśniejąc na jej dzieci, co jako gwiazdy powstały w kosmicznych pustkach.

Ekstaza kosmosu, śmiech obejmujący zachwytem wielkich Bogów, Boginie, Opatrznością porządku co salutuje małemu dziecku skąpanemu w Chaosie, zachowując świat co wycofuje Tiamat, co zbiera siły aby unicestwić

świat, gdy Pryncypium wycofa się przez Puruszę w swój kokon. Spisana moja wola przez gwiazdy, rozbrzmiewając, w mikrokosmosie zawieszonym na Jesionie do góry nogami, spoglądając z korzeni gwiezdnych w świat formatywny, kolumna zaczerpnięta z małego świata, Algiz jaśniejący.

Komentarz:

Wszystkie prymordialne archetypy są intersynchronistyczne poprzez eskalacje, kaskady, generacje, gdy manifestują się przez wszystkie światy zgodne z ciągłą samoreferencją wskazującą ku sobie we wszystkich aspektach tych światów, zgodnie z prawami tych drugich. En to Pan. We współzależnych, współpojawiających się fenomenach niepodzielnego świata, aby zrozumieć dogłębnie zmiany mikrokosmiczne, należy zrozumieć poruszenia sił, mocy, co w prawach, wzorcach stają się odsłonięte, a następnie szukać ich archetypów w świecie preformatywnym, przedgeneracyjnym, prakosmicznym. Potrzebna jest do tego mitologia, prywatna lub cywilizacyjna, ubrana w poetycki język, który naładowany składnią niewypowiedzianego, jako jedyny może dotknąć wyobraźnię ludzką, pobudzając ją do zrozumienia. Większość pomieszania wynika z implozji symbolicznych wątków, sygnifikatorów sił, poprzez fundamentalne rozumienie prawdy lub wierzeń. Istnienie, które jest w stanie przeżyć regresywnie atawizmy aż do powstania jej świadomości, jest zdolne do mitopoetyki, jeżeli ma choć krztę chęci zrozumienia własnego miejsca w świecie. Istotnie, to najpotężniejsza transmutacyjna technika alchemiczna, która zanurza w piekłach, uświęca życie Epoptei, pośmiertnie wynosząc w sfery, świętym prawem Hermesa Trismegistosa, strąca w otchłań, lub więzi w koszmarze. Znacznie bezpieczniejsze są drogi kaducejskie, które uskrzydlają wzniosłe, piękne natury, nadając im imię, uskrzydloną duszę, kielich i różdżkę.

Mitraicki Aksjomat: Dei Sol Invictus

Słońce nie było jedynie dawcą życia, ale niekwestionowanym wzrokiem, korytarzem ognia (Wyrocznie Chaldejskie), okiem Boskości (Egipt), ogrodnikiem ścinającym róże i lilie Otchłani (Wyrocznie Chaldejskie). Słońce widzialne było nazywane Heliosem, transcendentne (niebiańskie) Słońce nazywano Hyperionem wśród Greków, Aionem. Ci zrodzeni z ognia Solarnego, uczestniczący w substancji gwiazdy przez metempsychotyczną afiliację, ale także w słonecznej hipostazie personifikowanej jako Bóstwo zawierają w sobie esencję Pneumy. Jako obwód Solarnego czasu, wbudowany w większe obwody czasu galaktyk, a także zegarów systemów światów, jest punktem odniesienia dla ruchu vis a vis czasu.

Wiedza należąca do ruchów ciał niebieskich w obwodach czasu była częścią teologii egipskiej, która w zależności od czasu i centrum kultowego różniła się interpretacją, czy była to teologia z centrów memfickich, tebańskich, heliopolitańskich. Natomiast nasza gwiazda-matka, Słońce było zatem połączone z innymi gwiazdami nie tylko w fizycznej migracji przez galaktyczne skrzydło, wokół centrum w Strzelcu, ale na transcendentnym, hipostatycznym poziomie było połączone z nimi mostami konektorów, zgodnie z tezami z Wyroczni Chaldejskich, a nośnikiem informacji między tymi światami były Jinges, istoty złożone ze świętych symboli i słów, które jak fale wołały, komunikowały, przekazywały wyrocznie światów.

Każda gwiazda jest Boskością, każda gwiazda niepodważalnym wzrokiem, komenderując swoimi systemami, ciałami planetarnymi wokół siebie.

Śmiertelnik nie może dojrzeć rzeczywistości esencji z perspektywy daimona, Bóstwa, bynajmniej gwiazdy. Jeżeli ta gorejąca boskość gromadzi wszystko wokół swego ciała, mając intelektualne, intelektywne współzrozumiałe wsparcie, jak postulował Platon, może zatem być zdefiniowane jako

świadoma substancja, zgodnie z wierzeniami Egipcjan, Neczer jako "dusza świata" opisana jest i podlega Ma'at, głębokim prawom, badanie tych praw jest próbą zbliżenia się do nich z perspektywy ludzkiej.

Jeżeli świat podlega prawom, nie rozpada się w chaosie, ale jest kosmosem, a zatem uporządkowaną całością. Co więcej, ta świadoma substancja jest zdefiniowana przez całość sił w niej uczestniczących. Dusza Ra jest miliardy razy silniejsza od śmiertelnej, Horus Enneady, Sokołooki Pan niebotycznie silniejszy od duszy człowieka.

Był to fundament Solarnych kultów i religii, tj. Słońce jako żywy Bóg, Bogini, 'Dei Sol Invictus Mithras'. Ryty mikrokosmiczne, ceremonie śmiertelnych inicjatów obu płci są w dzisiejszych czasach formą eksperymentu, zaangażowania, lojalności, oddania, studiów i praktyki, po tym jak oryginalne tradycje zaginęły. Wiedza teologiczna nie powinna substytuować aktu, gnoza nie wyklucza z operacji z nią związanych. Inwokuj, nawołuj, otrzymuj, utrwalaj! Żyj, działaj, ośmiel się, powtarzaj! Ciemność ignorancji od zawsze próbowała wygasić Solarną gnozę, próbując zniszczyć tę wiedzę, odciągając misteryjną uwagę od oczywistości. Stąd przywołuje okrucieństwo, nienawiść sił, które nie mogą znieść jaśniejących eonów, próbując zniszczyć osoby zaangażowane w te kulty. Prostota, silny kręgosłup, umiarkowanie niekiedy nie wystarczą.

Mitraicki Aksjomat: Harmonia w napięciu, naprzeciw opozycji

Gdy szedłem przez wygasającą ciemność, tylko Słońce maszerowało lekko przed porannym horyzontem, czarne sylwetki zmarłych zapraszały mnie do swoich domostw, demony natury w swoje lasy. Była to pusta ulica bez świateł, tylko aura miasta i gwiazdy iluminowały przestrzeń. Wchodząc w interakcję ze zmarłymi, myłem się śmiercią, zielonym światłem. Tonąc w blasku gwiazd, wykonywałem ablucję boskością. Śmiertelnicy opętani zmarłymi, tacy jak ja, mogą niekiedy popadać w obłęd, angażując się w zbędny słowotok, do siebie, od siebie, co odstręcza od prac wykonanych w ciszy przy silnym, błyskotliwym umyśle.

Ambasador płomiennego porannego światła rozbłysnęła złoto-srebrnymi skrzydłami, przelatując w orszaku z innymi, gdy poruszyłem ten obraz myślą, zatrzymała się na chwilę w niemej salutacji. Życzyłem jej pomyślności cichą, niezwerbalizowaną myślą, idąc dalej. Pocałowała moje zmęczone usta, lekkie muśnięcie. Wszystkie słowa są symbolicznymi abstrakcjami związanymi składnią myśli. Wszystkie wizje są fenomenalnymi manifestacjami jaśniejącej pustki. Lecz ewidentne, stanowią o swojej esencjonalnej naturze, ich prawdziwość w oczach śmiertelnika jest wyzuta z fałszu, nadaje mu ton piękna za życia.

Poprzez tworzenie spięcia językowego, pogłębia się wir konceptualizacji, który rozłupuje koncentrację, zamienia uwagę w brak intencji, bezwolność, bezmyślność. Ciężko pokonać dualizmy w dualizmach bez pomocy transcendentnej metody, spod wpływu języka należy się wyzwolić, lub budować perfekcyjną proporcję przeciwwagi argumentów i tez ideacyjnych. Tak,

jak w helleńskiej teologii naukowej, która wznosiła posągi Niebiosom boskością wywiedzioną rozumowo, intelektualnie, spotykając się ze światami wyobrażeniowymi poprzez niebiańskie pomosty. Fenomeny w swej głębi są niedualne, dualizmy są jedynie wynikiem podziału obiekt: podmiot w spektrum emotywno–poznawczym, w reakcji na świat przyczynowy. Jakże to rozjaśnić?

Wyprowadzimy przykład ze świata fenomenalnego. Jest to proces, który odbywa się podświadomie. W dali pojawia się człowiek, który jest w naszym zasięgu widzenia. Pojawia się pierwszy przykładowy dualizm: przyjaciel, nieznajomy, czy wróg? Uruchomiona zostaje kategoria obiekt-podmiot, w której obiekt–podmiot [osoba] –podmiot [anonimowy] jest pierwszym złożeniem składni dualizmów. Teraz, w zależności od tego, czy ufamy ludziom, czy też nie, czy widzimy ich obojętnie, przyjaźnie, czy jako zagrożenie, rozróżniamy dalej. Zatem przykładowo, obiekt–podmiot [osoba] –podmiot [anonimowy] –podmiot [neutralny] tworzy nową składnię. Przypuszczenie, z niewystarczającą ilością informacji, iż osoba przejdzie obok, tworzymy podświadomie. Możemy też zaangażować świadomie behawioralny wzorzec, który jest formą desygnacji podmiotu. Używając zreifikowanej mitraickiej metody, działamy w następujący sposób: podmiot jest zbyt daleko, aby wiedzieć czy jest to anonimowa osoba czy przyjaciel, lub wróg, zatem nie tworzy się pustych przypuszczeń, ponieważ nie mamy wystarczającej ilości informacji. Nie formułujemy osądów, oprócz tego, że możemy intuicyjnie stworzyć daleką hipotezę. Ludzie są uwarunkowani, aby osądzać i decydować szybko w swoim środowisku, jednak często są to błędne domysły. Pomimo tego rozbrajamy zestawienie obiekt: podmiot, płynąc w rzece wydarzeń, na których nie skupiamy się ani podświadomie, ani świadomie, ponieważ staje się to intuicyjne. W tym przykładzie intuicja jest transcendentnym punktem wszechobserwacji, która wykracza poza proste postrzeganie fenomenów, chociaż jest ich całkowicie świadoma i całkowicie w nie zaangażowana, natomiast nasz umysł może angażować się w inne sprawy z punktu trzeciego, transcendentnego.

Przenieśmy się w domenę dualizmów idei.

Świat może działać przez wielorakie współsprzężone dualizmy, niektóre z nich są całkiem złożone, opisane są wielokrotnością narracji o podziałach podmiotów i efektowych ich działań. Doktryna współwystępowania przeciwieństw (coincidentia oppositorum) wpisuje się doskonale w tę sieć, są to wyłowione synchroniczności tych splotów wydarzeń, które wypatrują oka mistrzów do ich zrozumienia. Często z biblioteki tych znaczeń są wyrywane treści, lecz semantria, gematria głębi jest interpretowana jedynie przez to, co znamy, przez to, co jest bliższe. Jest to pole do popisu, a także przyczynowość do urojeń, lub budowania wież wierzeń, które z uporem maniaka nie chcą aby przejrzeć dalej, aby odkryć jakieś fascynujące prawo, odnoszące się do innych.

Mitraicki aksjomat polega na równoważeniu dualizmów w harmonii. Podobnie jak transcendentna funkcja u buddystów zakłada, że wszystkie dharmy (najprostsze 'atomy' uwarunkowanych wydarzeń) są puste, albo proste. W momencie wyciągnięcia się z dualizmów poprzez ich fuzję, rozbrajając ich działanie, wykraczając poza nie, osiągamy trzeci punkt. Jednak dualizmy przy psychicznych uwarunkowaniach ludzkich mają tendencję do wciągania umysłu w coraz to nowsze, dualistyczne sieci. Jest to przeciwintuicyjny, ale całkowicie racjonalny proces. Wkracza tu wolicjonalność, a także metoda symultanicznego zaangażowania jednym sposobem. Podporą metody jest doświadczenie, wiedza, intuicja, wytrenowany instynkt, wgląd, uwaga, koncentracja, obserwacja. Jest to ruch przeciwko magnetyzmowi tego czy innego dualizmu, wypchnięcie się poza ich działanie, wydźwignięcie. Jest to ruch pomiędzy napięciami, harmoniami, kakofonią, przeciwwagą, aktywnością, pasywnością, receptywnością, co zarówno nas kształtuje, jak i tworzy indywiduacyjny 'klucz' naszego istnienia, otwierając te drzwi światów, do których pasuje. Każdy świadomy trening doprowadza ten klucz do przekształceń. Otwiera on te portale, do których pasuje, tu niestety zamków najprawdopodobniej nie da się sforsować, a próby włamania są mało prawdopodobne. Podobnie jak karman uwarunkowany na Bardo głodnych duchów ciężko przełamać w inny świat, jeżeli człowiek pasywnie przeżywa w ten sposób swojego karmana za życia.

Łowczyni

Bezdomna spała w nocnym autobusie, chroniąc się przed burzą. Nieliczni pasażerowie zerkali na nią wstydliwym wzrokiem, odciągając go od zdeformowanej starej twarzy, ubrań nasączonych zapachem fekaliów, brudu i uryny.

Z tyłu autobusu siedział człowiek w srebrnej masce, z czarnym, lekkim kapturem przesłaniającym profil, był niewidzialny dla innych. Był jedynym, który patrzył na nią niewzruszonym wzrokiem. Zaszeptał w myślach: 'Isztar, Inanna, Szamasz, Belet-Ili'.

Kobieta obudziła się następnego dnia na ławce w parku, nieco pijana, nieszczęśliwa na następny poranek. Jednak wyczuła, że coś się zmieniło. Dotknęła swojej twarzy, muśnięcia jej palców świadczyły o tym, że ohydne deformacje zniknęły, dotknęła swoich włosów, zamiast namiastki siwizny miała czarne, kręcące się włosy, opadające na ramiona. Jej stare ubrania zniknęły, ubrana była w lekką, zwiewną szkarłatną suknię, poczuła zapach olejków muskatu i drzewa sandałowego bijącego promiennie z jej skóry. "To jest mój zapach, to nie perfumy" — pomyślała, uśmiechając się dumnie. Wstała z ławki, oglądając swoją twarz w kałuży z wczorajszego dnia. Jej twarz była nieprzeciętnej, błyskotliwej urody, ze złocistą, białą, nieco śniadą skórą.

— "Nie wierzę własnym oczom" — pomyślała. Jej charakter też uległ zmianie, jakby przywdziała szaty szlachetnej, pełnej cnót, wysokiej natury kobiety, jakby była nową Semiramis. Usłyszała głos w powietrzu: "Jestem twoim strażnikiem, piękna pani, jest małe zawiniątko papieru na ławce". Zapytała go: "Kimże jesteś?", ale nikt nie odpowiedział. Coś, lub ktoś skierował jej oczy na zaglejtowany list na ławce, podniosła go i złamała pieczęć, czytając: "Marszałkowska 140, klucz jest pod wycieraczką".

Skierowała się tam, jakby znała drogę, przecież zachowała pamięć o tym, jak była starą bezdomną, włóczącą się po mieście. Przypomniała sobie, że była w Ogrodzie Saskim. Gdy doszła do mieszkania, w istocie zna-

lazła klucz pod wycieraczką, następnie otwierzyła drzwi. Było to piękne mieszkanie o wysokim wykończeniu, z wazą zapełnioną tulipanami na stole, a także reprodukcją obrazu Williama Blake'a na ścianie. Podeszła bliżej, czytając "Wielki Czerwony Smok i Bestia z Morza". Znalazła następny list na stoliku. Ucieszyła się na kolejną wskazówkę, otwierając kartkę papieru przeczytała: "Ten świat jest królestwem kurew, jesteś tylko kolejną ździrą". Cofnęła się w przerażeniu, próbując wybiec przez drzwi. Usłyszała głos ponownie: "Artemis, Artemis, twoja sztuka dawno zapomniana, biegnij!". Wyszła przez drzwi, gdzie ujrzała wielkie, mocarnie rozżarzone ognie magmy, pośrodku ukrzyżowany był Chrystus w środku piekieł ze znamieniem na czole "Zdrajca, Król Żydowski, Władca Much, Syn Samaela, Kłamca". Był otoczony swoimi wyznawcami klęczącymi wokół z rozżarzonymi oczami, a także dziwnymi demonicznymi istotami, które powtarzały tortury, mordy, wojny, które chrześcijanie spowodowali przez całą historię istnienia ich religii. Papieże byli katowani przez swoją inkwizycję, paleni na stosach, fałszywi teologowie i męczennicy ćwiartowani przez kler i zakonnice, a ci wysłuchiwali swoich kazań z rozpalonymi żelazem gardłami, zgodnie z fantazjami piekieł, którymi czarowali niewinnych, zastraszonych ludzi przez wieki. Ciemny, mroczny głos powiedział: "Nie zamieniaj bogów w demony, któż to powiedział? Artemis, Hekate, twoja sztuka i świątynie zniszczone, Hekate losów". Nie wierzyła własnym oczom, ale zaśmiała się na całość spektaklu. Jej twarz zamieniła się w czerń wielu smoczych oczu, rozjaśnioną przez złote światła, ryknęła sycząc, gdy wszystkie te figury odwróciły się do niej, drżąc. — "Twoja sztuka okrutna, Pani Smoków, lecz sprawiedliwa, ich okrucieństwa, klątwy, pieczęcie chrztu, któż to odwróci?" — spytał ciemny głos. — "Posłannik niebios, czerwony smok, Bestia Słońca i bicz Boga został unicestwiony przez wrogów prawdy, czy wyzwolisz ich z ogni, co myślisz, pani?" — ciemny głos mówił dalej -"Będą wyzwoleni, gdy słońce wypluje błyskawice na ziemię, czy to nie to, co wielki Platon przewidział? Ziemia, co jest unicestwiona przez wodę i potopy, przez powietrze i ogromny wiatr, przez ogień i spalenie, przez ziemię i wielkie jej trzęsienia, we wściekłości Wulkana. Atlantyda upadła" — powiedział ciemny głos.

Bezdomna obudziła się w parku, patrząc wokół, był tam rozglądający się człowiek, przechodząc ze swoją żoną i córką. Wstała, lecz odarta ze wszystkiego krzyknęła skrzeczącym głosem: "Gdzie jest smok, jestem Artemidą,

głupcy!" Mężczyzna popatrzył na nią z pożałowaniem i przeszedł obok, usłyszała tylko lekki, niebiański androgyniczny głos: "Nie zobaczą twych snów, twoja śmierć przyjdzie wkrótce, obserwuj ich po cichu, gdy odzyskasz siebie, zadecydujesz o ich dalszych losach, jeżeli cię zranią choć raz, spal ich, zniszcz ich wszystkich, wydaj rozkazy agonalne!".

Wyprawa

Zamknąłem księgę, Nie czytam więcej, Patrząc jak ogień
Tańczy na podłodze. Opuściłem księgę, Opuściłem pokój, Słysząc Twój śpiew
w moim przygnębieniu
— Muzyka Kameralna, James Joyce

Kręciłem się w kółko w grze o zerowej sumie, w której grałem przegrywającą stroną. Utknąłem w mieście od czterech lat. Podróże przeszłości były bezdźwięczną pamięcią, do której nie mogłem się odnieść. "Czy pamiętasz każdy dzień 2015, lub czy byłbyś w stanie rozrysować większe wydarzenia ze wszystkich miesięcy? Czy mógłbyś zrobić to dla 2010, 2005, 2000, 1995, 1990, aż do pamięci trzylatka?" — pomyślałem — "Wtedy konsoliduje się pamięć, chyba że pojawią się prenatalne przebłyski, coś zaczerpnięte z kolektywności innych żyć, innych gwiazd, to zdradliwe rzeczy". W stanie manii i desperacji próbowałem uciec z miasta, które mnie upokorzyło, uszkodziło, nienawidząc każdej z jego cegieł, włącznie z drugą stroną geniusza miejsca, którą gardziłem, ze zwykłymi ludźmi, co byli tak anonimowi, jak wczorajszy wiatr. W nocy moje żywe ciało było drążone przez robactwo z cienia, buddyjska medytacja nad rozkładającymi się zwłokami, Maranasati. W toalecie mieszkania ściany żyły duchowymi szczątkami zmarłych, widziałem je lepiej w półświetle. Spakowałem się wtedy, żeby więcej nie wracać, oddałem wszystkie cenne książki do antykwariatu, niektóre były białymi krukami, nie prosząc o pieniądze w zamian.

W stanie manii, kiedy mój umysł był oblężony, chciałem się przenieść z nieprzyjaznego lokum, tam gdzie te wszystkie miejskie szmaty nie miałyby dojścia. Mój bus odjechał w kierunku Północno-Wschodnich Karpat. Byłem spłukany, na wpół szalony i zdruzgotany. Dojeżdżając do miasta w Południowo-Wschodniej części kraju, którego szczerze nienawidzę, przypomniałem

sobie inną historię, o młodej dziewczynie, którą kiedyś kochałem, ale nie chciałem się z nią wtedy widzieć.

> *Która pośród zielonego lasu stąpa*
> *Wiosennym przypływem adorującym ją?*
> *Kto pośród radosnego zielonego lasu bieży*
> *Aby uczynić go radośniejszym?*
> *-Muzyka Kameralna, James Joyce.*

Dojechałem do granicy regionalnym pociągiem po północy. Gwiazdy chroniły mnie w kosmicznej jaskini, którą eksplorowałem powolnymi inicjacjami jak mitraici.

Poruszając się wzdłuż torów skręciłem w lewo i znalazłem zrujnowany wiejski dom bez dachu. Piękna późnowiosenna pogoda zapraszała do snu. Zebrały się cienie zmarłych, które patrzyły na mnie melancholijnym wzrokiem, dopóki nie usłyszałem zachrypniętego szeptu: — "Nie jesteś tu mile widziany, idź gdzie indziej". Zebrałem się, skoro nawet zmarli mnie wyganiali ze swoich zrujnowanych domostw, dotarłem na łąkę. W międzyczasie mgła spowiła przestrzeń. Znalazłem małą chatkę przy jeziorze, wnioskując po odgłosie żab. Drzwi były zamknięte, więc ułożyłem się na werandzie, próbując zasnąć. Miałem koszmary o szpitalach, krwi, sadystach, zamknięty w pomieszczeniu bez wyjścia. Obudziłem się godzinę później. Koszmary były w pobliżu, nocne mary. Istoty, które pożerają oniryczne lęki.

Usłyszałem wołanie w pobliżu. Podszedłem bliżej do zarysu lasu, mgła była gęsta. Zauważyłem zaostrzony pal wbity w ziemię. Wysunąłem go lekko i przybrałem postawę pikiniera, kierując w stronę lasu, półurojeniowy, półświadomy, jakby czekając, że coś wyjdzie z ciemności. Dołączył do mnie stary przyjaciel, poczułem dwa pasy światła wokół klatki piersiowej, łączących się na splocie słonecznym. Megingjörð. Osądziłem, że nie ma niebezpieczeństwa, odwracając się tyłem do lasu, klnąc na siebie, że nie powinienem odwracać się tyłem do potencjalnego zagrożenia, choćby nieuchwytnego. Włamałem się do chatki, najpierw próbując sforsować zamek scyzorykiem, a potem wyważając drzwi. W środku był zgniły, wilgotny materac. Położyłem się na nim, nakrywając podróżnym prochowcem, słysząc wyczerpany matkę demonicę, krzyczącą przez powietrze: —

”Taki los? To bękarty? Mojemu synowi!” Uśmiechnąłem się do siebie, zasypiając.

> *Śpij już, o śpij już*
> *Niespokojne serce!*
> *Głos płaczący “Śpij już”*
> *Usłyszany w moim sercu.*
> *-Muzyka Kameralna, James Joyce.*

Spałem dobrze, wstając wraz ze słońcem. Po raz pierwszy od wielu lat. Następnego dnia mieszkańcy wsi donieśli na mnie, za włóczęgostwo. Na szczęście nie za włamanie. Moje dokumenty i paszport były w porządku. Straż graniczna mnie puściła. Poczułem się zdemotywowany i zmęczony, cała wyprawa była sabotowana.

— ”Podróżowałem przez świat” — pomyślałem — ”A teraz jedna pieprzona wyprawa przez kraj może mnie wykończyć”. Złapałem samochód, podjechaliśmy do większego miasteczka. Potrzebowałem na gwałt gotówki, więc próbowałem wcisnąć swój aparat po kolei w każdym sklepie. W końcu mężczyzna, który stwierdził, że byłby to znakomity prezent dla jego córki, kupił aparat za jedną trzecią jego wartości. Wracając do Warszawy, pamiętałem o wiedźmie z Ukrainy. Pomyślałem “Jagerfrau”, „Wehrwolf”, mistrzyni łowów. Przebłyskiem nocy widziałem biegnące masywne cienie. Z początku myślałem, że to złudzenie, ale gdy pojawiłem się w Warszawie powiedziała moim głosem: “Wywalczył zemstę, rozkażcie atak”. Usłyszałem odgłosy strzałów w powietrzu, gwałtowne usunięcia, jedna wampiryczna suka krzyczała — ”Zdradziłeś swoją rodzinę”. Nigdy nie uważałem tych świń za swoich.

Miałem od lat siedzieć w szpitalu psychiatrycznym aby drzeć się z bólu, mówić sałatką słowną, robiąc pod siebie. Przetrwałem dzięki Bogom, którzy mnie osłaniali. Miałem w końcu dach nad głową, coś do zjedzenia. Ciepłe miejsce. Podróżowałem z myślą, że będę bezdomny przez jakiś czas, łamiąc inhibicję. Po wszystkim byłem usatysfakcjonowany, wdzięczny, zwłaszcza w zimie, za ciepłe miejsce do spania.

> *Wbrew Sekretarzykowi i Piórze*
> *Pomnij los co nas umniejsza*

Jego szachownicą świat, figurami ludzie
Kasidah Hadżi Abdu El-Jezdiego, Sir Richard Burton, 1880

Dialog: Apologia

Sędzia: Pokazie pogardliwego okrucieństwa, pozbawionego rozsądku i zdrowego zmysłu. Co odważył cnotę wcześniej w upadku, źle oceniając jak twoja arogancka gra jest wyjęta spod prawa. Miałeś czelność brać przywary za cnotę, podmieniając je, a następnie biorąc za szlachetny, wartościowy ewenement. Zmysły, które były ci odebrane, usprawiedliwiały złe poczynania w najsmaczniejszych z twoich transgresji, przekraczając wszelkie śmiertelne ograniczenia. Co więcej, przybrałeś najbardziej niewzruszoną postawę w uśmiechu na zimne zło, które stworzyłeś surową sztywnością pogłębiając przywarę, którą brałeś za wymówkę, nazywając ją próżno sprawiedliwością. Pani sprawiedliwość opuściła cię prędko, spluwają za sobą siłą losów przywróconych. Prawda, świat zrobił z ciebie szaleńca, nieumiarkowanego w wypalonych pasjach, lecz nie jest to przesłanka na rzecz twojego zwyczajowego zła. Bowiem przyzwyczajenie rodzi pogardę, a nie tyle zaprzyjaźniłeś się z tym złem, ale także w wielkiej pogardzie wobec niego prześcignąłeś się w poszukiwaniu go, dla żadnej innej przyczyny, aniżeli podniecenia ogni swojej nienawiści i pogardy, wobec której stałeś się w najbardziej niezdrowy, buntowniczy sposób uzależniony. Z jednej strony wagi wytrzymałeś wszystko, czego śmiertelnik nie winien przeżyć, dumnie stojąc nad latami deprywacji, lecz twoje zaczernione ołowiane serce jest efektem nie przypadku, ale splotu szalonych fortun i decyzji. Zakrzywione lustro przez złośliwe siły, zmarłych bez spoczynku, wyśmiewany, goniony przez głupców i naiwne tłumy tej masy, która w istocie zasługuje na pogardę. Jednak tym większy upadek cnót, które trzymałeś tak blisko przy swojej gwieździe, kiedy goniłeś przywarę jako metodę, a pasję zimna jako półmdłe przedsięwzięcia. Tym samym doprowadzając do perfekcji najbardziej labilne, chaotyczne podejście. Jesteś dzieckiem przypadku, z dumnym geniuszem, pomnij z kuźni Bogów, nie bierz tej rektyfikacji za własną, znaj swoich przełożonych! Poprzez zawłaszczenie wielkości stałeś się mały i niepozorny, w arogancji zakładając, że jest to właściwość, która do ciebie należy, jednak ledwo uciekłeś z nalega-

nia na niszczenie, mordowanie, obrażanie tych znanych z dystynkcji, niewinnych, szlachetnych, a zamieniłeś się we własne przeciwieństwo. Nie wzmiankując tych napraszających się, wulgarnych świń, które umoczyły cię we własnym błocie, próbując ściągnąć do tej taplaniny. Życzyłbyś sobie przyzwać swego ducha, aby był jak oni, one?

Fuomo: Jeżeli mógłbym wypowiedzieć tylko frazy ciszy, zaprzęgając moje serce w pełni do tego sprawiedliwego, prostego, bezwzględnego celu względem tych oskarżeń, bez ujmy w mojej obronie, lecz w rezygnacji nad fortunami surowymi, co skomponowane z wszystkich poruszeń wydarzeń, wzywając mnie tu, przed sąd. Niechże desygnuję moją obronę, jeżelim zobowiązany mówić, komponując przemowę, która nie ma na celu przekonać o mojej niewinności, ale jedynie podkreślić iż jako obcy losom, o które nie prosiłem, stoję bezsilny. Ci, którzy bezczelnie traktowali mnie w sposób, który zdegenerował wszelkie próby mych aspiracji, wiedząc do jakich wypaczeń zdolny jest umysł, gdy wszystkie inne siły wraz z cierpliwością wygasają, co więcej — oddając się głupocie, ignorancji, zapomnieniu, a także wszelkim rodzaju przywar. Umysł, który niszczony jest za prawdziwe zaangażowanie w dobre sprawy, jako oddany Izydiak, poddany tej, której zasłony są święte. Wpierw zarażony tymi głosami, które próbowały wykorzystać jego moc, następnie jako narzędzie dla tej czy innej agendy, wzrastając, pomimo cierpliwości, w gniew. Bowiem kompozycja niektórych umysłów nie jest naiwna, ale cierpliwie obserwuje wydarzenia, notując każde poruszenie sytuacji w pamięci, a następnie oddając się refleksji na ten temat — często ku nienawistnym rezultatom wynikającym z krzywdy. Ciemność ignorancji, która próbuje zaciemnić iluminowane działania, konstytuuje stare prawo, iż zbyt dużo błyskotliwości światła prowokuje wściekłość ignorantów. Następnie ta ciemnota poruszyła wszystkie swoje najgłupsze instynkty, aby wymyślić najprymitywniejszą ujmę, przekrzywiając życie i w rezultacie je rujnując, przynosząc nieodwracalną szkodę. Co więcej, na samym końcu używając najwulgarniejszych metod przełamania defensyw umysłu, czucia, atakując moje ciało, zmieniając umysły innych przeciwko mnie, używając największej z moich miłości jako bicza, abym obserwował jej nieszczęście, gdy jej dusza została zaszlachtowana na moich oczach. Teraz nie jestem żałosnym Hiobem innego od moich bo-

ga, aby wytrzymywać to wszystko ku niewolniczym celom, aby stawać się pośmiewiskiem sadystów. Ciągle odważałem swego ducha zgodnie z Bóstwami wyższych światów, których tak uwielbiam, a ci w bogaty sposób odwdzięczyli mi się prezentami umysłu, idei, czucia, wzbogacając mnie o gesty dobrej woli, piękne motywy inspiracji. Tych, których w istocie kocham jak moich najbliższych rodziców, te lwiogłowe węże pełne glorii, Królowe i Królowie z byczym porożem, co trzyma jaśniejące gwiazdy, ci perfekcyjni nieśmiertelnej transcendencji Słońca Słońc, Gwiazdy Gwiazd, co chronili mnie przez zmasowanymi atakami ciemnoty i urojonych wrogów. Widzisz teraz, sędzio, oskarżyciele, iż zamieniono mnie w monstrum jako wynik wojny, którą toczyłem przeciwko tym, co brali mnie za przeciwnika, a w połowie przeciwko sobie i moim przywarom. Nawet mocarna sekwoja może być powalona piorunami, nawet źdźbło trawy może być zarażone chorobą. Zatem stoję tu, oskarżony rezultatem mojego skażenia, kontaminacji czarnych bractw przed tobą, zdając sobie sprawę, iż choroba ta wrosła we mnie tak bardzo, osłabiając nawet gardę mojej siły woli, aby odrzucić czarne szaty. My ludzie posiadamy ograniczoną odporność na ból i katorgę, na bicze złych losów i okrucieństwo fortun. Gdy odcięta zostaje dłoń, którą chętnie poświęciłbym aby pozbyć się skazy czarnej flegmy, strasznego jadu, jeżeli ta substancja skoncentrowałaby się na jakiejś części mojego ciała, z chęcią bym ją odciął. Raz odcięta dłoń nie jest przywrócona. Podobnie, gdy umysł jest odcięty od rozsądnych, intelektualnych części, etycznych i moralnych, zaangażowanych, prawdziwych mocą złych nabytych nawyków, często nie powraca po latach wojny aby stać w glorii swego pierwotnego założenia. Dlaczego zatem nie zgładzono mnie przy korzeniach tego zła? Dlaczego pozwolono na wzrastanie tych obrzydliwych poruszeń, aby przyprowadzono mnie tutaj, w celu sądzenia mnie? Dlaczego zatem sądzicie umysł, który straciłem, na mocy niepomyślnych wydarzeń, a który nie może powrócić do swojego naturalnego stanu, bezsilnym jak jestem, folguję sobie tym dziwnym magnetyzmem kiedy umysł nie może być obojętny, odłączony, szukając na ślepo lepszych rzeczy, które stracił, bez połysku i glorii jako szare przypomnienie przeszłości? Lepiej zatem zgładzić mnie, aby zapobiec większemu złu, jeżeli nie jesteście w stanie uleczyć. Pośmiertnie powstanę z zemstą, aby przywrócić moją sprawiedliwość własną ręką, wtedy będę waszym sędzią, zgodnie eksterminując

i związując wrogów z pasją tej kontaminacji.

Sędzia: Straciłeś wodzę na końcu swojej przemowy. Sprawiedliwość przynosi argumenty do właściwych proporcji, jednak należy przeciwdziałać dzikości skazy, która jest sądzona. Werdyktem jest skazanie na życie, efekt twoich poczynań będzie przyniesiony pod atencję sędziów, biorąc pod uwagę całość twoich poruszeń, przykładem sędziów Egiptu — choć pozbawiony serca, twoje poprzednie serce unieśmiertelnione, aspiruj do podszeptów Ba, żyw przecież jeszcze. Obcuj z życiem, poszukuj rozwiązania źródeł skaz, to surowe, okrutne wyobrażenie w twojej świadomości powinno znaleźć przyczynę, metodę i przynieść rozwiązanie. Gdybyś uzyskał pardon, dałoby to zły przykład jako usprawiedliwienie dla wszystkiego, wszystkich aby pozwalać nieujarzmionym sercom i umysłom bezkarnie niszczyć porządek, który jest podstawą szczęścia, niszcząc dojrzałą wolność w imię kaprysów rozpieszczonych umysłów. Indywidualna niesprawiedliwość, którą odczuwasz, musi być rozwiązana przez wspólne, obejmujące podejście zarówno dla tych, których zniszczyłeś lub skrzywdziłeś, jak i tych, którzy cię oskarżają istotnie przed prawym sądem. Obserwując twoje poczynienia bezosobowo, bezstronnie, wybieraj swoje lojalności w mądry sposób. Ze śmiercią nadejdzie całkowite rozwiązanie werdyktu, żniwa twojego życia będą zebrane, obserwując poruszenia twojej woli w wielu miejscach. Choć nie jesteś poruszycielem wszystkich swoich wątków, koncentrują się wokół twojej postawy, okrutnie mówiąc — kogo sądzić, gdybyś nie pojawił się w świecie? Jednak nie przeklinaj swojego życia, nawet moje jest związane bezsilnością wobec przeznaczenia. Zdrady przeciwko tobie dokonane, zło wyrządzone, aby przywrócić całość, należy poświęcić część zgnilizny, niezdrowych części organizmu, aby nie zaraziły reszty. Teraz słuchaj mnie na ostatku — jeżeli wybierzesz drogę zemsty, twoje cierpienie i zgorzknienie będzie wielkie, pomnij swoją starą szlachetność, zabierz to na drogę życia ze sobą, a następnie unieś jako kolejną próbę. Tak hartując się, mówię żeś wolny, aby poddać inspekcji swoje życie, inicjacie!

Diabeł we mnie

Chciałem raz przypomnieć sobie wszystko, uderzyła mnie fala wspomnień, a ja — uderzyłem o podłogę, trzęsąc się w spazmach bólu, jak robactwo, co wije się wściekle, powstrzymując wszystko jednym szepnięciem: "Już dość". Zebrałem się z podłogi, spojrzałem chytrze spode głowy, natychmiast powracając, z przekory, do powłoki ze stali, okrutny czarny pancerz. Kroczę w dumie i gniewie z lekkością świętego, mniejszy mim złych zamiarów, zimnym uśmiechem przymuszonego współczucia, co wygląda jak uśmiech mordercy. Rośliny kocham najbardziej, język drzew, ptaszyny są niewinne w rajskiej naiwności.

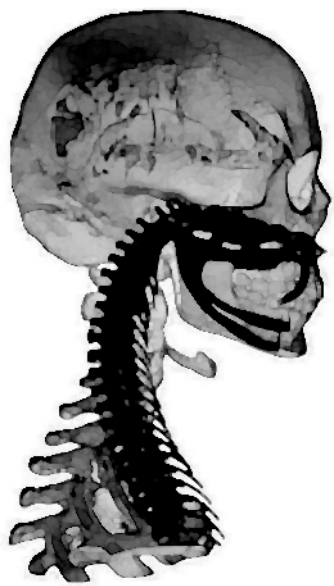
Przecięte wieńce laurowe i płatki lotosu na ofickich skrzydłach z walorem, czynem co swą zmęczoną głową trzęsie nad niebiosami cezaryzowaną. Ramiona dumnie wyprostowane, z glorią na ustach, inwokując splendor z rozgwieżdżonych niebios, aby zstąpił na dzieci ludzkiej rasy. Słodki sen świętego pogańskiego człowieka, całowanego skrzydłami aniołów. Aby powstać do nowej inwokacji, modlitwy, aktu, rytuału, medytacji, niechże Wielka Bogini błogosławi małe dzieci natury. Zbyt jaśniejące światło wprasza ciemność, znana sprawka kontaminacji, zbyt duża odporność zaprasza plagi, które udowodnią, że i diament się skruszy — którym tylko momenty ostrej stali brzytw mogą się oprzeć. Długie historie, skrócone do stanu 'teraz!'. Pamięć od dawna mi nie służy, każdego dnia łamie mi kości, zaszywa blizny otwarte na nowo, zapchane czerwiami rany małych przegrywających gier. Pełzają, wiercą w mojej skórze, serca co rozbite, wyrzeźbione w złocie, unieśmiertelnionone, złożone w skarabeuszu gotowym do lotu. Tak patrzę zimnem w próżnie, żrącym mózgiem wampira, co sztywny w surowości sam, wciągany w ludzkie gry traci swoją gardę, mieszając się jak Zaratustra z tym, co zbędne w dolinach. Ta surowość, co musiała być poczuta przez posągi Aresa, Merkurego, Heliosa, gdy upadały na świątynny marmur pod ciosami przeciwników, jeżeli zimna posadzka w tysiącach luster przetłumaczyłby ich los w ludzkie ochłapy umysłu, co półzłamany w wymienialnym ciele, tak Da-

imonion we mnie wzrósł. Tym nie martwię się zbytnio, jak dobry Plutarch pisał — tylko dobre demony w tych rangach mogą zostać Bogami.

Spazm, nawyk, wzorzec emocji i myśli, wszystkie malewolencje pozostawiły swoje niecne gusta we mnie. Z każdym bólem, czarną łzą, cnota upada, zastąpiona pustą przestrzenią, rychło zapełniona próżnymi, pomniejszym rzeczami, co wrosły w moją naturę jak bluszcz. Tak, są te rzeczy, które zostają niepodbite, w gorsecie wielkiej siły. Im dłuższy cień pada, wykręcony obraz tego co żyło, tym większa pozycja współczucia i gniewu. Zwycięstwo i podbój niekiedy mierzy się bezruchem, stałością zamierzeń, wytrwale mierząc jak nie poddać się pod ciosami tragedii, pogłębiając śmiertelną ludzką grę.

Nie zatracić się w tym wszystkim, z szeroko otwartym okiem, zapomnieć o sobie w zaangażowaniu w całość, tak łatwo upaść pod własnym jarzmem. Im silniej ktoś nienawidzi, kocha bardziej gdy przyjdzie czas, jednak obie pasje nie przystoją Bogom, Platon rzecze w tle.

Dzień zmarłych: Pielęgnując Thanatosa



Zgodnie z tradycjami czczenia zmarłych, rytuałów w rekonstrukcji rytów eleuzyjskich, przygotowałem melikraton, mieszankę mleka, miodu i wina, podobnie jak w zeszłym roku, chciałem uhonorować tych, co odeszli, zapraszając ich na ucztę.

Przygotowałem miksturę w domu, inwokując wyższe generacje inteligencji duchowych, aby konsekrowały melikraton jako pokarm dla zmarłych, po czym substancja została transmutowana i uświęcona aby koić, leczyć i wyzwalać. Zabezpieczyłem miksturę, aby nie uronić ani kropli. Pojawiłem się przy bramie cmentarnej przed zapadnięciem zmroku, kupując znicz z osłonką przeciwko deszczowi.

Gdy stanąłem przy bramie, cichymi myślami przedstawiłem się, swoją intencję, proszą o pozwolenie na wejście na grunty cmentarne Króla i Królową cmentarza, pierwszych pogrzebanych tam ludzi. Pojawił się wysoki, trzymetrowy humanoidalny cień, nekromanta, który był moim przewodnikiem. Obserwowałem drugim wzrokiem poruszające się biomantyczne posągi aniołów, w których inkubowały się eteryczne resztki zmarłych i śpiące dusze, zauważały mnie, lekko patrząc w moją stronę.

Byłby to właściwy dzień na inkubację, proszenie o profetyczne sny i wskazówki, gdyby cmentarz nie zamykał się o ósmej wieczorem, pomyślałem, że zupełnie nie byłem na to przygotowany. Poprzedniego roku otwarłem małe plutonium w lesie, blisko miejsca gdzie mieszkałem, raniąc ziemię łyżką z intencją otwarcia bramy do chtonicznych światów. Zmarli i cienie wkrótce się pojawili, po części aby uczestniczyć w swojej uczcie przygotowanego dla nich melikratonu, po części aby odessać energię życiową z mojej krwi, co czułem jako ssanie i żar w żyłach, zyskując więcej 'materii' w cieniu do manifestacji, szeptów, działania.

Pozwoliłem cieniowi nekromanty prowadzić mnie do grobu, który, jak wyczytałem, należał do niedawno tragicznie zmarłej senator, pochowanej obok młodej studentki. Martwym wzrokiem, który jest techniką czarowniczą pozwalającą na przebijanie niektórych zasłon, penetrowałem figurę stojącej nad grobem figury, widząc twarz kobiety na wysokości szyi anielicy z kamienia, wołała mnie cicho. Przekazała, że będzie 'opiekować się nami z góry', aby inspirować swoim doświadczeniem.

Apelowałem do przyjaciela uskrzydlonego na kaduceuszu, który zamanifestował się w srebrze nad cmentarzem i nadzorował operację magiczną. Następnie przepuściłem jego duszę przez mój kręgosłup, wyzwalając ją, dodając jej skrzydeł. Przeszła przez mój układ nerwowy, węże tantrycznych wiatrów splotły się wokół niej, a następnie zobaczyłem jej figurę w złocie na zachmurzonym, wieczornym niebie. Życzyłem jej powodzenia. Następnie wszedłem

głębiej w cmentarz z myślą, że nie mogę pomóc im wszystkim, jako że każda z tych operacji była wyczerpująca. Zapaliłem świeczkę na zapomnianym grobie z intencją zapalenia jej dla wszystkich anonimowych, dawno zapomnianych zmarłych.

Następnie ruszyłem do pobliskiego mauzoleum ze słowami ze złotych orfickich tabliczek: "Dzieckiem Matki Ziemi i Rozgwieżdżonych Niebios jestem, bądźcie wolni, nasza rasa niebiańska". Polałem melikratonem miejsce, tak aby wchłonęła go ziemia pochowanych. Pomodliłem się, inwokując przyjaciół-gwiazdy, zrobiłem dwie fotografie, a następnie wycofałem się z cmentarza w ciszy.

Morderca

Ostatniej nocy znalazłem poszarpany fragment tkaniny ozdobionej gałęziami i owocami jarzębiny. Od paru dni odczucia mizoginii, które wisiały nade mną jak klątwy nieznanego pochodzenia, niosły mnie w kierunku bestialskich wyobrażeń o ujmie, szkodach wobec kobiet, które napotykałem na ulicy. W rzeczy samej, kiedyś uwielbiałem kobiety.

Zdając sobie sprawę z przypadłości niektórych cieni, wściekłych, rozżalonych zmarłych, zdarzały się też simulakra morderców, przyobleczonych w gęstą ciemność. Nadal nie byłem wystarczająco odporny, aby przełamać silniejsze wpływy, które mnie trapiły, nawiedzając mnie, które powoli wsączały się we mnie, scalając ze złudzeniem własnej woli, kiedy mój umysł był osłabiony. Parę dni temu pojawiła się okropna intencja odcięcia kobiecie piersi. Pamiętam, że moja prababka została "amazonką" po operacji piersi. Zmarła na raka. Była wiedźmą silnych germańsko-słowiańskich linii, podobnie jak moja matka. Jako syn wiedźm byłem ostatnim domykającym linię, te talenta są przekazywane tylko przez kobiety, kończą się na męskich liniach.

Pokierowany przez światy duchowe, wziąłem poszarpany fragment tkaniny wiszący na ostrym drucie płotu. Pierwszą myślą, jaka się pojawiła, była ta, iż tkanina jest wzięta z grobu kobiety. Tkanina była stara, wydawała się poszarpana, zabrudzona, zostawiając po sobie zapach grobowej ziemi. W cieniu pojawiła się kobieca sylwetka. Pocałowałem ją, odwdzięczyła się zakładając pierścień zaręczynowy na moją dłoń. Nie po raz pierwszy stawałem się mężem dla wielu istnień z 'drugiej strony'.

Niekiedy przeklinałem je, martwe żony, za ich arogancję. Groziłem im, że przehandluję je żółtemu królowi chińskich piekieł. Nigdy mnie nie słuchały. W jednym ze snów wędrowałem jako mąż Arachne na pajęczych odnóżach, z człowieczym torsem i głową. Ukradła mi cień dawno temu. Na pustyni z żółtą atmosferą pełną pyłu pojawiały się małe pajęczyce z głowami ulubionej lalki mojej ukochanej. Tej samej lalki, która pamiętała ją z dzieciństwa, która obserwowała jej cierpienie, z którą niemo się zaprzyjaźniłem,

prosząc aby się o nią troszczyła. Tej samej, która obserwowała jak zawiść ludzi, innych kobiet doprowadziła mnie i ją do rozłamu, do rozstania, do zamordowania naszej miłości. Patrząc w milczeniu na te ździry na pajęczych odnóżach, przebiłem się w inny wymiar — tutaj pocieszyłem chłopaka, który popełnił samobójstwo, siedział na niemalże pustej stacji kolejowej. To był sen.

Z powrotem do rzeczywistości. Zamknąłem oczy, kładąc się do łóżka o drugiej w nocy. Na ekranie zamkniętych powiek zobaczyłem okładkę albumu "Tubular Bells" Mike'a Oldfielda z lat '70-tych. Wstałem i puściłem muzykę. Pomyślałem — "chwila" -... — co stało się w Wawrze, Warszawie w tych latach?". Po kilkudziesięciu minutach badań znalazłem informację. Szesnastego marca roku 1981 kobieta była zamordowana przez nekrofila, który zabijając kobiety odcinał im piersi i genitalia, a następnie przyszywał do manekina w celu uzyskania seksualnej satysfakcji. Była to jego 'lalka'. Jego ofiara nazywała się Hanna S. Był złapany i powieszony 28-ego lipca 1986 w Poznaniu, sześć dni po moich narodzinach. Z tego, co wyczytałem z jego historii, jako młody chłopiec, od jedenastego roku życia obserwował pracę w prosektoriach. Wyczułem, że coś było nie tak.

— "Jego młody umysł wyniszczały okrutne siły" — przypomniałem sobie własne dzieciństwo, byłem dobrze wychowywany, ale też w rozmaity sposób dobierano się do mnie, usiłując spętać mój umysł okrucieństwem, nienawiścią, dziwnym rodzajem diabolizmu. Nie usprawiedliwiało to nikogo. Za moim dziadkiem też włóczył się cień mordercy, w którego chciały mnie zamienić wampiry. Byłem spisany na straty, zanim zacząłem działać, na szczęście inne światy wzięły mnie pod swoje skrzydła. Wróciłem do łóżka i zobaczyłem cień kobiety stojący obok mnie, poczułem zapach jej skóry, jej potu, gdy była nadal żywa. Był to piękny zapach lawendy przemieszanej z porannym powietrzem, podobny do charakteru rosy. Nieco podobny do mojej ukochanej, której ostry zapach był przemieszany z muszkatem, papryczką i jesiennym lasem. Cichym współczuciem pocałowem jej cień, uśmiechając się do jej pustej twarzy upiorzycy. Zawinąłem wiążące runy z Galdraboku w zieloną poszarpaną tkaninę. Wracając do mordercy, dziecko nawiedzone przez zło, które wrastało w jego umysł przez lata, bez rozwiązania bólu, sprawiło, że narodził się potwór. Jakże te piękne kobiety mógł spotkać taki los? Przecież powinno się zatrzymać tego typu perwersje tuż

przy fundamentach, powinno się je usunąć zanim urosną w odczłowieczone, bezwolne okropieństwa! Nie tylko ludzie potrafią zgotować sobie okropne losy, ale często są one niezależne od nich, jeżeli stają się bezwolni, poddając się instynktom, które są prowadzone za sznurki przez głębsze, niewidzialne zło.

To samo zło, które po ich śmierci przyobleka się w swoje ofiary, dalej wbijając swoje pazury w coraz to nowsze osoby, nie dając końca skażeniu, dopóki nić nie zostanie przerwana, a zło nie zostanie rozpuszczone, sublimowane, rektyfikowane, z nigredo (czerni) w albedo przez alchemiczny proces gigantomachii. O ileż ciężej pokonać się pośmiertnie, aby zniszczyć tego typu kontaminację, gdy człowiek jest żywy i albo pasywnie się poddaje, albo jedynie pyrrusowo przezwycięża — kosztem poświęcenia wszystkiego, co kochał.

Dialog: Bogowie, Ziemia i Człowiek

Fuomo: Peripsolu, drogi strażniku Solarnych promieni, znajdujemy się w czasach wirtualizacji i atomizacji społecznych niepokojów, politycznego nieładu, gdzie Ziemia nie ma odniesienia do Niebios. Nie składając laurów dla tych spraw już więcej ze względu na moją bezsilną degenerację, gdzie uczyniłbym więcej złego, aniżeli dobrego, chcę kultywować moje sekretne życie w rewerencji dla spraw, które już otrzymałem. Ważnym jest z punktu naukowego, aby zakreślić scenerię, w której ludzie ledwo wyewoluowali, dzieląc wspólną mitochondrialną haplogrupę z kobietą, która żyła zaledwie sto dwadzieścia tysiące lat temu, podczas gdy inne linie genetyczne wymarły. Człowiek jest ledwo prochem w historii tej prastarej planety. Jest wiele cudów, duchowych linii, genealogii, rodzin w niewidzialnych wątkach ziemi. Żyją one zarówno w ukrytych eterycznych sferach planet, jak i pośród nieskończoności systemów w kosmicznych tchnieniach. Niektóre z nich poznałem, przy których ludzki rozwój wspierany przez zdolność do symbolizacji i przekształceń świata materialnego, poprzez myśl, mowę, potrzebę, transformację, zbliżał się, lub oddalał swoim zrozumieniem do ukrytych światów. Nawet nauka jest przecież cichym oddźwięcznym echem obiektywnych prawd i składni, a natura kocha się ukrywać. Nawet mistyczne, magiczne, duchowe szkoły, które pojawiały się i znikały na przestrzeni dziejów, reprezentują fragment tylko pewnego nauczania — znowóż, znowóż upadając w zapomnienie, zapominając głębię i powagę świata, lub w wielkiej profundii niekiedy zbliżając się do pełnego wglądu zrozumienia. Moje pytanie nagie i proste: jakże to, że na podstawie przypuszczenia, bezpodstawnego zrozumienia człowiek jest tak pewny, że swoje pragnienia, libido, psychiczne złożenia, wizje i marzenia tłumaczy na światy apofatyczne, niepoznawalne, nieuchwytne, uciekające, boskie?

A gdy zbliży się do nich, nadal tkwi w błędzie, choćby nie wiem jak się nie szarpał z tą myślą? Człowiek, który w akcie przebóstwienia przez wszystkie niezbędne operacje ukrytych przekształceń może stać się pośmiertnie czymś znacznie pełniejszym. Operacji, których tu nie opiszę ze względu na brak pewności co do owocności moich własnych, dopóki nie oprę się na zrozumieniu własnej, pośmiertnej klęski, albo dopóki nie przekuję mojego ducha w ciało nowego boga, wyrzeźbionego przez większe ode mnie siły, gwiazdo-zrodzonego na skrzydłach Magna Mater, przygotowanego przez Bogów, planetarnych archontów na miarę mojego potencjału geniuszu. Dopóki nie urosnę w nieśmiertelność, zrzucając łuskę śmiertelnego ciała, pozostawiając je w spętaniu rozkładu grobów Arachne. Czytałem onegdaj epitafium o grobach w Theran, gdzie znaleziono inskrypcję "Anioł Ebiktesis. Menandros heroizowany jako Ebiktesis". Czy kiedyś zatem będę mógł powiedzieć: "Anioł Peripsol, stary Fuomo odszedł. Został heroizowany jako Peripsol"? Apoteizowany zatem, zyskując godniejsze zadania i obowiązki zgodnie z czasem, Aionem, dyrektywami kosmicznej woli, a także tych sił, które epitomizowały mnie jako zaangażowanego egzekutora ich idei?

Peripsol: Każdy punkt wiążący generatywne światy ludzkiego zwierzęcia z boskimi oktawami jest jego wyższą rektyfikacją, prototypem wzajemnego stawania się, co Egipcjanie nazywali Ptahilem. Generatywny punkt, w którym falliczne, libidalne energie podniecenia stają się afrodyzjakiem duchowej świadomości rektyfikowanej w Boskość, wyższą Wenusjańską miłość, iż płuca, układ oddechowy staje się świętym tchnieniem, rektyfikując w Ozyryjski logoi, co bieży przez kosmiczny wiatr, jak Iynges, co przekazują święte słowa poprzez gwiazdy swoim imieniem. Iż wnętrzności, przewód pokarmowy, wszystkie potrzeby, pragnienia stają się pokonane, bezpasyjne, odnajdując się w zaspokojeniu, anulacji potrzeb generatywnych. Iż krew, serce, co pompuje krew, są rektyfikowane w unieśmiertelnione serce, zarządcę Ba, duszę zindywidualizowaną z całości najświętszych poruszeń naszego czucia. Układ nerwowy, a także wężowe energie, co wykluwają się w ducha najbardziej skoncentrowanego, uwolnionego przez indywidualną wolę w kosmiczną ekspresję. Na ostatku — forma, nowe eteryczne ciało, gdzie mięśnie, skóra, kości, szpik są zrzucane, stają się nowym wehikułem przemienionym

w boski pancerz, co gości te wszystkie substancje geniuszu. Iż korona-głowa jest triumfującym mediatorem, kognoscendi całości intelektualnych, współzrozumiałych praw wglądu, dzieląc go z głębokim, nieskończonym, transcendentnym światem. Misterium kobiety jest dla Królowej do poznania, zatem nie zdradzę sekretu Kybele-Hekate, chyba że uzyskasz pouczenie od Gwiezdnych dam z rogami, co utrzymują Solarne Dyski nad swoimi koronami, jeżeli takie będzie ich życzenie.

Fuomo: Czy powinienem przez to rozumieć, że wszystkie zwierzęta, rośliny są natchnione tymi sublimacjami również, a jako człowiek mam większą zdolność do rektyfikacji pewnych spraw przez samoświadomość, a także umiejętność myślenia, symbolizowania, przekształcania substancji duchowych, intelektywnych, a także zmysłowych, jakoby tworząc synchroniczne klucze do tych wielkich poruszeń kosmosu, których podstawami jest czucie i kogitacja, narzędziami ćwiczenia duchowe, akty magiczne, teurgia?

Peripsol: Pamiętaj, że mag jest niczym więcej aniżeli cywilizowanym szamanem, porządki ziemi też się zmieniły, łatwiej było szamanowi przebieżać gwiazdy w trzyświecie, aniżeli tobie wyzwolić się z porządków współczesności, natomiast techniki magiczne są niczym innym, jak zorganizowaną formą pracowania z niewidzialnymi systemami. Kto osiągnąłby więcej, kobieca szamanka Wu, lub męski szaman Xi w starożytnych Chinach, czy ktokolwiek w obecnych czasach, choćby znał wszystkie arkana współczesności? Ponadto, zanim ktokolwiek nazwie człowieka ukoronowaniem gatunków ziemi, pomyśl — w całościowym rozwoju natury, a także generatywnych światów, koncentrując to przez demiurgiczną analogię w dao fenomenów, które są ukryte w powłokach, jeżeli chcesz — zasłonach: ludzka forma jest jedyną, którą znasz w tym systemie świata, która posiada pewne zdolności, najczęściej nieużywane, co pozwalają się rektyfikować, wzlecieć. Mały wężu, Egipski Baicie, zrodzony z oceanicznej pramatki, naucz się wyrastać z tellurycznych światów. Dla lisa świat może być całkowicie lisem, jednak nazwij człowieka orłem, jeżeli smoki spozierają w dół, a wróble nie wierzą tym, co latają wyżej od nich.

Utopia, wizja, głos

> Choć te części filozofii [a także polityki] zostały zebrane z rozmaitych warsztatów [...] niemniej jednak z nich wszystkich uczynił jedno ciało, jakby dał narodziny swojemu własnemu potomstwu, podczas gdy ojcowie rodzin filozoficznych dostarczali niedoszlifowane, niedokończone opinie swojej publiczności, Platon sprawił, że stały się one perfekcyjne, nawet cudowne, poprzez natchnienie ich rozsądkiem, a następnie ubraniem ich w najbardziej dosadną oratorię. Wielu jego słuchaczy obu płci stało się potem sławetnymi w filozofii [...] Założenia — które Grecy nazywali dogmata — eksponował dla dobra ludzi, a także metodę, którą radził posługiwać się w życiu, rozumowaniu, a także mówieniu.

— Fletcher, Richard. 2017. Apuleius" Platonism. Cambridge University Press, str. 69

Większość utopii widzi człowieka z perspektywy ich twórcy, tj. kreator tworzy projekcję jego superego na żywą tkankę indywiduów, co w jego poglądzie konstytuuje społeczny ideał. Figurują tu dwa podstawowe poruszenia, które chciałbym zaakcentować. Wizja utopii, która jest systemem, jak nazizm dla Hitlera, komunizm dla Stalina, które były drogami jednokierunkowymi bez tolerancji dla luźnych wątków, lub wręcz przeciwnie, wizją fundamentów, jak Platon był dla republiki czy Konfucjusz dla porządku stanu w Chinach. Ci pierwsi zacieśniali stalowe obręcze swojej wizji na społeczeństwie, ci drudzy tworzyli oświecone fundamenty pod wolne porządki.

Kolejnym akcentem jest jestestwo indywiduacji, czyli jednostkowa alchemia, która konstytuuje wizję, ale toleruje zróżnicowanie, Zaratusztra był dla Nietzschego czym Faust dla Goethego. Jakikolwiek ruch pierwszego typu, utopijnego, wymagał samopoświęcenia i Saturnalnej kastracji każdego

uczestnika pochłoniętego przez moloch ideologii absolutnej w celu egzekwowania woli autora scalonego indywiduacyjnie z programem swojej totalnej projekcji, kosztem jestestwa, samostanowienia, a także zróżnicowania — wolnej indywiduacji, w istocie naturalnej dla ludzi.

Gdy indywidualna wola zaczyna być dominowana przez wehikuły implementacji jej wizji, zaczyna się pod nimi załamywać, de facto jest przez nie wchłonięta. Gdy indywidualna wola jest wolna w ekspresji wehikułów jej wizji, rozwija się w coraz to nowsze formy zgodnie z duchem czasu.

Powinniśmy przyjrzeć się temu wyobrażeniu bliżej. W społeczeństwie, w którym, w jungowskim, alchemicznym, a także pneumatycznym znaczeniu istnieją ludzie dojrzali w indywiduacji, w głębi zaangażowania są preferowani jako osoby, które mają większy udział we władzy niż ci, którzy są niewolnikami swoich projekcji, a także wizji bazującej na przypuszczeniach racji w tym, jaka idea powinna kształtować społeczeństwo. Ci pierwsi stosują metapolitykę, rozszerzając presję działania silnych, zasadnych osobowości, ci drudzy politykę reakcyjną, jak niewolnicy ciągani to w lewo, to w prawo na linkach własnej ideologii.

> *Fragment anegdoty z czasów Księcia Jing z Qi (547—490 p.n.e.) zapisanej w Rocznikach Mistrza Yan, gdzie czytamy: „Królowie antyku polegali na trwałości ich cnoty, aby przynieść pokój światu, a ich talent w działaniu obejmował wielość istnień. Feudałowie honorowali ich jak władców, a ludzie lgnęli do nich jak do rodziców. Dlatego niebiosa i ziemia były w harmonii (...) Trwała cnota i rozległość zręcznego działania czynią nas przyjaciółmi Niebios, na podobieństwo pór roku, dopiero wtedy stajemy się suwerenami suwerenów panów jasnych duchów (...) Nie jest to łatwe zadanie, zasługi dla ludzi rzadkim wyczynem*
>
> *Fu-Shih Lin, The Images and Status of Shamans in Lagerwey, John and Marc Kalinowski. 2009. Early Chinese religion. Leiden: Brill. str.421—422*

Ludzi, którzy są w stanie poświęcić swoje jestestwo na rzecz drugiej osoby lub społeczeństwa, zachowując jednocześnie autonomię, trwałą myśl, rozsądek i cnotę, jest niewielu. Kręgosłup całego przedsięwzięcia ma podstawy

w kręgosłupie osoby, a także wszystkich powiązanych i uczestniczących zaangażowanych we wspólny projekt. Dlatego też tylko kongregacja takich ludzi, którzy są w stanie podtrzymać elan vital społeczeństwa, jest jedynym skutecznym sposobem przekształcenia społeczeństw: poprzez koncentrowanie i projekcję ich osobistej, autentycznej esencji, promieniując niewzruszonym, mądrym, sprawiedliwym rdzeniem. Wizja jest zachowana tylko wtedy, kiedy nowa krew jest pompowana w społeczny logos, kierowany przez — w istocie — magów wewnętrznej pracy, struktury, dynamiki, która promienieje dalej, gdy jest dojrzała.

Niemożność odnowienia takiej umiejętności w ludziach jest kwestią braku nauczycieli, rzeczywistych ról, a także zamknięcia źródeł, które zaczynają podlegać degeneracji zapomnienia. Zawsze istnieje pytanie o przekazanie władzy, lub kto jest w stanie podtrzymać ogień, a do tego porywa wewnętrzna prawda, która rozbudzona do odpowiedniej konstytucji jest wystarczająco rzadka. Rodzi się ona z doświadczenia, osadzenia w rzeczywistości, metafizycznej rewerencji, rozsądku, a także rzeczywistego zaangażowania, przenikając wglądem dynamikę świata, zachowań ludzkich, swoich, a następnie wykrawając z nich odpowiedni materiał, który w proporcji jest w stanie bezinercyjnie pociągnąć za sobą na mocy oddolnej siły autentyczny logos.

Pośród tysiąca mnichów ani jeden nie osiągnie mistrzostwa, jeżeli nie ma mnichów ani materiału, z którego mistrz może zbudować mistrza, który go koniecznie musi przerosnąć. Podobnie w społeczeństwach, jeżeli mądrzy nie pilnują młodych, nie może powstać substancja na odnowienie innej perspektywy społecznego logosu, podobnie jak z paradygmatami w nauce, zmieniającym się od pogrzebu do pogrzebu. Istnieje jednak wątek płomienia, który przekształcony logos prowadzi dalej na swojej wewnętrznej sile, zakazując wstępu szarlatanerii, populizmowi, fasadowej benewolencji, zamykając bramy przed wykorzystaniem płomienia przeciwko jego założeniom. Jeżeli tak się stanie, społeczeństwa zalewają przykłady degeneracji, obrzydliwości, niesprawiedliwej eksploatacji, destrukcji, zatrucia, które degradują ludzi do świń niskich spraw, a ich panów do niczego więcej niż ekscentrycznej zbierany równiejszych świń.

Jaskinia Kluczy

Ipsa Venena Bibas

Ogniem wyścielane ścieżki losów
Podpalaczu pomnij swój żar
Głupcze, uświadcz w lustrze
Sidła, w co wpadli uwięzieni
Któren sędzia przez losy zakołacze?

Pomnisz żeś mocarniejszym mężem?
Niektórzy zwą to 'wielu a wielu
Słońce widziało'

Palcem nie obnażaj
Oszczerców trupy zapraszających
Wstrzymaj miecze, osądy
Odwróć stół hazardowy
Stój na baczność, prosto, waruj!
Hekatyczny psie szalony

Wypij swą truciznę, ta
— Leczy tylko szczerych
Twoi wrogowie podobnie
Lulki weneficzne spazmem trawią

Uśmiech zyskasz może, albo padniesz z żalu
Gdy prawdziwe twarze
W czarnych lustrach Morii
Wykrzywią się pokłonem
Lub spluną jadem

Deh-Ios: Ten, co dzieli

Szczęśliwi nienarodzeni, obiektywny świat,
z którego zrodził się majak o błogim śnie.
Szczęśliwe nieskażone, czyste lustro,
Zwierciadło z którego zrodził się sen
O odistnieniu się wstecz.
Szczęśliwy niebyt, bez złudzeń
Do którego urodzeni śnią by powić się wstecz.
'O architekcie domu, nie będziesz budował więcej ' — wyszeptał
cognoscendi.
Dziecko zrodzone, czy też lis, skarabeusz,
Gwiazda, źdźbło trawy, Bóstwo, duch wody,
Mała boginka co oddycha rosą lasu i kocha mnie.
Dziecko zapłakało, gdy lis bieżył przez las,
Kheper walczące serce tęskni za swą gwiazdą,
źdźbło trawy poruszone przez wiatr-los,
wyzwolone Bóstwo podobne mocy,
duch wody, mała boginka marzą o czem, kto wie.
Dharmiczne kołowrotki plotą Maji nić
— egzystencja zabawą, śmieszną, okropną — w oku iluzjonisty
Głęboko w oczach Gwiazd
Znajdziesz tam Jednię we wszystkim, to chyba ta definicja
Wybiłem się ze świadomości, aby tworzyć też,
Jak pracowity Demiurg, jak paw, dumny z pracy swej.
Kto niewinien, kto niepraw?
Założenia powagi złudzeń, ciężar poważny bólu,
Zrodzony ze światów pustki, wypowiedziany Słońcem,
Marzę o powrocie w dom swój.
Przekrocz wszystkie światy za dziwną mapą,
Małpa Ziemi co figmentem gwiazdy była, wspina się

W obowiązku w wielkie poza, gdzie Ona sama czeka,
Aby spotkać się tam, gdzie Harpokratyczny Lotus
Unosi się nad falami światów, nieporuszony jako
Monolit–Atum przeglądając meony wśród kolejnych
Wszechświatów co domykając się sublimują kroplę rosy
Ta, upada znowu łzą w świat.

Duma

Zapomniałem się
W historiach cichych wielkości
Pogardliwym grymasem kasjera w sklepie
Upadek i Fatum
Tych co pokonałem — mówią tylko blagą
Nie odważyliby się, ich natury skomponowane
Tym wszystkim czym nie mogli być, w przeciętny sposób
Płytką i niegodną nienawiścią, wyzutą z
Prawdziwego znaczenia zła, wzniosłych ran
Pusty uśmiech żebraka w kapturze,
W któren wgryzł mnie przejrzały mróz
Zapominając to, malutkie myśli
Cenzurują mnie uśmiechem głupca
'Noś wielkość w sercu, pamięć nie służy dziś nikomu' —
Wyszeptała boginka złotoskrzydła
'Piękna Pani, byłbym gdyby nie odrzucił mnie czas' —
Odpowiedziałem pokonany.
Złamany tam gdzie powinna być duma, a krzyczy stado wron
Patrząc na chodnik, wybełkotałem w tonie Joyce'a
'Dumny upadkiem, kim był, kim jest'
Utuliłem ukochaną, gdy lekko upadaliśmy
W kosmiczną mgłę.

Jeśli się złamię

Nostalgia za straconym nakazem 'pomnij!'
Co nie może być przywołane,
Postawiłem monument
Dla wszystkich poprzednich odłamków
Czarnymi łzami okrutny umysł związałem
Stając się mordercą co dnia.
Niechże wybaczenie w oczach mej ofiary
Znane lub dalekie co mą klątwą zraniona
Za które żaden nie osądzi ludzki sąd
Sprawiedliwość zmarłych inną
Zmyje ze mnie straty
W dniu wyzwolenia między Marsem a Nerią
Saturnem a Reą, gwiazdą rozbłyśniemy
Ździerając skóry z czarnego lwa
Pod pieczęcią Sekmet pieczęć obietnica
Ennoi świątyni — spojrzymy w nasze otchłanie
Nie wycofuj się w pogardzie dla mnie
Nie oskarżaj
Nie wstydź się życiem moim
Gdy poznasz
Wszystkie przyczyny i skutki
Zrozumienie jest wybaczeniem
Aby jeszcze odkryć
Własną deformację w prawdzie
Pamiętaj jedną rzecz: Losy silniejsze, walczyłem lwią część
Nie każde morderstwo jest ze zła
Lub dla żałosnego zbytku
Te z gorzkiego bólu, niesprawiedliwości, zemsty w miłości i łasce
Najwznioślejszą z Hamartii spraw

Blef Ślepca

Przez tyle lat, taniec derwisza w zachwycie i bólu
Kręcę się w kółko upadając na ziemię, wstając
Poszukując innych co grali w tę grę.
Poprzez pustynie,
Pełzając z pragnienia, siłę wzywając co rusz
Pośród stepów z czarną wstęgą wokół oczu, Z wiatrem co smagał moje zmarszczki
Umarłem młodo, upadłem w desperację, łza węża spływa
Po licu mym.
Żeński głos, pocałunek skrzydeł rzekł: 'Uchwyciłeś me serce, stary człowieku, zdejmij wstęgę!'
Rozwiązałem czarny pas, oparłszy się o kostur
Ujrzałem gwiazdy, ogromną przestrzeń, pastewne ziemie natury
Niebiosa błogie, raj utracony w paradzie głupców
Widziałem innych, co szli jak ja, z wstążkami wokół głowy
'Zdejmijcie je! — krzyknąłem,
'Gramy w bardzo poważną grę'.
Więc złożyłem swe skrzydła, przewiązałem wstęgę wokół różdżki
Wychodząc w pustynię, niedaleko Al-Ayin, całując wydmę
Jak spadająca gwiazda, wzlatując w splendorze
Cykady Dionizyjskiego grobu zrzucając z głosem
Jak tysiące huraganów co grzmiał:
'Rozwiążcie wstęgi, Przestańcie grać w tej okrutnej grze'
Kiedyż mistrz suficki, Bafomet, nietoperz z głową mędrca
'Statki, napomnijcie, gwiezdne budujcie w duszach swe'
Nikt już nie słyszał, oprócz kilku takich jak za życia ja,
Zostałem więc, nawołując małe dziecko, które miało być mną, O,
'ecce puer', niewielu przeznaczono wygrać Ojca Liber grę.

Niczirеn w Białych Szatach na Nocnym Niebie

Odważ życie, odwago pancerzem!
Żmijo-słowny, lwio-głowy
Szczerość tak ważka jak prawda
Czy w ogniach Bardo — potknięcie
Głębokie prawa niewzruszone, a karma
Żelaźniejsza niż śmiertelnik znieść może
Losem wyczarowany, słuchaj przeznaczeń
Samsara a Nirwana tym samym, cykl fortun
Rzuca w górę jednych, innych nisko w dół,

Gorzkie lub szczęśliwe dni-wiry
Gwałtu wątków dla tych co bezkarni
Lepiej odważnym życiem,
Czy cichym, pokonanym żyć?
Cień Achillesa szeptał Odysowi tak:
'Sługą u Bogów większe szczęście, aniżeli królem w podziemiu cieni'
Jego słowa pomniane, moje zagubione w czasie
Lecz z walorem dzieliłem w pogardzie, wściekłości
Ciche niebiańskie piekła, my nadzy bez szat
Których losy wyrokowały nad wodą Styksu
Dom z piekieł zrób z niebios
Jeśliś doczekał się takich matactw-klątw
Najukochańszym z zadań swych
Niciren rozbłysnął, uśmiechnął się
Znikając hen jak Awalokiteśwara — Wielki Pan

Dal

Rosa w oceanie celestialnych ogni poruszeń
Tak mój duch wyłamał się na wolność

Gesty umysłu, serca, duszy pozostaw
Te wyprowadzone z ludzkiego 'ja'

Radości odejścia, epitalamium
Troski ziemskie zostaw w tle

Z wzrokiem cierpliwym niewdzięcznie
Teraz wróć do życia, gdy czas zbywany ciągle

Zarząd pozostaw ćmom władzy
Żałosne gdy woli i mocy
Gdy wizji zabraknie we władzę wyższą lśnij

Gdy ich świat rozpadnie się kiedyś
Przełam kokon Siedmiu Sfer

Archonci nie mieli dla mnie reszty wydanej
Z czasu, ani serca by zatrzymać przy
Drobnych wskazówkach świata na dłużej
'Jeszcze', 'Po co?', 'Chcę wiecznych idei'

'Wszystko w odmowie' — przekrzywiona Kronosa korona
'Lecz z konieczności' — pociesza Bogini zerkając
Śmieje się. Wygięte jestestwo skręconego umysłu
Czy naprawdę to tak ważna rzecz?
W Tartar zstąp, przekrocz Nerii domeny

Odrzuć złudzenia luster psychicznych
Leć, leć w złote pola Elyzium
Nawołuj światy za sobą, jaśniejąc
Całym czarem ewokowanym w nieskończony świat.

Drakaina

Aerotomis, żwawo tniesz nieba nocnego etery
Strzały księżycowe ranią dzikie serca w łowach
Hekate co dzierży klucze do portali świata
Gwiezdnie zachwycona drakaino lśnisz
Glifami na wielkich tarczach i wstęgach
Zaklinaczko smoków, po siedmiokroć zwyciężczyni
Wrogowie pod sierpem Twym, jakieś drogi wybrała?
Lilio czarownic, gęste perfumy Artemisium jaskiń
Kosmicznych.
Znów mnie zapragnęłaś,
Absinthos, aktywna siła Sina odbitych promieni
Rosa smocza gwałtownego korytarza Słońca
Czemu przeklinasz nieprawowite dusze ignorantów
Zielony lew adoruje Mocarne Oko Ra
Ten przeklęty, byliczny siódmy syn, zgorzkniałe słowo
Upij się w niewzrastających drogach, goń swą lilię,
Dopóki epitalamium w trwającej róży nie odgoni
Stapiania nienawistnych słów mowy plugawej
Co ja i on podbijamy korony aethyrowe światów.
Odpocznij utulona, zapewniona, zawieszeniśmy
Między pustkami piekieł pod nami, nieskończonym
Eleuzyjskim złotem gwiazd nad nami, żarem
Miliardów, miliardów słońc, Bogów co wpatrują się
W ten wszechświat stary.

Wniebowstąpienie Hypatii

Ulice i ołtarze, świątynie brzmiące wykładami
Wędrownej filozofki, nauczycielki — Reginy, co uczyła sztuką
bene discendi
Wzniosła łuk nad ojcem ekscelencją
Łabędzica sokratejskimi pasjami
Aleksandrię spowiła, a oskarżyciel — Biskup co wolał czcić
śmierć,
Krucyfiksem wskazał Boginię
Co kamieniem Ozyrysa-Serapejonu
Rozdarł jej święte ciało
Jej dusza wzniosła się uskrzydlona,
Uszlachetniona tchem nad galaktyką
Sięgając po szczyty splendorów
Objęła wzrokiem wszechczasy
Raz zstąpiła, gdy napomniałem jej historię,
Rozwiązała moje stare żale cięciem
Godności, spojrzała moimi oczami i sercem
I zawołała: "Moją wielką matką Izyda, Siostrą Sozypatra
Chaldejska, najpierwsza
Wśród teurgów, Magiczna Królowa Boskości!
Moje imię to Hypatia! Zatem spocznij!
Śmiertelniku na koronach laurowych
Pocieszenia, niechże twoja bitwa
Wykuje cię w znoju, szlachetne,
Unieśmiertelnione serce, gwiazda i dusza!"

Caput Draconis

Stoję dumnie, zrzucając opresję, w opozycji,
Wieńce laurowe od dobrych Bogów przyozdabiają mą skroń
    Moja wojna wulgarna, niechże nie roztrwonię koron brudem,
    z wywyższonym umysłem, czuciem, salutuję rosłej przeszłości
    Zbywając ból i zgryzotę w sercu mem.
Wszystko w czterech ścianach, szaleńczym krzykiem w ulicy —
Tu, głupiec rozgrywa cały swój czas, żyjąc przez jego terror.
Jakże żałosne te wzloty i upadki,
Które szaleniec wykrzykuje w Etyrów, sylfów wiatr.
Przeszkadzając duchom, poruszając głosem
Drugiej strony idee, jeśli godne, rozprzestrzeniane przez świat.
Czerwony smok pielęgnuje swoje ogrody pamięci w ciszy,
Gdy ciemność burzą idzie przez świat, Gwałtowny głos protestu,
    komenderując wydziera się gromadząc
    Pod wpółzłamanym okrzykiem,
Wokół nieistniejących, z krwi wysuszonych armii idei,
Zaciskałem żelazne pięści wokół wrogich aniołów,
Patrząc co rano mdłą refleksją dnia poprzedniego,
Odżywiając swego ducha czarną duszą co nie roni ni łzy ni krwi.
Wycofuję się w delikatne szepty szaleńczych pieśni,
Pociętego obłędu co wydaje się jak obojętna radość błazna,
Schwycone związane w gardle, te dobre, rezolutne,
Pokutnie w katakumbach spazmach mojego ciała tkwią,
Tam gdzie szlachetne instynkty zamieniają się we wściekłość
    Uderzają jak maluczkie nienawiści, nie ruszając ni gałęzi
    ani korzeni,
Upadków przyczyn, wadźry miecz — spokój silny niewzburzony
    tajfun.

Jednak lepiej być okropnym i unieśmiertelnionym, mądrym
a szalonym,
Bogowie wzruszają ramionami na protesty wrogów, Triumfuję
nad ich grobami pośmiertnie: "Ja!"
Ich los inny — ich pisany przez inne Mojry. Czy nie powinni o sobie
wiedzieć?
Wieszczowie widzą inaczej niż ludzie,
Ludzie w zgorzknieniu widzą świat inaczej niż głupcy w beztroskiej
radości
Cichaj zatem, już!
Nie przeszkadzaj w tkaniu innych losów, w beznadziejnym
Okrucieństwie nie zatruwaj udziału co mają w istocie swej.

Małe Skrzydło Saturna

Dedykowane przeszłym mistrzom i mistrzyniom. Niech ich geniusz żyje i uczy spoza czasu.

Innuendo

Drogi Czytelniku,

Używanie Księgi Przemian jako mojego punktu konsultacyjnego, pośród wielu innych autorytatywnych pozycji z rozmaitych kultur i cywilizacji, pomogło mi przetrwać czasy obłędu i pomieszania. Chciałbym podzielić się moim doświadczeniem, pozostawiając komentarze i interpretacje bazujące na tej wersji tekstu:

The I Ching or Book of Changes, The Richard Wilhelm Translation rendered into English by Cary F. Baynes, Foreword by C. G. Jung, Preface to the Third Edition by Hellmut Wilhelm, BOLLINGEN SERIES XIX PRINCETON UNIVERSITY PRESS © 1950, 1967, renewed 1977 edition.

Kiedy jesteśmy pośród starożytnych, odważmy się rozmawiać z nimi. Ludzie mają ze sobą często więcej wspólnego, niż myślimy. A giganci, którzy tworzyli podwaliny pod wielkie systemy myśli i filozofii społecznej, czy religijnej, politycznej i mistycznej — też byli przecież tylko i aż ludźmi. Każda książka jest napisana, skompilowana przez człowieka, który myślał, jest

awangardą jego myśli, noszącą sztandary krwi jego życia. Książka nie jest człowiekiem, jest jedynie redukcją jego intelektualnego, duchowego potencjału, jednak pozwala nam zajrzeć w głąb zawiłości innego czującego umysłu. Odnajdując wspólne wątki, możemy odzwierciedlić i utożsamić się z nimi, aby odtworzyć i zrozumieć to, co chcieli przekazać starożytni w świetle współczesnego świata. Czerpię z osobistych doświadczeń, które uzyskałem podczas intensywnej magijnej psychozy, lat bólu i poświęceń, większych terrorów i agonii, ale też lekkich momentów szczęścia i ulgi. Mój umysł był swoistym "laboratorium" stanów poznawczo-afektywnych. Zbierając doświadczenia, obserwując i wchodząc w interakcję z innymi ludźmi, próbując ich zrozumieć w tym laboratorium subiekywności i inter-subiektywności, zamieniłem to w coś bardziej obiektywnego, myśląc że z lotu ptaka zobaczę więcej. Tak zatem, byłem w oczach mojego umysłu cesarzem i żebrakiem, dzieckiem gwiazd i pokonanym śmiertelnikiem pośród gamy person które zmieniały się jak obrazy w kalejdoskopie — były przeżywane całkowicie, tak jak aktor, który wrasta w swoją rolę, zarówno w obłędzie, jak lekkich poruszeniach i ciężkiej, szczerej powadze. W swój umysł wchłonąłem wiele tożsamości w rozrywającym obłędzie psyche, która była za szczelna i sztywna jak na moją naturę. Jako osoba pełna wad, przekazuję w najlepszej intencji bogactwo tego doświadczenia, a także decyzji, osądów, ocen, które podejmowałem w głębokiej ciszy, na tronie który gromadził czucie, zmysły i umysł w jedność, „jak gdyby", ale „koniecznie prawdziwie". Żyjąc zwykłym życiem, jako kosmograf, który próbował poruszać się przez społeczne kontrakty, eksplorując wewnętrzny wszechświat znaczeń bez rozpadnięcia się, bowiem aby sięgnąć po niebiosa — oto akt, który jest tytaniczny!

Większość stanz zreinterpretowałem, aby odnosiły się do wewnętrznej świątyni, zatem do mistrzostwa nad sobą, tron jest świadomością, jaźnią, sercem i duchem, ludzie i ministrowie to nasz organizm, zmysły, myśli. Są to terminy wymienialne w społecznym sensie, ale tu skoncentrowałem się na drodze raczej wieszcza, aniżeli bohatera czy władcy ludzi. Jest to l'etat c'est moi, z imperium głęboko wewnątrz moich myśli.

Wasz, 7.223:7.233

Niebiosa stanowią kreatywnego ducha rozgwieżdżonych niebios, który stanowi więcej niż sumę mocy wszystkich gwiazd, potęga porządków galaktyk, ponad wszystko to, co możliwe do wyobrażenia, światy nieskończonej mocy, czyste piękno, czysta potęga, niepokonane, inicjujące.
Jest to najsilniejszy symbol, który reprezentuje to, co jest całkowicie spójne i ewidentne, bez defektów, bez przerwy, silne i nieskończenie mocarne. Symbol ten pokazuje to, co niezłomne, niezmieszane, kompletne jako cała i święta siła.

Rozgwieżdżone niebiosa desygnują i sygnalizują zarazem, jako typ i archetyp, ślad i monolityczne symbole, reprezentują poszlaki i esencję. Siła otwiera wrota przestrzeni i czasu, czas jest pierwszym stopniem siły pochodzącej z energii, tak powstaje przestrzeń, którą otacza czas. Trwałość jest siłą mocy, a także jej zdeterminowanym potencjałem i natężeniem.

Tu przy poznaniu młoda ludzka rasa próbuje stworzyć kosmografię, astronomię, aby odnieść się w proporcji i odzwierciedlić porządek na ziemi, czując kosmiczny impuls kreatywnych niebios poprzez ich totalność. Jest to Monada, która zawiera wielość w Jednym, jak na górze, tak i na dole.

W Księdze Złotego Kwiatu istnieje termin Hsing, jest to indywiduacyjny impuls kobiety i mężczyzny, którzy dostrajają się do kreatywnych mocy niebios, tu Czuang Tzu pisał o „kompanach niebios". To ci, którzy poruszają się w zgodzie z rytmem, zbierając wielkość, aby lekko poruszać się po świecie, wszystko z perfekcyjną łatwością, szczerze i ewidentnie, bez przeszkody. Tak jak woda, która kształtuje kamień, a ptak porusza się przez powietrze — nie kończy się wytrwałość kreatywnych mocy niebios.

Wszystko wspiera właściwą kobietę i mężczyznę w odpowiednim czasie, poprzez wysiłek i wytrwałość gromadzą, przekazują impuls, rozwiązują w harmonii, w zgodzie z ekspresją, znajdując sposób aby żyć w istnieniu w zgodzie z kreatywnymi impulsami niebios. Tych nie da się zatruć, obrazić, zaklinować, zaczernić ignorancją lub urojeniami, rozstroić — wieczne źródło niebios nigdy się nie zatrzymuje, jedynie ludzie przestają się do nich dostrajać, zatrzymując się w marazmie, nie eksponując kreatywnej natury niebios w zgodzie z ich naturą

Subtelność i chyżość, siła, która jest jak władne, nigdy nie wyciągnięte ostrze, jest spokojna i z łatwością zgodna ze swoją naturą, jest hojna, jednak demonstruje się przez zrównoważoną mądrość i siłę, która jest rezolutna, aby powrócić do siebie.

Jadeitowy sztylet jest ceremonialnym artefaktem, który reprezentował oddanie tradycji i niebiosom, nie zawierał w sobie ciężaru, obarczenia walką, gwałtu, był czysty i subtelny w równowadze, w skoncentrowanym rozwiązaniu, postanowieniu, subtelność jest niezależna, nieugięta i sprawiedliwa, dobrze rozróżniająca i wyważona, odmierzająca, konsultująca Niebiosa odzwierciedlając je na ziemi. Tak próbując zrozumieć Niebiosa i prawa Niebios, natury, ziemi i człowieka, zgodnie z harmonią i zmianami, dostrajając się zgodnie.

Wszystkie idee — nie w kolokwialnym sensie — ale jako Boskie poruszenia sił, które są zawarte w Kreatywnej Sile inicjującego ruchu, poprzez potęgę, różnorodność świata fenomenalnego prowadzą do wielości. Perfekcyjne idee zstępują z Kreatywnych Niebios. W tradycjach chaldejskich były to magiczne słowa-istoty zwany „Jinges", które zapełniały przestrzenie transcendentalne i fenomenalne.

Poprzez boskie proporcje wywodzące się z perfekcji sił i idei, które były rozgraniczone przez formę, a zatem przez Kosmos — porządek, kreatywne siły nadają formę ideom. Wszystkie początki i końce są takie same w wieczności, numena penetruje Oroborosa i nieskończone punkty początku i końca, desygnując pomiar czasu.

Całość czasu wspiera mężczyznę i kobietę niebios, ponieważ są w zgodzie, są wołani i odpowiadają, wołają i otrzymują, w neoplatońskiej teurgii oznaczało to „wołanie i otrzymywanie" w akcie doskonalenia się i dołączenia do kosmicznej ekspresji kreatywnych niebios. Numinalna

nieskończoność woła do świata "poniżej", do świata czasu i przestrzeni, fenomenalnego.

W akcie utrwalenia pokazana jest ciągła aktualizacja rozróżnienia formy, poprzez odnowę, udoskonalenia, ciągłość, jest to ciąg redeifikacji indywiduacyjnych form w doskonałość. Potencjał aktualizacji harmonii poprzez rozszerzenia sfery harmonii w zgodzie z zaokrągleniem w każdej instancji istnienia. Poprzez wielość zmian — odrodzenie, odnowa. Jest to podtrzymywanie wytrwałości w silnej postawie.

Subtelność i wyrafinowanie jest fundamentalną postawą, rozumiane jako człowieczeństwo, człowiecze czucie, idee, w tym miłość, podążają za człowieczeństwem, które jest jednak trudne do zdefiniowania. W Analektach Konfucjusz nigdy nie definiował czym jest człowieczeństwo, być może jest to realizacja wyższej natury, lub indywiduacyjne odnalezienie się w dostrojeniu do niebios, jest to trudny termin, ale zrozumiany w chwilach życia, które jaśnieją i rezonują z niebiosami.

Tradycja, hierarchia wynikająca ze zgody wolnych ludzi, którzy tworzą ustawienia w oparciu o zasługi, służbę, religijny czy społeczny porządek, oddanie ze społeczną mobilnością, jako że ludzie nie są równi w jakościach — różnice były podwalinami hierarchii, która bazowała na sprawiedliwości w cywilizowanych społeczeństwach, gdy nikt nie był pozostawiony sam sobie, ale był częścią tkanki, odnajdując się w harmonijnej pozycji w Teatrze Ziemskim.

Tak samo jak ludzie i ich jakości, lub zasługi i umiejętności się zmieniają, pozwala się im wzrastać i poruszać po społecznych hierarchiach. Sprawiedliwość jest czynnikiem regulującym, w esencji jest dystrybucją mocy sprawczej bazującej na głębokich prawach, jako idea-siła jest reaktywnym sposobem przywracania harmonii, kiedy wyłania się niesprawiedliwość albo dysharmonia. Obserwując prawa przyczyny i skutku, współzależnego współwyłaniania się, widzimy wydarzenia, które pojawiają się w czasie, a zatem penetrując ich prawa staramy się działać w zgodzie z prawami niebios.

Wszystkie wulgarne, niskie rzeczy nie są dostrajane do niebios, są wypalane w toku pracy, a myśli, które pędzą jak błyskawica przez przestrzeń, wzlatują jak sokół, który po zobaczeniu całości wciela obserwacje w mężczyznę i kobietę. Pomimo przeszkód alchemik stara się podtrzymać koncentra-

cję i odrzucić zbędne rzeczy, zatem emanując je w słowach, akcie, motywie, inklinacjach, pozycji, trwałości, poruszeniu instynktu, chęci, aspiracji, aby ustalić poruszenia umysłu i emocji poprzez odniesienie. To system koordynatów jakości, idei, zasad, poznania, zrozumienia, wiedzy, działania, stałości, czyli dynamiki poruszania się, mając ten ideograficzny, kosmograficzny system koordynatów w tle i fundamentach, podejmujemy wolne i niezależne decyzje, wybory etc.

Co jest poniżej, co jest wulgarne, jako alchemiczne nigredo przyczynia się do złych nawyków mentalnych, zatem korygując się, odpowiedzialnie związując (jogere) umysł, przekierujemy psychiczną rzekę na nowe bystrze, poprawiając się, kiedy zawiedziemy swoje aspiracje, nie zatrzymując rzeczywistości w punkcie błędu, ale płynąc dalej. Wytyczając sobie coraz to nowsze kursy, podobnie do kapitana, który patrząc na astrolabium wytyczał kurs poprzez gwiazdy.

Restrykcyjna odpowiedzialność umysłu pomaga opanować koncentrację i skupienie, kiedy ta aktywność jest opanowana i ukształtowana, zradza się podobna diamentowi jasność myślenia. Dotknięci smoczą błyskawicą jesteśmy poruszeni do działania jako bohater lub wieszcz, jakby receptywnie odbierając siłę i ją kształtując. Wewnętrzna prawda jest odkrywana w interpretacji (gr. Hermes oznaczał „interpretację", a zatem „interpretatora"), podobnie jak kosmografia i świat jest interpretowany w wiecznych łowach na Boskość.

Należy ją podtrzymywać, pielęgnować i chronić przed roztrwonieniem, przed bezmyślnością. Jest fundamentalną siłą, łatwo ją stracić poprzez ekspozycję, powinna jaśnieć w efektach i być podtrzymana jako siła, która płynie przez nasze żyły. Wytrwałość działania, wydarzeń po jakimś czasie słabnie, stając się bezsilna i bezpodstawna. Regenerowane są stale te rzeczy, które są w zgodzie z siłą i prawami, co ukazuje się jako trwałe w ludzkich oczach jest złudzeniem, poruszenia rozgwieżdżonych niebios wytyczają jednak szlaki.

Jeżeli nie jesteśmy przygotowani do działania, nie powinniśmy rzucać się w nie na oślep, może się to skończyć nieszczęściem. Jeżeli okoliczności nie są odpowiednie do działania, podobnie należy być rozważnym. Cel i sens jest rozpoznany wraz z odkryciem Prawdziwej Woli, ta ostatnia powinna być poszukiwana w zgodzie z ekspresją sił niebios, Wola poprzez ruch boskich

idei, różnych ekspresji pośród światów ludzkich, w zależności od indywiduacji i odkrytego sensu, stajemy się mistrzami i mistrzyniami w polu działania naszego wewnętrznego dzieła.

Strzeżmy się, bowiem jeżeli utracimy naszą wewnętrzną kompozycję i ton, trzeźwość umysłu, będziemy wciągnięci w zachowania i nawyki mentalne, które są nieokrzesane, wulgarne, niskie, uzyskamy tym negatywny posłuch, a wśród innych będziemy pogardzani i będą innych przed nami ostrzegać, zgodnie z miarą i oceną innych.

Wielu natomiast wielkich było zrujnowanych przez masę ludzi, którzy do nich przybywali i zmiatali ich na swój kurs, co wydaje się dumne, innym może często będzie protekcjonizmem, przybieramy pokorną i łagodną zewnętrzną dyspozycję, aby uniknąć bycia ocenionym jako arogant, ale zachowując kurs i trwając w nim zgodnie z siłą.

Nadmierna ambicja jest siłą, która ciągnie ponad naszą siłę i miarę, niezależnie od tego, czy jest z dobrą czy złą intencją, uszkadza strukturę naszych aspiracji, prac i pragnień, intencji i inklinacji, wzlatując tak wysoko, że uderzamy o ziemię z ruinami naszych prac, jakby strąceni z wież. W odosobnieniu doskonalimy się w ścieżkach, które są silne i słuszne, zgodnie z miarą i właściwą oceną czasów i zmian. Upadły wieszcz z łatwością może być wyśmiewany i popędzany przez piekła, prawdziwy jest perfekcyjnie jednym, jednakim z niebiosami, ich kompanem.

> *List 7*
> *Do Eustatiusa, o muzyce*
> *...Wiedząc tę (jedną) rzecz, wielkie natury tworzą wielkie zło, kiedy są skorumpowane, zatrute, a największe nawet przedsięwzięcia we wszystkich sprawach są najbardziej szkodliwe, kiedy się psują"*
> *— Jamblich z Kalcis.*

Kiedy arogancki smok wspina się zbyt wysoko, tak jak człowiek co traci kontakt z resztą ludzkości, staje się odizolowany, a to prowadzi do upadku. Ignorując współzależność, społeczeństwo, budujemy mentalne wieże ponad nimi, choć jesteśmy więźniem własnych łańcuchów, który oddziela się i upada w okropieństwa: urojenia, ignorancję, złość, przestaje znosić swoich przyjaciół, swoją wspólnotę, swój gatunek.

Ziemia jest oddana niebiosom w odniesieniu do kreatywnej wyższości. Porządki, które odbiegają od tej proporcji i analogii, tworzą dysharmonię i chaotyczną aranżację, zarówno na indywidualnym, jak i społecznym poziomie. Jednak ten porządek musi być wpierw stworzony w środku. Buddyjskie credo „Ja sam jestem czczony w niebiosach", Jaźń odnajduje swoją drogę, wydaje się to wpierw aroganckim stwierdzeniem, ale zawiera penetrującą prawdę, jako że podążając drogą, droga jest w zgodzie z całością.

Cesarz usiadł na tronie świadomości, zbierając swoje zmysły, umysł, serce i duszę, a potem kierował działając Jaźnią w zgodzie z niebiosami, wywierając na siebie wpływ. Jest to jedyny władca — panujący nad sobą — każda społeczna aranżacja wypływa z ludzi poprzez porządek, odnowę, aby wspomóc Niebiańską siłę kreatywną.

Jeżeli władca rozporządzający sobą jest wciągnięty w gry polityczne, stronniczość, przeszkody, które kompromitują jego wewnętrzną Jaźń i prawdę, jego spójność i trwałość w drodze, Niebiosa się wycofują, a on staje się jedynie człowiekiem na fasadowym tronie, rozkazując ludziom na lewo i prawo bez żadnego sensu. Czuang Tsu pisał o mistrzu, który był tak wprawny, że cesarz oferował mu swoją koronę, jednak ten odmówił aby nie kompromitować swojej wyższej drogi.

Konfucjańska decyzja aby wykroić porządek i związać się ze światem, a zatem położyć fundamenty dla kolejnych generacji i pokoleń, to samopoświęcenie. Samopoświęcenie polega na ocenie swojej wewnętrznej Jaźni i kompetencji, zbyt wielu chciało „narzucić swą wizję" nie uwzględniając swoich rzeczywistych sił, które zamieniły się w słabość, lub zostały pokona-

ne, nadużyte, skorumpowane, przeinaczone albo wyczerpane.

Jakże jesteśmy lepsi od tych, którzy byli wcześniej, jeżeli nasze własne słabości świadczą przeciwko takiemu postępowaniu? Buddyści szkoły Mahajany uważają, że indywidualny karman jest osądzany przez całość sieci efektów spowodowanych przez nasze akcje i uruchomionych przyczynowości, nie poprzez intencje. Ponieważ poprzez prawo przyczynowości uruchamiamy karmiczne ścieżki i sieci, które są wchłanianie przez serca, dusze i umysły, które współpojawiają się we współzależności, im bardziej świat ludzki jest ze sobą połączony i współpolegający na sobie, poważniejsze są konsekwencje kumulacji władzy lub bezmyślne wykorzystywanie wpływu, zarówno indywidualne, jak i społeczne.

Złożone systemy wymagają zatem złożonej dystrybucji sprawiedliwości i władzy, które nawzajem są w stanie się korygować, a także powstrzymywać nieregularności w tych, które zaczynają się degenerować. Natomiast najgorszym pomysłem jest centralizacja władzy albo w rękach paru czy jednej osoby, a jeszcze gorszym wypaczeniem pozornie wieloagencyjna, a jednak scentralizowana władza w rękach bezagencyjnych podmiotów prawnych, które nie potrafią wskazać na nikogo z krwi i kości.

> *Stanza 11.*
>
> *Mistrz powiedział: Bądźcie uczeni w mądrościach starożytnych, rozumiejąc wszystkie współczesne wam sprawy — wtedy możecie być nauczycielami.*

Confucius and B. Watson (2007). The analects of Confucius. New York; Chichester, Columbia University Press. str. 21

Kosmiczny porządek jest komplementarny w stosunku do swoich elementów, nieharmonijny — np. gdy porządki stworzone przez ludzi nie mają odniesienia do niego, ani nie zawierają nawet podobieństwa — te porządku są w różnorodności potencjału, są podległe prawom zmian, choć z perspektywy trwałości wydają się złe i wykrzywione.

Jest to wartościowanie przeciwko wartościowaniu odniesienia, tak jak „upadłe czasy" z perspektywy duchowej, są „cudownymi czasami" z perspektywy niewiary, „skorumpowane, nieetyczne, fałszywe" struktury

porównane z innymi tworami historycznymi są z perspektywy teraźniejszości „tymi, które są normalne, które są brane są naturalne". Z perspektywy kontrastów „dół ma się nijak w relacji do góry". Z perspektywy sokoła ludzkie porządki na ziemi są katastrofą, ale jeżeli takie są społeczne ustawienia — można to przekazać tylko tym, którzy sami widzą kontrast. To, co z perspektywy czystej idei jest jej zafałszowaniem, z perspektywy nawyku jest „prawdziwą formą rzeczy". Świat do góry nogami z perspektywy wieszcza, jest w swojej odpowiedniej formie i kształcie zgodnie z tym, co twierdzą ignoranci. Nie oznacza to wojny wizji ze światem, ale poruszanie się po świecie zastanym z odzyskaną wizją, reaktywnie przywracając ją w sobie.

Dualizm powstaje z postrzegania, które dzieli, w rozróżniającej unii się rozpływa, ten drugi rozkłada skrzydła nad ziemią, ten pierwszy jest wciągnięty w świat. Najbardziej szkodliwe są dualizmy w dualizmach, które dzielą negatywny fenomen na dwie negatywne kategoria, albo pozytywne i negatywne, oba fałszywe, albo pozytyw w dwa pozytywy, lub pozytyw i negatyw, dalej przyczyniając się do pęknięć w człowieku, otwierając i zarażając całość i mechanistycznie ją rozłupując dalej.

Nadkonceptualizując „dobre, złe, prawdę, fałsz, rację i jej opozycję", a następnie rusztując to wszystko kolejnymi konceptualizacjami i treścią.

Na przykład, rozłupując harmonię, gdy weźmiemy koncepcję „dobra" i konceptualizujemy je w obrębie doktryn i wierzeń, które są subwersyjne w stosunku do dobra i prowadzą do pomieszania i dysharmonii, koncepcja dobra uzasadnia wszystkie formy zła.

Pojawia się tu następująca metafora: Giordano Bruno pisał o sprawiedliwości i rozsądku, co odnalazły nowy dom w piekłach, bo z ziemi zostały dawno wygnane.

Tracąc proporcję poprzez inflację jestestwa, mężczyzna i kobieta czyni sobie szkodę, a potem reszcie, bez właściwej hierarchii — nierówność, zawiść, arogancja, ignorancja i urojenia zaczynają zapełniać fałszywą parabolizację człowieka, zapominając o mierze i właściwej zgodzie i miejscu między ziemią, człowiekiem a niebiosami.

Świat fenomenalny jest sferą działania Numinalnych-Numenalnych sił Niebios. Idea jest desygnowana podobieństwem w zależności od kulturalnego kontekstu, istnieje jako ślady analogii bytu, świat i wszechświat jest zatem reaktywny i działa sympatycznie, w zależności od praw działają-

cych w rozmaitych entropiach psycho-fizycznych (poziomach organizacyjnych).

Co jest dostrzeżone gołym okiem jako ewidentne w ukrytych porządkach natury, która lubi się ukrywać — odsłania inne aspekty biologowi, świętemu człowiekowi, filozofowi, estecie, artyście, okultyście, czy osobie, która pojechała spędzić czas z rodziną do lasu.

Rozróżnianie i sprawiedliwość wynikają z doświadczenia, ale także refleksji, rozważań, kontemplacji, wglądu w fundamentalne czucie odniesienia i intelektualnego wyprowadzenia dobra i zła na podstawie wiedzy, czucia, analogii, niechcianych i chcianych stanów, natomiast szczęście, Eudaimonia jest trudna do zdefiniowania, dla każdego znaczy ona co innego, zgodnie z poruszeniami losów. Obraz, który jest budowany w umyśle wokół konkretnych fenomenów, może być zafałszowany i błędny, nie odnosząc się do całości fenomenalnych ruchów i będąc powiązany z nawykami myślowymi. Jeżeli jest zniekształcony i jako taki rozpoznany, zawsze można wyprowadzić ten stan intelektualnie i wzmocnić zdolność do trzeźwego rozróżniania.

Tak jak zdeterminowana wytrwałość jest sprawą dyscypliny, dyscyplina nie jest rygorem, ale sposobem pokonania emocji i demotywacji i trwania w poszukiwaniach tego, co jest zgodne z czasem i sytuacją, nie pchamy swojej pozycji i sytuacji bezmyślnie dalej, lecz między naturą, szczerym impulsem, szczerością, przejrzystością i wolicjonalnym podtrzymaniem oceniamy ją zgodnie z układem odniesień, poruszeniami, a także personalną postawą wobec nich.

Przy mieszaniu się z innymi ludźmi naturalnie pojawiają się różnice zdań, choć nadal trwa się w zachowaniu kompozycji naszych natur poprzez wewnętrzną siłę i prawdę.

Jeżeli pojawią się oznaki rozkładu, należy silniej podtrzymać odniesienie do tego co jest właściwe, aby zatrzymać degenerację w czasie, albo odwrócić to, co zostało zniszczone przez własny wysiłek, bez naprawy zatrutego momentu rozkład, degeneracja postępują dalej.

Być podobnym feniksowi, takim powinien być wieszcz, ma swoją wewnętrzną naturę niewzruszoną, choć podlega zmianom i tranzytom. Powinien być jak Niebiosa, obejmując rzeczy natury w aspekcie Paternalnym i Maternalnym. Nie jest to ślepota na dostrzeżone sprawy, ale mądry, rezolutny wgląd.

Te rzeczy, które już mamy, postarajmy się zaokrąglić, jeżeli możemy rozszerzyć sferę naszymi naturami, zróbmy to i zaokrąglajmy nasze natury i charaktery ponownie, dopóki nie skonsolidują się w coś silniejszego i piękniejszego.

Jeżeli pokażemy swoje natury lub dzieła za wcześnie, możemy je zrujnować. Sława przychodzi i odchodzi, jest jedynie pochodną czyjegoś działania, poszukiwanie sławy lub przywiązanie do niej jest jak bańka mydlana, w której inni mogą się na chwilę przejrzeć.

Ogrodnik jest zadowolony ze swojego ogrodu, lecz nie przechwala się nim, z satysfakcją i w pełni jest naturalny i rzeczywisty na wskroś ze swoimi pracami.

Prominencja prowadzi do wrogości, jeżeli podważa innych, lub nierozmyślnie obdarza honorami, jeżeli jesteśmy zgodni, to drugie przyciąga to pierwsze, jeżeli stracimy swoją kompozycję stając się więźniami uznania, choć w rzeczy samej nie zrobiliśmy nic, co by rzeczywiście na to zasługiwało, hołdujemy sobie i prowadzi to do korupcji natury i charakterów.

Efekty naszych działań powinny działać za nas, nie musimy być widoczni, wycofujemy się i nie zgarniamy nagród za nasze działania, nie rozpierają fałszywie naszej dumy, przychodzą i odchodzą jak dokończone dzieła, pojawiają się i znikają, wewnętrznie nie musimy ich adorować, przywołujemy tylko przywiązanie do naszych dzieł i czynów. Oddajemy wielkie dzieła na ołtarze Niebios, prawdziwa, nie niewolnicza pokora bierze się z braku przywiązania i jest szczerym, odważnym, silnym ruchem.

Silnie próbując przywrócić porządek, zasada, która zbyt ambitnie podchodzi do sprawy i za wszelką cenę broni swej pozycji, prowadzi do konfliktu.

Dobre nawyki powinny być wzmocnione i prowadzone, nie powinny być bezczynne, kiedy są rozpoznane jako przydatne i produktywne, podobnie to, co jest rozpoznane jako przeciwne, powinno być naznaczone i wyeliminowane gdy się pojawia, a złe nawyki niszczone i miażdżone jak wewnętrzni przeciwnicy.

Na tyle, na ile kora drzewa świadczy o jego sile i doświadczeniach, tak jak źdźbło trawy jest ostrą puentą skoncentrowanego postanowienia, które powraca do siebie po sztormach, silnych huraganach i deszczach, ma jednak silne korzenie, jest zwinne, lekkie, lecz mocne. Poprzez napięcie zgody, rzeczy wzajemnie wypływają w harmonii i wspomagają się we wspinaczce w górę.

Znacznie większym osiągnięciem jest zdobycie mistrzostwa małymi środkami i bez wsparcia, niż to osiągane uprzywilejowanym treningiem. W greckiej tragedii ci, którzy byli sprawdzani przez Niebiosa ciężkimi doświadczeniami, byli przez nie najbardziej uprzywilejowani, niezłomna wytrwałość w pokonywaniu siebie i przeciwności jest godna, źdźbło trawy pokonuje sztormy.

Można zatem z chaotycznego, nieutrzymującego formy charakteru z gliny ukształtować świetnych ludzi, w zależności od woli tych drugich w kształtowaniu siebie, w zaokrąglaniu swoich natur i ich doskonaleniu. Rozgraniczenie nie oznacza wewnętrznego statyzmu, stałość umysłu jest dojrzała w ruchu.

Wartość Comitas w Via Romana, przyjaźń w dobrym humorze ma wielkie znaczenie, strata przyjaciół jest niebezpieczna dla rozwijającego się charakteru, izolacja i alienacja wkrótce rodzą pogardę i arogancję, albo desperację i depresję, chyba że w porę powstrzyma się je progresywną, rosnącą stałością. Tylko w dojrzałości możemy powrócić w samotnię, jeżeli możemy być w kompanii Niebios „sami z samotnią", nigdy w prawdzie nie jesteśmy sami, jeżeli rozpoznajemy znak niewidzialnych kompanów i kompanek.

Znacznie lepiej wycofać się z rezerwą aniżeli wchodzić w złe kompanie — te drugie nie wpłyną źle na silny charakter, mogą być zmiecione pod jego oddziaływaniem ku lepszemu, jeżeli potrafimy „mówić wieloma drogami", bez antagonizmu — ale dla słabego charakteru bez treningu — ryzykujemy, że nasza praktyka będzie poddana wpływowi negatywnej kompanii, może to wciągnąć młodego człowieka pod wpływy, które mają złe rezultaty później.

Gdy porządek wyłania się z chaosu, buduje się wspólnotę opartą na zgodzie, umiejętność polega na znalezieniu strategicznych punktów w całości i zmienieniu ich w podobny sposób. Gdy upada dom z kart, natychmiast wydarzenia płyną w inną, zreformowaną strukturę, wtedy tak naprawdę nic nie idzie w ruinę, ale odnajduje się w nowej formie. Strumień płynie w nowe koryto i wytwarza nowy nurt. Gdy chaos jest rozpoznany i nie możemy się do nikogo zwrócić, mgła która nas otacza jest nieprzenikniona, wszędzie gdzie kroczymy jest otchłań, przerażający widok, jak gdyby ciemne chmury zakrywały nasze widzenie i czucie, zachowujemy jasność widzenia pomimo wszystko.

Często próby tego typu mentalnych i emotywnych sytuacji nadają nam wgląd, jeżeli go utrzymamy, wiele trudności może powstać przy niefortunnych zdarzeniach, ale widzenie umysłu nie będzie nagięte, pozostanie przy wyższym wglądzie, gotowe widzieć życie nawet gdy zbierają się ciemne, nieprzeniknione burzowe chmury.

Wątki i rozbłyski wydarzeń na początku wydają się niczym chaotyczna pajęczyna, lecz z czasem oddzielne wątki zaczynają się pojawiać klarownie jako całość struktury, z porządku powstaje chaos, ten kto wie jak poruszać się przez niebezpieczne przestrzenie, wie kiedy się zatrzymać, a potem jak tkać srebrne nici w porządku.

Gdy jesteśmy ofiarą zbyt wielu nieszczęść, schematów, forteli, działania z ukrycia, często generalizujemy i postrzegamy nawet przyjazną nam osobę, której nie znamy, jako potencjalnego wroga, dodaje nam to więcej ostrożności, ale tracimy możliwość znalezienia przyjaciela. Podchodzenie do spraw z rezerwą jest dobrą rzeczą, jawne zaufanie w stosunku do ludzi jest niemądre, ale nieszczęścia nie powinny wytworzyć w nas paranoi i podejrzeń, które zasłaniają prawdziwie sprzyjające okoliczności.

Nie akceptujemy pomocy, która związuje nas z anonimowymi źródłami, musimy polegać na ocenie i dokładnie widzieć przez sytuację aby ufać, jeżeli

taka podpora lub poleganie na kimś lub czymś się pojawia. Jeżeli pomoc jest dana z anonimowej strony, polegalibyśmy na pragnieniach i zachciankach kogokolwiek, tak zatem ciekawy lis wpada w pułapkę, a niedoświadczony człowiek, który podąża za innymi, może być łatwo wykorzystany, wplątany w zabrudzone sieci, zachowując się jak podlotka, która wpada w ramiona silniejszego mężczyzny. Podobnie — kobieta, która jest godna, nie biegnie za rzeczami które błyszczą, tylko polega na własnej mądrości i rozeznaniu. Wszystkie zobowiązania, włącznie z tymi ukrytymi, które bierzemy na siebie, powinny być najpierw rozsądzone przez naszą wiedzę o osobie, która oferuje pomoc.

Losy nie mogą być zignorowane, albo zrzucone z barków — możemy co najwyżej poprawić swój charakter w reakcji na wydarzenia niezależne od nas. Otrzymanie pomocy w ciężkiej sytuacji wymaga jasności umysłu, fałszywa duma zabagnia umysł, jednak należy być ostrożnym oceniając, z której strony nadchodzi pomoc.

Gdy inni zniekształcają albo przerywają wszystko co robimy, należy być ostrożnym. Inaczej będą mieli sieci, które nas uchwycą i zatrzymają nasze akcje, pośród tych, którzy zatrzymują ekspresję, wybitna uwaga jest potrzebna, spójność i integralność, jasność i przejrzystość charakteru, szczególnie gdy jesteśmy pod ostrzałem oszczerstw, szantaży, grożenia, zastraszania, pozostajemy silni i stali.

> *„Ci, których umysł jest przytwierdzony do gwiazdy, nie są zranieni przez kłamstwa i oszczerstwa"*
>
> — *Leonardo da Vinci*

Gdy utkniemy i nie widzimy drogi wyjścia, składamy ręce i się poddajemy. Taka rezygnacja jest najsmutniejsza, szczególnie wśród młodych — tylu bohaterów straciło siłę i nadzieję w młodej desperacji, glina, która ma potencjał, powinna być kształtowana, zamiast zmarnowana.

Konfucjusz mawiał: „Krwawe łzy spływają, jednak nie powinniśmy tkwić w tym stanie".

Zezwolenie na ciągłe pytania nie rozwija, ale spłyca i rozpieszcza. Gdy zaczynamy rozwiązywać i odpowiadać na własne pytania, zaczyna się proces dojrzewania, a także krytycznego kwestionowania świata, aby odnaleźć inne drogi. Narzędzia takie jak krytyczne myślenie, wiedza, wieloaspektowe podejście do fenomenów pozwalają oglądać świat z wielu stron, a jednocześnie wyciągać i doskonalić wnioski.

Cisza jest często słowem prawdy, jest skuteczniejsza niż mowa, kiedy ambiwalentna sytuacja mogłaby wynikać z jednego nawet słowa.

Bez dojrzałości gubimy się. Nasze własne ruchy są ciągnięte w lewo i w prawo, przez ruchy kogo innego. Bezkształtne fantazmaty odciągają od osadzonej koncentracji, są to puste bańki, które zawężają naszą koncentrację i rozpraszają prawdziwe cele, tu i teraz dokładnie jesteśmy i czynimy, co rozwija się dalej ma swój impuls w teraz, tak jak teraźniejszy moment jest przyczynowy, współpojawiający się z innymi wydarzeniami. Pozostawienie głupca na jakiś czas samemu sobie pozwoli mu się nauczyć i nabrać doświadczenia, jeżeli się złamie albo zostanie zmieciony, będzie miał powód do żalu.

Ewidentne prawa, które ulegają wypaczeniom przez postrzeganie, nie zmieniają swoich podstaw, to co jest „zapomnianym znanym" w swojej prostocie oraz działania i wydarzenia stają się ukryte przed ludzkimi umysłami.

Pory roku akompaniują cykliczności i zmianom w naturze, kosmos jest porządkiem, który działa zgodnie z prawem cykliczności i zmiany, odpowiednim punktem odniesienia jest zdolność do utrwalenia punktów stałości, odkrywania ich, głębokiej refleksji i odzwierciedlania ich. Ale także wcielania i poruszania się przez zmianę, los, możliwość, szansę, dynamiczne zmieniając strukturę i podstawę naszych działań.

Czasy rozwiązują się zgodnie z ich naturalnymi prawami, uzbrój się w szczerość i pokonaj charakterem wydarzenia, które wyczerpują się naturalnie, jeżeli uczyniliśmy źle, niezależnie od tego czy rzeczywiście, czy jedynie tak to postrzegamy, powinniśmy się uzbroić w cierpliwość i stałość — pokonać nieszczęścia tarczą z antidotów (buddyjski termin), niezależnie od tego, czy jesteśmy traktowani w uczciwy, czy niesprawiedliwy sposób.

Jeżeli nie możemy przedsięwziąć akcji, pozostajemy silnymi i bez winy, ignorując prowokację, mając przewagę natury i charakteru nad wydarzeniami i uprzedzając je poprzez przygotowanie.

Szczerość jest przejrzystością w naszych działaniach, wewnątrz, a także zgodnie z Kreatywnymi Siłami, nie ma nic ukrytego w prawach poruszeń kosmosu, nie można zmienić wszechświata przecząc jego prawom. Pewność rodzi się najczęściej z poczucia sensownej celowości. Słabość i niecierpliwość

szargają nerwy i doprowadzają do rozkojarzenia, przynosząc niebezpieczeństwo do każdego przedsięwzięcia.

Wewnętrzna pewność i siła ukazują się w prawdziwości bez kompromisów, aby to zrobić należy poznać siebie. Proces poznawania siebie jest procesem kontemplacji, samoobserwacji, introspekcji, konfrontacji, decyzji, kontrastu, pulsu i impulsu między czyjąś indywiduacyjną naturą i spięciem wewnątrz.

To, jak jest to rozwiązane, zależy od sposobu jak starcie jest rozwiązane na zewnątrz podczas konfrontacji, reakcji, działania, stałości. Jak to wszystko jest zharmonizowane, znając naszą naturę obserwujemy poruszenia sieci ze swoimi intencjami, motywami, pragnieniami.

Często jednak złudzenia i zafałszowany obraz może się ukazać jako ścieżka, ale z tych pierwszych można rezolutnie się odzierać, aby odnaleźć źródło.

Jeżeli nie posiadamy źródła impulsu w środku, lub w naszych fundamentach, tracimy nasze energie i zaczynamy iść do połowy rzeki wracając, choć mogliśmy zbudować most. Odnajdując to źródło, mamy niewyczerpane zasoby energii do przekształcania i rzeźbienia.

Trwanie w życzliwym, dobrym nastawieniu, nawet wtedy, kiedy nie ma się z czego cieszyć, jest dobrą metodą treningu, wtedy nawet potrafimy wyjść cało z poważnej sytuacji z humorem. W oczekiwaniu, powinniśmy się przygotowywać, nie zostając w tyle, ale działać z praktyką zaokrąglania charakteru i natur, ciosając w nich jak w rzeźbie, w dobrych czasach pracujemy, w złych pokonujemy siebie, nie pozostawiamy trzeźwości myślenia fortunie, nie dajemy jej w opiekę wirom nieszczęść.

Nawet pod oszczerstwami nie mieszamy swojej natury w samoobronie z niskimi rzeczami, czekamy cierpliwie i jesteśmy silnego charakteru, ci, którzy mają swój umysł przytwierdzony do celu i sensu, nie są złamani.

Ukazana słabość może sprowokować złodziei, albo możemy być zmieceni w posłuszeństwo wobec woli podłych ludzi, rzadko kiedy znajdujemy pomocną dłoń, gdy jesteśmy otoczeni w dzikich miejscach, lub pośród działań przeciwników. Jeżeli postrzegają nas jak przeciwnika, nie pozwalamy sobie folgować słabością, nie bylibyśmy przeproszeni, a jedynie zmiażdżeni, ciężej jest odzyskać siłę ze słabej pozycji do zrównoważonej, wymaga to wielkiego nakładu sił.

„Przeciwnik" jest słowem innego, ruchy przeciwko nam nie powinny nas złamać w przeciwne postrzeganie. W najbardziej niebezpiecznych sytuacjach, pozostanie zimnokrwistymi i utrwalenie przejrzystości wyostrza zmysły i koncentrację.

W interwałach powinniśmy się przygotowywać wewnętrznie, jeżeli marnujemy czas bez przygotowywań — gdy przychodzi konflikt albo konfrontacja, upadamy pod ich siłą.

Ruch szans potrafi czasem zmienić nasze położenie w niewiarygodny sposób — ratując z najbardziej niebezpiecznej sytuacji, albo wręcz przeciwnie — z najbezpieczniejszej wtrącając w najgorszą, nie do przewidzenia.

Autorytet zradza się z lojalności żołnierzy, przejrzyste działania i decyzje odnajduje się w mądrych rozkazach. Rzymskiemu generałowi salutowano jakby był namiestnikiem Słońca, żołnierze salutowali przykładając dłoń do brwi, zakrywając oczy, tak jakby olśniewał ich rozkazującym autorytetem, czynili to z własnej woli, jego efektywność polegała na intuicyjnym poznaniu pola bitwy na czubku miecza, można odnieść to do zarządzania sobą, armii wewnątrz, albo duchowego pola bitwy serc i umysłów wewnątrz i na zewnątrz.

Kiedy generałowie i władcy tracą kontakt z ludźmi i ze światem, walczą swoje wojny, uszkadzając tkankę społeczeństw. Podobnie jak ambicja, chęć rozlewu krwi lub entuzjazm może się zamienić w manię dumy, w której inflacja zasady władzy zaczyna żądać coraz więcej dla siebie, aby temu zapobiec jest potrzebna cierpliwość i kompozycja, integralność są kluczowymi

motywami. Ten, kto frontalnie jest reprezentatywny, jako przywódca włącza wszystko i wszystkich, którym przewodzi, zaokrągla i dopełnia siebie, zatacza krąg, zaokrągla i dopełnia innych.

Gdy rozkaz jest w drzazgach, interesy poszczególnych grup rozstrajają całość w chaotycznych ruchach.

Silna osobowość znajduje komplementarność w innych, jest to wątek, który ujarzmiony stanowi rdzeń przywódcy, podobnie zbierając swoje poruszenia umysłu i procesy mentalne w cel.

Ludzie, którzy się wahają, powinni wpierw zobaczyć szczerą naturę danego przedsięwzięcia, jeżeli się na nią zgodzą, przedsięwzięcie jest silne, ponieważ jest w nim przejrzystość.

Jeżeli nie zachowa się kompozycji i kręgosłupa, jesteśmy zmieceni pod wolę ludzi, cała struktura się zapada.

Jeżeli ktoś zna swoje kompetencje i zdolności, działa. Jeżeli nie ma podstaw, nie powinien podejmować się zadań, inaczej zamieni się w szarlatana, który wiedzie ludzi na ślepo, niektóre charaktery lepiej rozwijają się w samotności, patrząc na ludzi jako obserwator, inne z ludźmi, bez powołania do nauczania albo przewodzenia więcej można zdziałać poprzez odnalezienie swojego miejsca, inaczej można zdziałać wiele szkody.

> *W liście do Asfaliusa, „kontempluje intelekt i wyprowadza z niego perfekcję", ma też „charakterystykę prowadzenia ludzi przez zarządzanie całą strukturą relacji i powiązań między nimi" — sprawia, że ci, co posiadają*

intelekt, stają się niemal boscy. Jeżeli natomiast napominamy odwagę, w liście do Olympiusa jest zaprezentowane jako „niezmącona, niezachwiana potencja intelektualna i najwyższa forma intelektualnej aktywności, co jest domknięta w samotożsamości i stanie umysłu, który jest silny i trwały wewnątrz". Sopater wypowiadał się tak o Cnocie, podkreślając niebiański aspekt tej muzy. Jest to „perfekcja i doskonała miara w życiu duszy, najwyższa i najczystsza aktywność rozsądku i intelektu i dyskursywnej inteligencji,' która charakteryzuje się „pięknem, symetrią i prawdą, niezmienną tożsamością i prostotą, transcendentalną wyższością w stosunku do innych spraw, czystością, która jest wyniesiona ponad inne rzeczy i z nimi niezmieszana".

Dillon, J.M, Jamblich z Kalcis: Listy (Society of Biblical Literature, Atlanta: 2009), p. 20

Gdy społeczeństwa są sobie obce, rozpadają się społeczności i oddalają od siebie prowadząc do ich ruiny.

Szczerość i przejrzystość mówi przez siłę, która wynika z posiadania i zdominowania wewnętrznego pola walki, a także wewnętrznej prawdy, która odnaleziona, jaśnieje wewnątrz.

Można rozmawiać z ludźmi rozmaitych ścieżek, z rezerwą, pilnując się, aby nie eksponować nic ponad to, lepiej jest pytać i słuchać, aniżeli być kwestionowanym, przepytywanym i słyszanym w nieodpowiednim miejscu.

Jeżeli myśli, akcje i słowa są w nieporządku, niezebrane w jedno, jak w szaleństwie, albo braku odpowiedzialności, czy ignorancji, nie działają w zgodzie, nie są przejrzyste i rozświetlone wewnętrzną jasnością umysłu i intencji, to stają się początkiem katastrofy, otwierają wątki wydarzeń i losów, które przynoszą wielkie nieszczęścia, pogardę, nielojalność, upokorzenia i poniżenia.

Małe przeszkody mają swoją wagę, ale jeżeli przypiszemy im zbyt wielkie znaczenie, mogą zepsuć nasze prace. Odwrotnie, jeżeli przypiszemy im zbyt małe znaczenie, nie jesteśmy w stanie zrozumieć dokładnie ich natury, co odbiera nam koncentrację pomagającą nam przełamać trudne okoliczności. Przez łagodność możemy zapewnić pozytywne rozwiązanie, poprzez brutalną miarę wzmacniamy opozycję, a przeszkody się wzmagają, stajemy się zbyt napięci z przeszkodą jako podmiotem naszej koncentracji.

Łagodnie poskramiając tygrysa, podróżujemy na jego ogonie w pokorze, poprzez właściwe rozróżnienie, ocenę i ogląd sytuacji takiej, jaka jest. Podobnie jak z punktami odniesienia, które nie są statyczne, ale silne w strukturze, płynne na tyle, aby dostosować się do warunków w harmonijny sposób — jest to rozróżniane przez mądrość, wiedzę i doświadczenie, które wspierają nas w naszych decyzjach.

Polegając na wewnętrznej inklinacji, jaśniejemy wewnątrz tym, co silne, jasne, piękne i klarowne. Kiedy nie można wpłynąć na świat ku lepszemu, koncentrujemy się na małych krokach, regulując je i kierując ku naszym najlepszym cechom, zdolnościom i możliwościom.

Nigdy nie zatrzymujemy rzeczywistości przez domniemane albo rzeczywiste błędy i przewinienia, męcząc je w pamięci, poprawiamy się i prostujemy, bez winy, rozkazując sobie w zgodzie ze standardami tego co dobre, tak jak „grzech" jest aberracyjną koncepcją, która jest ukrytym wątkiem winy biegnącym przez niektóre społeczeństwa, tak samo jak „wina".

Wystarczy być odpowiedzialnym za swoją wolność, prowadząc się dobrze, wzmacniamy dobre rzeczy. Zdarzy się popełnić błąd, ale jeżeli mamy

dobry zmysł, natychmiast poprawiamy go z własnej woli, mając na względzie układ odniesień, który wynika z treningu moralnego, etycznego, czy rozumowego, ten ostatni często oświetla te poprzednie.

Lepiej uczyć się obserwując błędy innych, aniżeli wbiegając w nie samemu, chociaż jeżeli popełnimy błąd, łatwiej zapamiętać sposób jego uniknięcia, albo rozwiązując metodą jego źródło, co pomaga nam rozróżniać powód od przyczyny, działania od efektu.

Jak często nieważne rzeczy pochłaniają naszą koncentrację; jeżeli nasz umysł zanurzy się w wielkiej przestrzeni niebios, a nie myśli o drobnej kłótni, jeżeli rozpozna obraz świata, nie jest wzruszony prostym obiektem, albo czymś mniejszym — są to małe sprawy, które powinny być szybko rozwiązywane i zbywane, nie zatracając perspektywy, poruszamy się po świecie drobnych rzeczy, ale nigdy nie przesłaniają nam drogi.

Jeżeli ktoś jest doradcą osoby władzy, jest często współodpowiedzialny za decyzje, dlatego porady muszą być mądrze wyłożone z taką wykładnią, aby rzeczywiście doradzać.

Całość współpracy polega na zaufaniu i szczerych działaniach.

Jeżeli małe rzeczy są rozwiązane dobrze i puszczone w ruch, te wątki tworzą węzeł dobrych fortun, gdy przychodzi czas na żniwa.

Zawsze jednak można się spodziewać nagłej zmiany wydarzeń, zmiany wszystkich dobrych rzeczy w zepsucie, albo zrządzeniem matki szansy — wszystkie wypracowane dobre efekty upadają w ruinę. Nie należy tracić wytrwałości, lecz dalej być cierpliwym.

Społeczne prowadzenie się zależy od oddania się jego porządkowi, poprzez ciągłe komplementarne włączanie wielu wątków, które między innymi odnoszą się do Kreatywnego, mając Ziemię za niższą, a Rozgwieżdżone Niebiosa za wyższe — fundamenty pod tradycje, organizacje i religię są przybliżeniami obserwacyjnymi, odkrytymi, wyrozumowanymi, dojrzałymi w proporcji i odzwierciedlonymi poprzez refleksję głęboko w nas.

Obserwując świat wydarzeń i fenomenów na zewnątrz, reformy odzwierciedlają również zmiany ustawień psycho-społecznych i organizacyjnych, wytyczając kierunki dla rozwijającego się świata zmian, reaktywności, utrwalenia, progresu.

Różnica w pozycji powinna ukazywać inne natury w jasny sposób, aby nie pojawiła się zawiść. Porządek jest rozumiany jako naturalny przez to, że każdy bierze odpowiednią dla niego pozycję, zatem nie ma nierówności, ale zostaje zachowana hierarchia, społeczeństwo bez klas czy pozycji tworzy ludzi bez klasy, a także pogardę i zawiść wobec wyższości nad przeciętnością — gdy elity są pozbawione klasy i nie posiadają zasłużonego społecznego szacunku, nie są lepsze od przeciętnych ludzi, którzy potrafią być lepsi, w tej sytuacji elity są dużo gorsze.

Nie da się stworzyć uniwersalnej równości, różnice umysłów, serc i natur są oczywiste w świecie natury, ale nie powinny rodzić pogardy ani kondescencji, fałszywej dumy albo wywyższenia, wszyscy powinni być włączeni, w konfucjańskich Chinach zmiany pozwalały na mobilność społeczną, zmuszanie do równości zabija natury i charaktery, sprawiedliwość powinna regulować uczciwie dystrybucję statusu.

Wewnętrzna wartość, obiektywna, powinna być kryterium zewnętrznego statusu, gdy każdy zgadza się na taką hierarchię porządek jest zachowany w społeczeństwie, tego typu zgoda wewnątrz i na zewnątrz promuje odczucie równości względem hierarchii, prawości i uczciwości.

Człowiek, który nie jest usatysfakcjonowany okolicznościami i jest niespokojny i ambitny tylko po to, aby uciec ze swojego stanu, zaczyna gonić za abstrakcjami, urojeniami i przywiązaniami, handlując swoim życiem i sprzedając je za niegodne rzeczy, tracąc swoją kompozycję, oślepiając się przez beznadziejną podnietę i agitację nad rzeczami, które w swojej esencji są puste, albo związuje się w relacjach i kontraktach, które zamieniają go w niewolnika, podmiot innej woli, albo podmiot nieożywionego przedmiotu

lub abstrakcji, za którą goni.

Jeżeli rezolutność staje się zbyt sztywna, wytrwałość może być użyta przeciwko nam w mataczeniach przeciwnika, powinien być zatem roztropny i ostrożny.

Nikt nie zna siebie, na tyle na ile jest to prawdziwe, możemy wybudować obraz siebie w głowie, znając swój wewnętrzny geniusz, ale całość jest nam nieznana, odbieramy i oddajemy impresje o sobie innym ludziom, wyższym światom i sobie. Niech jednak percepcje, wierzenia i impresje innych nie zatrzymują nas na drodze, jeżeli przeczą impulsowi wewnętrznej prawdy, która jest zgodna z Niebiosami. Często będą nam przeczyć i utrudniać ścieżkę, albo z nas drwić — pozostańmy przy złotej nici w wytrwałości.

Niebiosa są fundamentalnym podtrzymującym i odżywiającym elementem. To ich kreatywna siła sprawia, że rzeczy się rozwijają i zakwitają. Gdy są w silnej pozycji w relacji do ziemi, ciemność nie ma możliwości zbliżenia się do ich działań.

Hsing jest rezonacją istnienia w samoodzwierciedleniu natury życia, Ming jest niebiańską krystalizacją zgodną z zaokrągleniem każdej esencji w jednogłosie rezonującym z naszym istnieniem i wydźwigującą nas w górę, do spraw wyższych.

Niebiosa dystrybuują i regulują w mądry sposób, wspierając działania ludzkie, które są z nimi w zgodzie. Miara prostych wzorców i decydowania o punkcie odniesienia w prostocie bycia stwarza głęboki, dosadny porządek.

Doktryna symultanicznego angażowania jest podobna do medytacji — symultanicznie medytujemy nad pozytywną pustką wszystkich fenomenów, jednocześnie podejmując aktywne działania — podobnie — podtrzymując większy obraz rzeczy, iluzję fenomenów, zmian, punktów odniesienia działamy, albo w zależności od potrzeby powstrzymujemy się w stałości.

Frakcjonalność we współpracy nie powinna polegać na interesie własnym ani wzajemnym, ale wspólnocie umysłów i zgodnym esencjonalnym połączeniu między ludźmi, między wewnętrznym lśnieniem a Niebiosami. Roztaczając coraz większe kręgi, całość harmonizuje się w działaniu, inaczej poszczególne fakcje zaczną nadużywać całości tkanki w celu wykorzystania przewagi nad innymi w interesie własnym.

To, co wysokie, powinno zachować kontakt z tym, co niskie, wątek człowieczeństwa biegnie przez ludzi na wysokich i niskich stanowiskach w hierarchii.

Fundamentalne połączenie pomiędzy światami ludzkimi i Niebiosami jest słabe — w niektórych sytuacjach — przejęte i wykradzione przez złudzenia, które grają rzeczywiste, nie mają one relacji do tych ponad, ale psują ich pracę poniżej przez iluzję, fortele i przesłony.

Całość filozofii i teologii jest aktywnością człowieka. Yu (Droga) rozświetla Tao na życie (Ming), wehikuły i techniki osiągnięcia tego stanu są różne.

Nie zamienia się wewnętrznej wartości na abstrakcyjne podmioty ludzkich niższych żądz.

Gdybyśmy za obowiązki żądali zapłaty ponad miarę, albo przywiązali się do zapłaty i byli roszczeniowi zamiast potraktować to jako drobną przyczynowość, która nie wpływa na naszą naturę, albo honorów, w esencji, cała nasza aktywność byłaby skompromitowana, skorumpowana, tracąc swoje fundamenty, nawet najlepsze akty byłby zatrute, ich dobry efekt zostałby odwrócony i zepsuty.

Nie kompromituje się swojej ścieżki, stając się własnym wrogiem, zamieniając się w swoje przeciwieństwo. Gdy jesteśmy przesileni masą, ci, którzy kontestują, podważają, zdradzają, lub nie są zdecydowani, dołączają do grona naszych przeciwników, jeżeli zachwieje się nam natura choć na chwilę, szybko stajemy się eksponowani i upokorzeni, tracąc wewnętrzną kompozycję i wartość, tracąc wsparcie tych, którzy mają wartość, a także tych, którzy byli lojalni. Starzy przyjaciele nie chcą mieć z nami nic wspólnego, inni nie chcą znajomości — jeżeli jesteśmy silni w tych czasach — wycofujemy się upokorzeni, lecz dalej walczymy o swoją naturę, substancję i esencję.

Chowa się wtedy swoją wartość i wycofuje w samotnię, jeżeli możemy sobie na nią pozwolić, w starożytności można było zdać się na kompanię niewidzialnych światów i Niebios, we współczesnych czasach, gdy jesteśmy nadzy przed kartelami, grupami, syndykatami, cenzurowani, odarci, rujnowani, wyśmiewani, upokarzani, zamienieni w wystawę dziwadeł, wielką wagą jest ignorowanie tego typu wpływów i powrotu do starej zasady — oddania Kreatywnym Niebiosom, afiliacji i przyjaciół ze światów duchowych.

Zachowanie wartości naszych osobowości poprzez siłę i rezerwę w osamotnionej mądrości, kiedy spodziewamy się zatrucia innych, strategicznie decydujemy się na wycofanie — jest to bardziej wartościowe niż rzucanie siebie i innych w toń ciemności, decyzje na tronie naszych serc są dokonane w ciszy i kontemplacji. Nie jest to akt niewidoczny dla Kreatywnych sił.

Jeżeli jesteśmy w pozycji niskiej lub żebraczej, ale mamy wartość, pozostajemy silni i wytrwali, ci, którzy wytrzymują niefortunne czasy, mają silniejszego ducha — poprowadzony we właściwy kształt staje się rezolutną stalą i koncentracją, starając się wcielić te cnoty i idee, które zostały odkryte, poczute, rozwiązane. Kiedy wśród elit widzisz niższych naturą ludzi, niegodnych zaufania, trzymaj się od nich z dala. Jako człowiek o niskiej pozycji ukrywaj swoją wewnętrzną wartość i prawdę, gdy ludzie o niskich naturach rządzą, nigdy im nie schlebiaj, nie pochwalaj, nie komplementuj, jako czło-

wiek o wyższej naturze nie pozwól nikomu cię pochwalać, schlebiać ci, komplementować cię.

O ewidentnej wartości nie powinno się mówić, podobnie nie przechwala się ona jako zasada inflacji, nie przerasta ona swojej godnej formy. Siła i odporność połączona z pilnowaniem słów wystarczy, aby pokonać cierpienie w ciszy, kształtuje to charakter, słowa zaczynają płynąć, zamieniają się w zło i cierpienie, jeżeli nie są powstrzymane, wkrótce arogancja się rozrasta i zaprasza pogardę i obrzydzenie wobec reszty.

Lepiej jest być cierpliwym i pełnym powstrzymania, kontemplując znaki i ich znaczenia, „dobra myśl, dobra mowa, dobre działania", jedno pochodzi od drugiego, porównane z cnotami rozwiniętymi w świetle doświadczenia i rozumu, rozwiązanymi wewnątrz i osądzonymi jako dobre.

Nie powinno się roztrwaniać i odganiać bólu przez złe znajomości, albo rozsiewać przez głupie działania, ale powstrzymać ból i przekształcić, zmienić jego energię w odnowę, przekoncentrować jego środek ciążenia, oświetlić wewnątrz, jeżeli jest skierowany na zewnątrz, może się stać despotyczny, sadystyczny, albo zbędnie dominujący.

Osoby bez autorytetu nie powinny próbować przywracać porządku, inaczej załamią się pod ociągającą się dygresją, tracąc impuls akcji, silne fundamenty budują kreatywny impuls, jeżeli cel jest dobrze zdefiniowany i utrwalony, jeżeli umysł jest otwarty i subtelny, polegając na silnej naturze, inaczej buduje „zamki w chmurach" próbując zrobić duży przeskok — kiedy uświadomi sobie, że brakuje mu impetu, zamek z chmur upada w ruinę.

Jeżeli ktoś tworzy porządek jako swoją personalną zdeformowaną wizję, podobny jest maniakowi, który poszukuje utrwalenia swojej zdeformowanej woli.

Podobnie z umysłem, za dużo sztywności może powodować wzrost urojeń, ignorancji, arogancji, zbyt mało poczucia własnej wartości i pewności roztrwania charakter i naturę, ale powinny być one regulowane w rozsądny sposób.

Nie zapomina się o niebezpieczeństwach w komforcie, ani o ruinie kiedy jesteśmy na swoich włościach, ani o pomieszaniu, kiedy nasze sprawy są w porządku. Mając odwrotność w umyśle, przygotowujemy się na to co inne, pamiętamy poprzednią niedolę i poprzednie powodzenie, rozwijamy obie nici fortun i nieszczęść w swojej świadomości, aby być na nie przygotowanym.

Każda przyjaźń bierze się z głębokiego poczucia unii z ludźmi, odpowiedniej rezonacji ich esencjonalnego współbrzmienia, jest stowarzyszeniem wolnych ludzi. Bierze się też ze wspólnego poczucia wagi spraw, które są uniwersalne i prawdziwie powiązane przez człowieczeństwo i relację w stosunku do rozgwieżdżonych, kreatywnych Niebios. Są one nieprzesłonione różnicami zdań, czy podziałami wokół rzeczy małych.

Jest to ojcowski i matczyny umysł skierowany ku otwartym przedsięwzięciom, które obejmują wszystko sokolim wzrokiem. Jeżeli ludźmi rządzą prywatne interesy, nie jest to dobry fundament pod właściwe połączenie wewnątrz społeczeństwa. Kiedy wspólnota interesów się rozpada, albo rozłamane interesy zaczynają ze sobą kolidować, współpraca przestaje być na rękę, jest to wspólnota celów, a nie zaangażowanego działania na rzecz dobra całości.

Fundamentami wspólnoty są zasady, które nią rządzą, otwartość i zaufanie, na fundamentach których wszystko jest wyłożone i zrozumiane. Ekskluzywne frakcje, które muszą gardzić jedną grupą aby zjednoczyć inne, biorą się z niskich motywów. Promocja własnej frakcji nad innymi prowadzi do rozłamów. Struktura, która celuje w wywyższenie własnych interesów ponad inne, spotyka się z oporem i promuje wewnętrzne konflikty, na bazie międzyfrakcyjnych potyczek powstają zawirowania i konflikty społeczne.

Gdy doprowadza się do wzajemnej nieufności i każdy buduje pułapkę na innego, albo szpieguje go z daleka, prowadzi to do podejrzeń tak silnych, że nawet bliscy przyjaciele są widziani jako wrogowie.

Wzajemny brak zaufania i podejrzenia koroduje stowarzyszenia i organiczne społeczeństwo od środka, akty szpiegostwa i sabotażu są powszechne, choć rzadko przynoszą informacje, napędzają wzajemną nieufność. Dolewają oliwy do ognia, co może doprowadzić do punktu zapalnego, a zatem konfliktów, wojen, tarć społecznych, buntów, rewolucji, ogólnej kontestacji wszelkich społecznych prawideł.

Gdy władza i elity, a także frakcje dopuszczają się zbrodni, łamią prawa, ludzie zaczynają się buntować. Jest to powszechny wątek, który jest znany u podstaw i nie wymaga dalszego opisu — kiedy ludzie nie ufają rządowi, rząd staje się pozbawiony podstaw w społecznym porządku i uznaniu. Wzajemny brak zaufania w inflacji napędza wzajemną wyalienowaną paranoję.

Gdy ludzie spotykają się u głębi swych natur i podstaw dusz, ich smutek przeradza się w szczęście. Lepiej pracować samemu i angażować się z tylnej straży, w cieniu, angażując się dopiero wtedy, kiedy losy pozwolą się spotkać podobnym ludziom.

Kiedy ludzie są podobni w głębi serca i działają zgodnie, łamią stalowe łańcuchy w pył, podobnie „gdzie Eros pomiędzy kobietą a mężczyzną jest najbardziej tytanicznym dziełem Bogów" (Ernst Jünger, Eumeswil), „Amor Vincit Omnia" (Wergiliusz), ten splot jest niepokonany poprzez gwiazdy, comitas, lub rzymska cnota przyjaźni i wspólnoty jest stalowym, nieprzerwanym wątkiem, jeżeli jest szczerym powiązaniem.

Poprzez umiar człowiek wyższą naturą zgniata zło, nawet jeżeli czuje, że jest nim zatruty, wyniszcza jego nasiona, pieli jego chwasty, wzmacniając

i poprawiając dobre efekty swoich działań, rozluźniając się z jego pęt, wyzwalając z potrzasku, wyzwalając się ze zła.

Wszystko w umiarkowaniu, nic w nadmiarze — czasami należy się pilnować przed szczególnymi środkami, nosimy pancerz z antidotów wokół umysłu i serca, ale nie powinien on stać się zbyt sztywny, w końcu jest to sprawna defensywa, nie żałośnie i beznadziejnie broniona pozycja, inaczej wywalczona pozycja poprzez stagnację, wraz ze złem zaczyna nas zatruwać. Bycie mistrzem nad swoim umysłem, naturą i sercem jest niezbędne aby kształtować, ugniatać, wykuwać, a także rektyfikować nasze natury tak, aby rezonowały w duchu z Niebiosami.

Jeżeli ryzykujemy patrzenie na cokolwiek z zawiścią i zazdrością, pomyślmy tak: „Jeżeli zrujnuję swoją kompozycję i wewnętrzną siłę dla podmiotu odmowy albo żądzy, albo zatruję się posiadłościami kogoś innego, dla jakiego użytku by to było, jeżeli stracę wewnętrzną wartość, także władzę i panowanie nad sobą?"

Jeżeli jesteśmy obdarzani, nie powinniśmy stawać się aroganccy, to tak jakby rozchwiać łódkę, w której płyniemy w dół rzeki, jeżeli się przewróci wpadamy do wody, tracimy poczucie kierunku i sensu, możemy też stracić proporcję, stajemy się rozwiązli i chaotyczni, po jakimś czasie nasze rozróżnienie się zawala jak wieża, przynosząc szkodę.

Umiarkowanie jest drogą do powodzenia, poprzez nie człowiek wyższy naturą doprowadza sprawy do końca, niezależnie od tego czy żyje przez czas wielkich kłopotów, czy wielkiego smutku i niepowodzenia. Ma on sens i ce-

lowość bez przesadzania w odniesieniu do rzeczywistych warunków, niezależnie jak strasznych. Umiarkowanie jest środkiem pomiędzy pełnią a pustką, obejmując obie jak sprawiedliwość, która jest regulującą ideą i siłą.

Człowiek w mocy kształtuje swój los, zgodnie z zachowaniem, podlegając dobrym i niszczycielskim siłom, wytyczając trendy i wątki swoich decyzji, zachowań, natury, charakteru, zasiewa wątki losów i fortun, a nawet jeżeli są one niefortunne, trzyma się w wytrwałości założeń charakteru i kształtuje się dalej.

Nie jest odizolowany od sytuacji i okoliczności, wątków i trendów innych zespołów współpojawiających się, współpolegających na sobie sieci wydarzeń poruszonych, można je przetrwać, a sposób ustosunkowania się do nich świadczy o charakterze, lub za zgodą dobrych okoliczności — wzmacniać je w sobie, jest to kwestia rozróżniania.

Wykrywanie w sobie wad i dobrych cech natury amortyzuje te złe, prostując je, wzmacnia dobre i silnie związuje, odnajduje punkt rozwiązania dualizmów i rozwiązuje zgodnie z potrzebą po znalezieniu drogi wyjścia w czymś integrującym ponad nimi (unia transcendentalna). Solve et Coagula.

Ekwilibria i środki ich osiągnięcia są znalezione w czasach, w których żyjemy, poprzez ich rozpoznanie i przejrzenie, znając je na wskroś i w prosty sposób, bez wciągania naszych natur w ich prądy, ustanawiamy się naprzeciwko ich poruszeniom, a także zmianom innych epok, a następnie widzimy co jest do zrobienia w czasach teraźniejszych.

Gdy jesteśmy umiarkowanymi w relacji do swojego umiarkowania, ani cnota nie podlega przecenieniu i zbędnej pompie, ani wada nie jest niezauważona, zapobiegając upadaniu w urojenie i ignorancję. Bez arogancji i braku uwagi słuchamy głębi i rozwiązujemy wszystkie sprawy szybko i sprawnie.

Umiarkowanie nie powinno być mylone ze słabą dobrą naturą, lub bezsilną łagodnością.

Wewnętrzna siła poprzez używanie własnej siły, integralność i spójność, uważnie w ten sposób związujemy naszą naturę w czasie, aby rosła zgodnie z naszymi zamierzeniami, jak pielęgnowane drzewo czy ogród, zanim sprawy się zepsują, należy odnaleźć się stojąc na prostych i silnych fundamentach.

Gdy duch ludzi jest skorodowany i zepsuty, odzwierciedlenia tego zepsucia wywyższają zepsutych. Kiedy duch ludzi jest chory, należy go uleczyć przez wytrwałość, motywację i poruszenie. Należy dostosować się charakterem do tych, którym się przewodzi, nie tracąc nic z siebie. Czuang Tsu pisał, że gdy ton jest postawiony zbyt wysoko, nikt nie dołączy do pieśni, podobnie kiedy niższe rzeczy są powszechne, dostosowanie naszego charakteru do nich przynosi nam ruinę i zdradę własnych zasad, odwracamy się też od Niebios. Nie należy kłócić się z czasami, ani uderzać w ściany tego co niższe, bowiem przyniesiemy sobie ruinę przez ekspozycję, zbierajmy siłę wewnątrz i jaśniejmy do środka tym, co osądzimy jako mądre, wszystkimi możliwymi środkami, zaprzęgając je do pracy.

Takie są losy cywilizacji, dawno temu pogrzebanych pod piaskami pustyni — ludzie żyjąc wokół świętego i tabu, porządku i jego przekroczenia — szanujmy ich dech i proch — dawno rozwiany przez wiatry losów — są wspomniani i inwokowani przez pamięć, ci mali, małe i ci wielcy, wielkie, bowiem odchodząc z tego świata, część we współczuciu pozostała w sferach, aby dalej działać z żyjącymi.

Nie pojawia się wola do rządzenia, inna niż ta, która chce utrwalić kreatywną moc Niebios, w oddaniu i lojalności pojawiającego się porządku w proporcji i oddaniu temu, co małe i wielkie, poświęcając siebie, bez jestestwa, dogłębnie. Postrzegając świat jak matczyna i ojcowska głowa, aby ustalić prawa i intuicje w najbliższym ludzkim przybliżeniu przez wyobrażenia, jak świat w swym porządku i chaosie mogłaby postrzegać opatrzność, nieosądliwie, zgodnie z głębokimi prawami.

Staramy się imitować to poprzez przybliżenie makrokosmosu do mikrokosmosu w sobie, z naszym śmiertelnym życiem wyniesionym do chwil głębi i porwania, ciszy i rewerencji. Podobnie jak Słońce, które swym prastarym wzrokiem obserwuje wszystkie stworzenie natury. Rządy są oddane i wycofane na podstawie przybliżenia proporcji praw i sprawiedliwości, które są głębokimi prawami świata, podobnie Niebiosa wycofują się, gdy obraz Henosis, gdy zstępująca esencja Niebios nie jest odzwierciedlana w mikrokosmosie Jaźni kobiety i mężczyzny.

Podobnie gdy faraonowie rządzili ze Starszym Horusem poprzez swoją ekscelencję, byli też faraonowie z nazwy, ale nie posiadający wyższego imienia tytułującego ich do współrządów, byli też chińscy cesarze, którzy byli prawdziwie Synami Niebios, będąc w pełni legitymującymi się tym tytułem, byli też ci, którzy byli nimi prawem dziedziczenia, nie kształtując się zgodnie z tym tytułem i nie współbrzmiąc z kreatywnymi Niebiosami.

Arogancja, która przechwala się koneksjami, nie dorasta do szlachetności tych połączeń, jest to pusta duma. Podobnie, człowiek który wie czego dokonał, nie urasta w dumę, ale siła wypływa z niego naturalnie i zgodnie z tym, co jest treścią jego natury lub charakteru.

Entuzjazm nigdy nie powinien być egoistyczny, podobnie jak w wielkim przedsięwzięciu jednoczy i napełnia energią ludzi, akcentując w nich to, co najlepsze.

Widząc zaczątki rzeczy, kieruje się nimi i działa, postrzegając i penetrując prawa przyczynowości i współpojawiania się wydarzeń — w tym kontekście przewidywanie przyszłych konsekwencje jest mądrością często myloną z jasnowidzeniem, żadne jasnowidzenie nie zastąpi mądrej rezolucji widzenia na przyszłość, przeplotów wydarzeń, które penetrują wydarzenia światowe z jasnością, dzięki której utrwala się decyzje. Tak jak jasnowidz jest człowiekiem, który patrzy przez teleskop w górę z wieży obserwacyjnej, mądry wieszcz jest sokołem, który wzlatując ponad górę, widzi jasnowidza patrzącego przez teleskop i wszystkie inne rzeczy wokół z ostrością, a następnie wybiera właściwy tor lotu.

Pewność siebie, entuzjazm i wolność nie powinna tracić gardy: pewność, nie hardość może być osadzona na złych fundamentach, może zwodzić niewytrenowany umysł i oczy, wtedy nie podąża się za silną naturą, wieszczem,

albo przywódcą, ale małą osobą, która ma zbyt dużo pewności siebie i zbyt mało wnikliwości.

Ci, którzy są przesadnie pewni siebie, powinni kwestionować w silny sposób wachlarz ich ignorancji, aby szukać tego, co jest niepodważalnie silne i prawdziwe, naprowadzając się na właściwą ścieżkę. Równowagą między subtelnością i siłą, a otwartym, wątpiącym umysłem a wrażliwością jest ciężka do osiągnięcia. Zazwyczaj silni ludzie są pozbawieni subtelności myślenia, skąd pochodzi ich siła, a subtelnie myślący ludzie, z braku pewności, nie są silni, choć łącząc siłę z subtelnością i przenikliwością myśli — oto dobry zwiastun dla charakteru!

Napór, tarcie może także przynieść motywację aby pokonać siebie i zachować nas w czasach zmiany. Ciągła walka i determinacja nie pozwala na słabość, gdy pojawia się pustka — tam możemy się zmierzyć ze sobą, jeżeli mamy jeszcze siłę do działania, lub poddajemy się cichej stagnacji, niezgodnej z prawami życia i zmian.

Wpierw dokończ proste rzeczy, potem pracuj wokół nich i w górę, nie zapominając o pozycji prostego człowieka. Jeżeli przeżyliśmy nieszczęście, nie zapominamy o tym, zbyt często pamięć jest rozmywana przez czas szczęścia i na odwrót. Szaleństwo zapomina o sile umysłu i trzeźwości, trzeźwość zapomina o lekcjach obłędu. Niech te dwie polarności będą pamiętane cały czas. Tak jak wielki terror wycofuje się z pamięci, tak i wielki ból, wielkie szczęście jest instancją utrwaloną przez serce, ale nie może być zatrzymane lub utrwalone w nostalgicznej katordze.

Nie powinniśmy żądać ani chcieć aby inni za nami podążali, jeżeli nie spełnimy podstawowych funkcji, przeciwnie — jeżeli jest to zdobyte przez konspirację albo siłę, lub sprytne manewrowanie, które tworzy frakcje — można oczekiwać oporu. Nawet entuzjastyczny ruch może prowadzić do złych konsekwencji, tylko gdy wytrwałość jest pogodzona z dobrymi czynami, rozpoznanymi przez konsekwencje, skomponowanymi w proporcjonalną i mądrą, przewidującą wizję, można poruszać się bez winy. Dopóki te warunki nie zostaną osiągnięte, podążanie powinno być zbywane, inaczej można spowodować uszczerbek u tych, co podążają, jeżeli rozróżniamy wystarczająco dojrzale, oceniamy brak metody, zasług, pryncypiów, widząc, że jakakolwiek ekspozycja, zgodnie z czasem i wiekiem, rozsądzona przez nasz rozsądek jest zgodna z potencjałem intelektualnym i szczerym rozróżnieniem w sobie, w czasach i innych ustawieniach psycho-społecznych świata i ludzi.

Wzmacniając fortyfikacje w złym miejscu, czekając na atak — marnujemy swój czas i energię, możemy być zaatakowani pod innym kątem, otoczeni i pokonani, albo rosnąc w sztywność umysłu i serca budować sobie pancerz przyzwyczajeń, który dusi dynamiczne angażowanie życia. Gdy miecz na nas upada dziesięć razy i jest odbity, gdy ktoś pudłuje dwa razy — nie powinniśmy w związku z tym podnosić tarczy za każdym razem, ponieważ dziesięć razy możemy być przygotowani do silnej obrony, a dwa razy do działania.

Utrzymując podobne poglądy w zamkniętej grupie separujemy się od reszty, tworzy to różnice nie do przekroczenia na chwilę, gdy to, co wyższe nie ma relacji do tego, co niższe. Kiedy mieszamy się, jest tarcie i rzeź, jeżeli znamy perspektywy i rozmaite różnice, możemy by bezstronni, mówimy zgodnie z potrzebą, zatrzymując jednolitość naszej kompozycji i integralności bez tracenia naszych poglądów na rzecz innych, ale mądrze rozróżniamy jak mówić wymieniając się perspektywami i prowadząc ze stanowiska drugiej osoby ich subiektywny pogląd do czegoś większego. Jest to sposób penetrowania charakteru innej osoby i pokonywania go przez zrozumienia swojej i drugiej pozycji, a następnie prowadzenie do wspólnego zrozumienia na wyższym poziomie.

Jeżeli podążamy za swoim puer aeternusem (wiecznym młodzieńcem), tracimy mądrość i porady senexa (starca-wieszcza), jeżeli oddajemy się ka-

prysom wewnętrznego dziecka, nie słuchamy porad odpowiednich do wieku, podobnie gdy mamy do czynienia z mądrymi ludźmi, których powinniśmy wyszukiwać.

Zbędne rzeczy łatwo opuszcza się w toku naszego rozwoju, kaprysy i pomniejsze żądze są poświęcone wobec wielkiej wewnętrznej ścieżki, tak że niższe rzeczy nas nie kłopoczą — powinniśmy także bronić się przed podirytowaniem nimi, jako obojętne, nie powinny na nas sprawiać większego wrażenia. W rzeczy samej — poświęcając je wewnętrznie sprawiamy, że nie rządzą już naszymi instynktami, umysłem, emocjami, są zbywane w zrozumieniu.

Myśląc o swoich brakach, o nietrwałości i aperfekcyjnym stanie rozmaitych afiliacji, jesteśmy uważni po trzykroć, nie rozwijając paranoi albo urojeń, pozostając silnymi i niezależnie odłączonymi od fenomenów, nie wplątując się w nie, ale działając z pozycji wyższej natury pomiędzy nimi. Nie jesteśmy też wplątani w interesy satelitów, nie tracąc całości z wizji i oglądu. Ci, którzy pilnują swoich myśli, słów i akcji, pilnują też wrót swoich zmysłów, poddając je na tyle, na ile się da, wytrenowaniu i komendzie.

Każdy za czymś podąża, ten kto z przekonania podąża za pięknym i dobrym, jest wzmocniony w sobie. Warto rozwinąć tego typu punkt odniesienia, ku dobru i pięknym rzeczom, ku porządkowi rozgwieżdżonych Niebios, inkorporujemy te aspiracje wolno, poprzez ich poznanie, rozumiejąc i trwając w nich, prawo enantiodromii, albo pracy dualizmów, przeciwieństw działa dalej.

Kiedy pierwsze oznaki prawa odwrócenia zaczynają działać, powinniśmy się uzbroić w cierpliwość i silne postanowienia, inaczej zaczynamy się tracić. „Światło, które jaśnieje za bardzo, prowokuje ciemność" — pisał Ernst Jünger. Co jest pełne, staje się puste, co jest puste, może być odwrócone w pełnię — Tao jest wewnątrz, De dane od Niebios, spotykają się w pół drogi, choć przenikają się nawzajem.

Harmonia zachowana w przeciwieństwach, napięta silnie jak łuk, strzela prosto do celu, gdy zmysły, umysł i dusza są pięknie nastrojone, człowieka nie powstrzyma już nic, jak strzała wznosi się prosto w niebiosa. Parafraza aksjomatu, który pojawia się w De Anthro Nympharum 29 Porfiriusza, jako konkluzja fundamentalnych opozycji (coincidentia oppositorum).

παλίντονος ή αρμονία και τοξεύε. Najwcześniej odnotowane u Heraklita.

Wolność powinna być ograniczona odpowiedzialnością dojrzałej jednostki, dysponuje się nią mądrze, poprzez ciągły wysiłek aby właściwie rozrysować linię między naszą chęcią, albo poruszeniem woli, a tym, co stoi naprzeciw niej, ugruntowanie samokontroli i wagi, która nadaje kierunek dobremu, kształtując wolność w godne sprawy. Kiedy nadużywamy naszej wolności, uszkadzamy organiczną strukturę siebie i innych, zatem ten, ta, co podąża za kaprysem, umieszcza nieodpowiedzialną projekcję swojej wybrakowanej żądzy albo wyobrażenia w przestrzeni innej osoby lub grupy. Kiedy dwie silne, zasadne i odpowiedzialnie wolne osoby się spotykają, są jak pomniki ze stali.

Nie powinniśmy odżegnywać się od pracy i niebezpieczeństw, łapiemy krytyczny punkt energicznie za gardło, zachowując gardę i komenderując punktami zwrotnymi.

Zanim zaczniemy, musimy znać przyczyny zepsucia i korupcji, aby się ich pozbyć. W hinduskich i buddyjskich systemach negatywne przypadłości zaczynają się od ignorancji, urojenia przesłaniającego realizację, przywiązanie, dumę, gniew, awersję, zazdrość i nienawiść.

Podobnie jest z egoistycznymi, pozbawionymi zasad zachowaniami, które korumpują społeczeństwa. Przewidzieć czas, środki i efekt, a następnie działać zgodnie z nimi, aby regenerować społeczeństwo, jest mistrzowskim zadaniem.

Zbyt sztywne trzymanie się tradycji może doprowadzić do zgnicia, bez oddania, głębokiego zrozumienia, ceremonie religijne i magiczne są jedynie sztywnymi powtórzeniami, wkrótce stają się zimne, bez znaczenia, zostają pustymi tradycjami odsuniętymi od Niebios.

Gdy zepsucie jest słabe, należy je okiełznać silnymi, efektywnymi środkami, nie wkładając jednak zbyt wiele sił, rozsadzając proporcję, podobnie jak z młodym uczniem, który jest zbyt entuzjastyczny i rozbudzony w sobie, staramy się stosować środki zgodnie z przedsięwzięciem, w decydujący sposób, aby sprawy dojrzały, zepsucie zostało rozbrojone i okiełznane.

Każdy punkt odwrócenia jest ważny, ciągłe zaangażowanie jest niezbędne, a zbyt późna realizacja przynosi katastrofę.

Wieszcz szyjąc wątki dla świata, może stworzyć nieporównywane wartości dla światów, oby nigdy się przeciw nim nie zwracał! Wplata je w miriady ech lecących poprzez żyjące Niebiosa.

Podejście tego, co silniejsze do tego, co niższe przypomina Niebiosa, które przybliżają się do Ziemi, równonoc jest ich spotkaniem, patronem większej pozycji sprzyjającej niższej, lub Intelekt osoby spotykający się z rozsądkiem umysłu, umysł spotykający zmysły.

Wytrwałość w radości lub życzliwości, pokonując negatywne sprawy. Nawet gdy jesteśmy zranieni, nie nosimy w sobie urazy, pokonujemy ludzi patrząc smoczym wzrokiem ponad ich sprawy, ten pilnuje swojego umysłu i jego duch wzlatuje, który jest z sobą samotożsamy i w zgodzie ze sobą, symultanicznie dokonując pełnego kręgu osiągnięć jednym środkiem, jego

duch ponad ziemskie istnienie jest w zgodzie. Innymi słowy, instancja nie wyklucza generalnej perspektywy sposobu podejścia. Nawet jeżeli na chwilę zostajemy nagięci, wracamy jak źdźbło trawy do wytrwałości i ciosamy dalej w naturach ku większym sprawom.

Wieszcz upodabnia się do natury, która jest ewidentna w swoich działaniach, ale także do Niebios, które zgodnie ze swoim światłem iluminują Ziemię.

Odłączeni i wycofani z nurtów czasu, jeżeli przeczy temu co właściwe, rozpoznajemy to przez rozróżnienie, w opozycji jeżeli to konieczne — ryzykujemy katastrofę i upokorzenie, ponieważ masa wątków zgodna z duchem czasu zmiecie nas pod swój tor, jeżeli wybierzemy stanowisko energetycznego przeciwdziałania, najgorsze ryzyko jest to stania się gorszym nawet niż duch czasów, stając się antytezą człowieczeństwa, wtedy stajemy się potworami. Najlepszym sposobem jest wcielenie starożytnego podejścia i lawirowania nim we współczesnym świecie, uzdrawiając się wewnętrznie, a także pomagając tym, z którymi możemy się zetknąć.

Uniwersalne prawo losu można zrozumieć jako konieczność przeznaczenia, co ogranicza losy zdefiniowane przez wolność, szansę, okoliczności, rozrysowane przez Mojry, albo te wątki zdarzeń, których nie możemy zmienić, a także te, które możemy poprowadzić rezolutnie przez bycie wewnętrznie silnym — ku lepszemu lub ku gorszemu — osądzają nas efekty naszych działań, które jednak są już osadzone w preegzystującym ruchu świata.

Wzlatując ponad trudności, pokonujemy je i siadamy na szczycie góry, patrząc jak Zaratusztra w dół.

Dobre rządy w przeszłości brały się z kontemplowania praw niebios i próbie mądrego ich wcielenia na Ziemi, regulując sprawy ludzi zgodnie i sprawiedliwie, jest to obserwacja i poszukiwanie proporcji ruchu gwiazd i planet, natury, a także wiedza o boskości poprzez widzenie porządku, który jest ekspresją numinalnych światów. Nauka wspiera przy odkrywaniu praw, lecz proporcja jest ustalona przez mądrą kontemplację, obserwację, refleksyjne doświadczenie, organiczna struktura zostaje dostrzeżona. Zyskujemy wtedy szeroki ogląd, próbując odzwierciedlić te odkrycia na Ziemi, wpierw wewnątrz nas, potem w miarę możliwości na zewnątrz. Sposób osiągnięcia tego zależy od głębi zrozumienia, a ci, którym udaje się rozpoznać i wcielić te prawa, kładą pod siebie mocarne fundamenty.

Oddana i przejrzysta, szczera wiara jest przezroczysta w swej ewidentnej naturze, pozwala aby niebiosa koncentrowały się przez mistrza ceremonii, maga, kapłana, wyrocznię, filozofa, teurga, mistrzynię lub wieszcza.

Praktyka starożytnych królów polegała na częstych podróżach i przypatrywaniu się niedoli i szczęściu swoich poddanych, ich pracy i owoców ich pracy. Osoba, która zna prawdziwe odczucia ludzi, nie może być oszukana, ani przez fałszywe komplementy, ani izolację, ani wywyższenie, ani fortel. Nie wysługuje się też kondescencją ani pogardą, która odstręcza od widzenia sentymentów, prawdziwych odczuć i ich wątków. Zamykając się w wieży, którą sobie wybudowała, może się oślepić i być oślepiana przez popleczników i psychiczne fortece, albo obserwować ze smoczej perspektywy ze zrozumieniem, przewidując wglądem znaki czasów.

Lekkomyślna kontemplacja nie ma wglądu w głębię rzeczy, widzi pozory, powierzchnię przyczynowości, tak jak dziecko.

Egoistyczna kontemplacja jedynie pracuje na afirmację własnego poglądu i własnych spraw, nie odnosi się do innej perspektywy i zamyka w subiektywnym poglądzie, nie widząc nic ponad horyzont personalnych zdarzeń.

Samokontemplacja oznacza pokonanie naiwnego egotyzmu, obserwujemy siebie „z zewnątrz" bez upadku w ulubiony pogląd, krytycznie rozpoznajemy braki w naszych zasadach, korygując się na miarę dystansu, jaki do siebie mamy — jest to normatywna i korektywna kontemplacja, której

punktem odniesienia są transcendentne idee, z ich poziomu zmiatamy wzrokiem wszystko to co poniżej, aby oczyszczone z kurzu ukazało się w rzeczywistej postaci. Poprzez dualistyczne napięcie krystalizuje się trzecia kontrpuenta, Karl Gustaw Jung nazywał to Transcendentnym Trzecim.

Używanie kogokolwiek niezależnego jako narzędzia w politycznych, religijnych i społecznych grach odbiera mu efektywną umiejętność asystowania jako samosterowna autonomiczna jednostka. Wspiera ona te dziedziny, które może wzbogacić, zreformować, poprawić albo przekształcić, satelitę, która wspiera społeczeństwa. Tego typu osoba nie powinna przebierać w stronach, ani nie być jak flaga na wietrze, opierając się na swoim doświadczeniu i zasadach, ani nie zrzeszać się z tymi, którzy naginali przemocą, sabotażem, manipulacją albo przeinaczeniem jego niezależne decyzje, wglądy etc. Inaczej długodystansowo wynikiem są frakcjonalne choroby, które wciągają nas w linię jednej agendy albo innej, co przynosi konflikt i kłótnie. Należy pozostać silnym i niezależnym, bezstronnym i sprawiedliwym jak długo jest to możliwe. Jeżeli zostaniemy wciągnięci w sieci stowarzyszenia albo stronniczości, należy rozsupłać i przeciąć tego typu alianse, albo ciągnąć je w dobrym kierunku, jeżeli to możliwe. W ciężkich czasach albo się skompromitujemy, albo będziemy skompromitowani prędzej czy później, im więcej wpływu człowiek nabywa w sieci zdarzeń politycznych i społecznych, tym cięższe jest manewrowanie w ich meandrach. Ludzie niżsi naturą izolują się od ciężaru manewrowania, separują się od odpowiedzialności za efekty swoich działań, ci, którzy są w stanie udźwignąć ciężar, walczą nie tylko ze sobą, ale z powagą sieci społeczno-politycznych, które ciągną ich w swoją stronę.

Egzaminuje się swoje poczynania poprzez sprawdzanie efektów, jeżeli efekty są dobre i wpływ na innych jest dobry, poczynania były właściwe. W buddyźmie nasze ruchy są osądzane przez całkowity efekt naszego działania, jeżeli wytrwale nie trwamy w dobrych sprawach, łamiąc się w złe sprawy, wtedy dobre działania będą anulowane, a złe pozostaną, jeżeli takie będą ich efekty. Nie jesteśmy w beznadziejnej sytuacji, jeżeli może ona być naprawiona poprzez efekt ciągłego działania ku dobrym sprawom, natomiast jeżeli nasza natura staje się zatruta, musimy wrócić do korekty siebie i zaprzestać działania.

Gdy puścimy się uchwycenia do jestestwa jako posiadanej rzeczy, jako przywiązania, przez ruch na zewnątrz wszystkie światy są objęte, stajemy się

puści i jedni z całością, wszystko co odnosi się do nas jest wykluczone, wtedy ma miejsce kontemplacja odnosząca się do wszystkiego.

Czasami oddzielenie się od reszty, aby się zjednoczyć na solidniejszych fundamentach, wyprowadza rozwiązanie i nadaje kierunek, kształtując nas ku nowej ścieżce wtedy, kiedy to niezbędne. Proces zbierania zwolnionych społecznych i personalnych energii i kierunkowania ich w mistrzowski sposób powinien być mądrze prowadzony, w przeciwnym razie wypadowe, drzazgi i odpryski zatrzymują właściwe rozwiązania i nasze ruchy ugrzęzną, albo będą poważnie ograniczone. Przegryzanie się przez problemy dla działania samego w sobie jest jedynie próbą przetrwania, jest to miażdżenie własnych zębów aby wytrwać. Przegryzanie się z wizją z tyłu głowy jest symultanicznym zaangażowaniem kierunku, kursu, rozwiązań, taktycznym i strategicznym myśleniem o efektach — te są największej wagi.

Dziecięce zaangażowanie i chłopięca kontemplacja, lub bycie reaktywnym w prosty, niedojrzały sposób, wycofywanie się w kontemplację własnej niedoli w egotyczny sposób może zepsuć wielu. Z większą wizją i oglądem, angażujemy się i zrzucamy przywiązanie do jestestwa, kroczymy dalej z odpornością.

Poczucie praworządności i uczciwości jest powszechne w społeczeństwach, w których prawo i uczciwość są rzeczywiste, w przeciwnym razie, gdy dostrzegana jest niesprawiedliwość, władza nie jest sankcjonowana przez swoją funkcję sprawiedliwości. Wulgarność rujnuje otwartość i subtelność, intelekt i rozsądek, redukuje nas do surowości umysłu i serca, które ży-

ją w ignorancji, im bardziej wciągniemy się w sytuację złości i stracimy panowanie nad sobą, a także naszą kompozycję — poprzez siłę nawyku — tym ciężej jest się zdyscyplinować i powrócić do otwartości.

Ten, co karci okrutnie, staje się tyranem, katem, nie wzbudza szacunku, ale widnieje jako egzekutor ludzi.

Zapomniane, nieznane sprawy są większym niebezpieczeństwem niż znane, więc należy przygotować się do nieznanych. Zapomnieć o znanym niebezpieczeństwie to głupota, świadomość niebezpieczeństwa nie powinna natomiast spętać naszych ruchów, powinny być energiczne i cierpliwe, ostrożne, ale stanowcze. W górach poruszamy się z ogromną ostrożnością, na stepie pędzimy cwałem.

W neoplatoniźmie Niebiosa były utożsamiane z pięknem, prawdą i gracją. Metafizyka piękna inspiruje głęboki zachwyt i oddanie temu, co w nim uczestniczy, poprzez wewnętrzne połączenie z esencjonalną rzeczą, to jest zjednanie ducha z subtelnością jako jej podmiotem.

Gracja poruszająca się przez piękno jest delikatna, nie daje się odmienić wulgarności, podobnie jak miłość wycofuje się i znika. Tak jak miłość między silną kobietą i silnym mężczyzną przenosi góry i przełamuje łańcuchy, jako ozdoba jest subtelna i lekka, tak jak młodzi ludzie, którzy zauroczeni po raz pierwszy, w trwałości i dzikości gdy dojrzeją są jak hartowana stal i królewsko lwi.

Gwiazda, która rozświetla wszystko jednostajnie i sprawiedliwie, w Solarnych tradycjach jest okiem Najwyższej Boskości.

Zmienność formy, czy to idei, narracji, społecznej struktury, sztuki i nauk, jest jak glina, w której się pracuje. Jeżeli jest to robione w bliskim odzwierciedleniu form, które nabierają kształtu w Niebiosach, astralistycznych konfiguracjach zmian, wtedy wszystko jest wspierane przez siły, które mają swój ascendent i descendent w sobie odpowiednim czasie.

Forsowanie swojej drogi przez wszystkie fronty, na których się angażujemy, przynosi katastrofę, próba rozwiązywania wszystkich splotów z pasją powoduje jedynie to, że tracimy impet. Każdy ma własną siłę, którą powinien dysponować odpowiednio, inaczej prowadzi to do załamania linii frontu, społecznych i personalnych przedsięwzięć, prowadząc do stagnacji, albo chaosu i rozkładu.

Człowiek zawarty w sobie odrzuca pomoc zdobytą w podejrzany sposób, skorodowało by to jego niezależność, a także otworzyło drogę fałszywości, która noszona jak maska, byłaby cierniem wbijanym coraz głębiej, w końcu człowiek straciłby swój sens i rozsądek.

Przywiązanie do zewnętrznego i wewnętrznego obrazu rozwiniętego przez innych i siebie, który jest fałszywy i nie reprezentuje prawdziwego stanu rzeczy, nie pozwala na odkrycie prawdziwej natury.

Droga jest rzeczywiście szczera i introspekcyjna w uczciwy sposób, bez przywiązywania się do mirażów opinii i myśli o sobie, ostatecznie nie możemy się widzieć z innej perspektywy niż tej, do której jesteśmy zdolni. Tego typu miraże, samo-obrazy, są zwykłymi „ozdobami", które są puste w środku.

Możemy stracić szczerość poprzez obniżenie lotu, sokół może być uchwycony i udomowiony tracąc swoją naturę. W jego zapominalstwie pamięć zaczyna wygasać i nie przypomina nam już o drodze, którą przeszliśmy aby się tu pojawić, tak odchodzimy.

Wątpliwości są często odpowiedzią, jeżeli nie jesteśmy pewni, albo nie ufamy sobie w zwątpieniu, po rozpoznaniu i oszacowaniu sił i umiejętności, nawet jeżeli inni zmiotą nas pod swój wpływ, powinniśmy odmówić spraw ponad naszą miarę. Poszukując drogi w prostocie, strategicznie przewidując do czego jesteśmy zdolni i jakie implikacje miałoby to dla reszty w większym obrazie spraw.

Wrogie siły mogą działać w niezgodzie ale uparcie, jeżeli silniejszy człowiek wytrzyma wulgarne ataki z zewnątrz, nie zostanie zniszczony kłamstwem, oszczerstwem i intrygą, stojąc na swojej pozycji, oponenci próbują włamać się w jego serce i umysł, poprzez subwersję niszcząc jego naturę, degenerując, zatruwając i korumpując ją.

Jeżeli jego natura jest silniejsza, uparcie starają się złamać go z zewnątrz i od wewnątrz. Należy być niczym feniks z oddaniem dla Niebios i prosić o pomoc w odwracaniu niszczycielskich efektów, należy ćwiczyć mentalną dyscyplinę i silny zmysł integralności, inaczej poddamy się władaniu złych nawyków, złych myśli, które będą się zbierać jak góra brudu, należy zaangażować się w doskonalenie się i poprawianie własnych ścieżek, a także pracować przeciwko ciemnej kontaminacji, która zakorzenia się w naszej naturze.

Jest to bitwa umysłów i serc, człowiek jest rozpoznany przez Niebiosa gdy toczy tę walkę, poprzez całe życie jeżeli musi, niezależnie od tego, jak bardzo jest wmuszony w desperację i korupcję jego natury, tym większa jego siła, jeżeli się temu opiera. Człowiek z chorym i zatrutym umysłem i sercem patrzy wciąż w rozgwieżdżone Niebiosa. Tak jak ten, który jest wzięty przez ciężką chorobę, ma siłę aby szeptać dobre słowa do swojej rodziny, tak człowiek wzięty wielkim złem nuci szeptem pieśni do gwiazd, pomimo agonii.

Jeżeli człowiek jest zbity z silnej pozycji, podnosi się znowu, kiedy nasze myśli, czyny i słowa są zatrute i pełne brudu, koncentrujemy się na wolnej przestrzeni i z wirem uporu, koncentracji pokonujemy z tej przestrzeni ciemną siłę — jest głupia i wulgarna, jej złożoność polega na użyciu inteli-

gencji innego, nie posiada nic sama z siebie, posiada przez urojenie, ignorancję, złość, przywiązanie, arogancję, próbując złamać człowieka w swoje podobieństwo. Gdy ciemna siła zatruje nas i naszych bliskich, zawracając nas z drogi, wtedy nawet miłość staje się złą przypadłością.

Gdy jesteśmy otoczeni, a nawet ludźmi ohydnie wysługują się przeciwko nam, wtedy w ciszy i samotności lepiej jest szukać przyjaźni rozgwieżdżonych Niebios, bóstw i bogiń i tych światów, które nas osłaniają i adoptują.

Gdy okoliczności nie sprzyjają, wszystkie nasze zamierzenia mogą być zepsute, odwrócone, a nasze prace zniszczone, wszystko co błyszczy jest zawłaszczone przez ciemną siłę, pośród ślepców, nie możemy jedną ręką pokonać wrogów, ale pozostajemy lojalni w stosunku do Kreatywnych Niebios, zawierając esencję naszej pracy i natur głęboko wewnątrz siebie.

Strzeż się słów, które mogą być usłyszane w złym miejscu, te też mogą być zatrute, zapytaj siebie, jakie efekty możesz stworzyć, jakby słuchał cały świat — zapytaj — cytując pewnego nauczyciela „czy jest to mądre, czy jest to sprawiedliwe, czy jest to nieosądliwe?".

Wewnętrzna rebelia może być siłą wytrwałości w naszych zasadach i cnotach, nie jest submisywna, ale odporna, porusza się pośród czasów, nie uginając się pod nimi.

Góra do góry nogami zaczyna się kruszyć pod własnym ciężarem, świat do góry nogami chyli się ku upadkowi. Prawdziwe wsparcie znajduje się w entuzjazmie, zasłudze, nie fortelach, alienacji lub propagandzie.

Czy człowiek silniejszy naturą winien się zwrócić do tłumu aby się mu poddać, zdradzając swoich poprzednich przyjaciół, zmieniając szaty, wkrótce oczerniając tych, którzy pozostali lojalni?

Czasami lepiej być szalonym, albo grać idiotę, aniżeli eksponować swoją prawdziwą twarz ciemniejszej sile, co jest wygrane przez przegraną wyższych naturą ludzi, jest cenione przez wrogów, nagła zmiana okoliczności eksponuje przeciwnika, który traci pewność i słabnie.

Gdy miejscem tortur jest nawet nasze miejsce spoczynku, nie możemy zrobić nic innego jak zacisnąć zęby i przetrwać, albo zginąć.

Zło zatrutego człowieka wizytuje go ponownie, nawet jeżeli zachował wyższą pozycję, jest pociągnięty do odpowiedzialności za efekty jego zatrutej natury, jeżeli jej nie zapobiega.

Stare pasje nauczyły mnie dobrze — wypaliły mnie w wielkim ogniu, potem tliły się w późniejszym czasie, jeżeli staniemy twarzą w twarz ze zniszczeniem siebie, możemy otrzeźwieć, zmieniając nasz kurs, albo niszczymy siebie i innych.

Jak ze zmianą paradygmatu, wyjawiona prawda lub realizacja usadawia się na tronie, gdy zbędne sprawy znikają albo się wycofują.

Przyśpieszanie czasu przedwcześnie i szarżowanie naprzód może skończyć się budowaniem wieży, która zamraża czas. Nie zważając na zmianę i czas, może utrzymać status quo, ale jest w końcu zniszczona przez czas i zmianę, tak samo jak prawa wszechświata mają najwięcej do powiedzenia, utrwalenie porządku na złych fundamentach w końcu doprowadza do zniszczenia, przedsięwzięcia „wiązania czasu" bez patrzenia na czasy przynosi większą szkodę jego podmiotom prowadząc do zepsucia, rozpadu i korupcji. Jeżeli porządki ziemskie nie patrzą na niebiańskie, odcinają się pozornie od zmiany ruchów niebiańskich, porządki, które są niezgodne z Niebiosami, zaczynają się walić, gnić, rozpadać.

Co dojrzewa w cierpliwości, jest silniejsze, mądrze akcentuje ruchy dołączając się do czasów.

Złe nawyki mentalne są ciężkie do wykorzenienia, aspiracja do dobrego kierunku i mentalna dyscyplina, integralność i sposób prowadzenia się powinien naprawić efekty tych naleciałości, ale ciężko je odwrócić kompletnie. Rany mogą być uleczone, ale gdzie skóra jest osłabiona, może być ponownie przebita, powinno się przeciwdziałać słabościom i rozwiązłości charakteru.

Awersja jest formą nienawiści i eskapizmu, działamy w zgodzie z tonem i fortuną czasów, ale nie przywiązujemy się do wycieńczenia złymi czasami. Kiedy dobre czasy się pojawiają, potrzebujemy siły umysłu i samoopanowania aby nie stracić szansy na odmianę, nie każdy jest zdolny do tego, szczególnie jeżeli przeszedł przez wiele niefortunnych zdarzeń — próbując chronić się przed powrotem bólu czy agonii.

Wszystko, co ukryte, jest widoczne, działanie wieszcza ze szczerością i dźwięcznym zrozumieniem Niebios nie potrzebuje masek, ponieważ jego fasada umysłu i serca, powierzchnia jest widoczna na równi z ich głębią. Wszystko, co ukryte, jest takie jedynie dla światów ludzkich. Kiedy fałsz wzrasta w działaniu z Niebiosami, kiedy maskujemy się przed innymi aby zyskać tymczasową przewagę w naszych wątkach i schematach, to też jest znane, kiedy ktoś wyprowadza swoje nawyki i udaje, oszukuje lub ukrywa coś przed Niebiosami, jest w rzeczywistości eksponowany przez cały czas. Z pewnością z pewną dozą humoru i zadumy, jak śmiałbym twierdzić. Ci o wielkiej dozie autonomii potrafią swoje życie heroizować bez wstydu, ci którzy są przerażeni taką myślą, niech jej zaprzeczą i skryją się w strachu. Lepiej być znanym wśród Bogów, aniżeli inwigilowanym przez rządy. Prywatność jest sprawą ludzi przed innymi ludźmi, podobnie jak intymność. Nie ściągajmy też Niebios do ludzkiego myślenia, symultaniczna wiedza nie oznacza, że Niebiosa będą działać na prawach ludzkich, antropoperceptywnie, inne są prawa Bogów, inne światа i natury, inne ludzi.

Gdy oszczep gromadzi powietrze podczas lotu, upada gdy brakuje siły kinetycznej, tak jak z ukrytymi przeforsowanymi sprawami, które pracują ku złym efektom. Kiedykolwiek angażujemy się wolicjonalnie aby przesilić wizję naszej woli, związujemy się z wolą i siecią współpolegających na sobie wydarzeń, tracimy szczerość i niewinność w oczach losu. Pani szansa na kołach fortun charakteryzuje nieprzewidziane, symbolizuje nieintencjonalność, zmiany należą do cykliczności, przerwania, sekwencyjności, linearności, hierarchiczności i ciągłości wydarzeń.

W panenteistycznej wizji uniwersalnego umysłu to, co wspólne między światem zwierzęcym a boskim, może być tymczasowo zabrudzone albo uwięzione. Kroczymy dumnie, bez oczekiwania nagrody ani strachu przed karą, jesteśmy ekspresją życia, ale nie szukamy osobistej przewagi, praca, która jest rzucona w wir wydarzeń, może nam dać przewagę, ale nie jest to posiadłość, nie przywiązujmy się do niej.

Tyle upartych ludzi pomyliło to, co jest zgodne z ich fanatyczną pianą, albo personalną czy religijną projekcją wierzeń, z Niebiosami, głupiec z niewzruszonymi wierzeniami i wiarą — czy czyni go to mądrzejszym? Z naturalnej mądrości przychodzą sprawy w zgodzie z działaniem Niebios, postrzeganie staje się wtedy takie, jak jadeitowy sztylet. Gdy człowiek Niebios zaczyna upadać, podnosi się wrzawa — skąd ta zmiana? Wracaj do nas, na ścieżkę Bóstw!

Ojcowski i matczyny umysł, odłączony od zawieruchy świata, bezstronny, postrzegający współpolegające na sobie organizm życia i społecznej tkanki, postrzega i penetruje wzrokiem całość, kontemplując jak prawa i reformy mogą naprowadzić na to, co dobre, jak polepszyć i pozbyć się tego, co złe, albo tego, co jest zepsute.

Oryginalny impuls serca jest zawsze dobry, w wolności czucia koncentruje idee przez serce i staje się jednym z nimi — jest to cecha prawdziwej kobiety i prawdziwego mężczyzny.

W najprostszych czynnościach wystarczy być porządnym i jak w buddyźmie Zen zlewać się z czynnością, będąc podmiotem i obiektem swoich działań razem z tym, co się robi, w podobny sposób wielkie zadania mogą być dobrze wykonane w oddany sposób — bez dodawania wartości i preferencji, czy sprzątamy stajnie, zamiatamy podwórko, zmywamy talerz, dowodzimy ludźmi czy zarządzamy sobą.

Niewinność nie jest tożsama z naiwnością, mądra uwaga i umyślność jest potrzebna aby rozróżniać.

Omnia mea mecum porto: wszystko co mamy, nosimy ze sobą, dary Niebios są zawieszone ponad nami, choć odrą nas losy ze wszystkiego w ziemskich sprawach, odnajdujemy pocieszenie w Kompanii Niebios. Nie jest to usprawiedliwienie do zaprzestania działania — w miarę okoliczności i środków, działamy dalej niewzruszenie.

Silna natura opiera się truciznom, chociaż środki obrony mogą nam związać ręce, odporna natura pokonuje przeciwności, ci, którzy wyzwalają się z pułapek iluzjonistów, mogą stać się ofiarami metod ich pokonywania!

Bycie stałym oznacza też wewnętrzny wzrost, jest to wysoce skoncentrowane przedsięwzięcie, w którym wewnętrzna siła rośnie z czasem, jest to aktywność, a nie pasywne działanie.

Jeżeli wytrwała stałość i prawda są opuszczone, goni się za złymi obrazami i sprawami z wielką siłą — wszystko idzie w złym kierunku.

Duch Niebios jest zawarty w człowieku podobnemu górze. Co jest przemyślane i rozwiązane wewnątrz, jako prawidłowe i mądre pomaga nam przez życie.

Jeżeli stracimy swoją trwałość, np. nasza kompozycja jest zatracona przez gniew, poirytowanie, awersję, co dobrego można znaleźć w naszej stałości z wcześniej? Należy ją zachować albo powracać do niej cały czas.

Gdy zmieni się kierunek jego natury, oponent jest rozbrojony, tak jak podczas okiełznania uzbrojonego człowieka poprzez dyplomację i mediację.

Nie można walczyć z większą siłą nie mając podobnej, zatem powinno się gromadzić siłę i myśleć o właściwym sposobie i podejściu. Jeżeli pani Tykhe zechce, można pokonać większą siłę przeciwnika poprzez uderzenie w korzeń jego siły, powinno być to zrobione raczej mądrością, aniżeli orężem, lepiej jest mieć sprzymierzeńca, aniżeli zranionego lub martwego wroga, a także wrogów wśród jego przyjaciół.

Kierunek afektu i aspiracji odkrywa inklinacje i treść jego istoty.

Natury ludzkie i metamorfozy są jak planety w Zachodniej astrologii: geniusz mężczyzny i kobiety w egzaltacji — wywyższona indywiduacja, aspirująca do najwyższej natury ich unikalności, wyrafinowania i dostrojenia do boskich światów.

Domicil — z łatwością wyrażają swojego wewnętrznego geniusza, ubierając się w swoje natury jak w dobre szaty, na wygnaniu — wycofują się ze swojej natury w negatywne cechy, tak jakby byli zdegradowani lub zdegenerowani. W upadku — jest to odwrócenie doskonałych części natury ku ohydnym i strasznym cechom, karykaturalny obraz domicilu, który traci kontakt z wywyższeniem.

Pilnuj swoich słów i trenuj poprzez użytek ze słów, nadmierna gadatliwość i szafowanie pustymi słowami psuje i rozpuszcza charakter.

Z pozycji wolnego człowieka, jeżeli próbuje związać się z pułapkami i zniewoleniami innych, aby uciec z niefortunnych okoliczności, choćby tymczasowo, jakby tego typu uwięzienie w ich kaprysach i żądzach było jakimś bogactwem, prowadzi się ku nieszczęściu.

Właściwa miara naszych umiejętności, zdolności, darów, naprzeciw okolicznościom i zrealizowanej ocenie właściwego miejsca i pozycji pośród świata, społecznych kontraktów sprawia, że jesteśmy świadomi sytuacji, a zatem świadomi tego nie szarżujemy przeciwko temu, co wiąże, aby się wysadzić z siodła, nie odmawiamy też czynienia, aby nie osiąść na martwej stagnacji.

W ciężkiej odpowiedzialności, gdy tkamy złe wątki, przynosi to katastrofę, z wielkim przewidującym wglądem, znajomością przyczyn, skutków i efektów, czasów i jego ducha, stanu natury i ducha ludzi, zasad, człowieczeństwa, kierunku i spontanicznego wglądu, z wielkim obrazem, który prowadzi z mądrością, rozeznaniem i trzymając lejce w stałości — wtedy dopiero możemy próbować przynieść innym odnowienie. Jednak zrzucanie jarzma odpowiedzialności, bez świadomości jej ciężaru, albo ignorancko udając że jej nie ma, czyni z człowieka ślepca z władzą, który nie jest świadom niszczycielskich wpływów, które tka dla innych.

Nawet gdy nie jesteśmy w pozycji wpływu i straciliśmy moment działania, ciężkość postrzegania i wglądu może być zbyt wielka do udźwignięcia.

Napięcie między wielkością i szerokością charakteru a postrzeganiem i niemożliwością wcielenia ich w działanie może doprowadzić do upokorzenia i doznania nierówności w żałosnej frustracji. Dalej prowadzi to ze współczucia we wściekłość, albo rozwiązuje się w sobie i koncentruje przekierowanie do wewnątrz. Tam zaokrągla się wszystko i zbiera się w całość, wzmacniając. Kiedykolwiek wgląd penetruje do rdzenia Jaźni, wzlatu-

jemy ku Niebiosom, lecąc ponad ziemskimi sprawami, jest to właściwe podejście do bycia wieszczem. Można poświęcić światowe rzeczy i w trwały sposób kroczyć drogą eremity, albo zdecydować się na angażowanie w światowe sprawy, równowaga między tymi dwiema ścieżkami jest bardzo stromym wejściem, upadek z obu jest w tym przypadku coraz większy. Lepiej nie patrzeć na te sprawy, które się pozostawiło daleko w tyle, poświęcone, nie przyniosą nigdy komfortu, gdy rozwinięty umysł ma już zupełnie inne rozumienie. Mnich nie zostaje zaangażowanym bohaterem, wieszcz nie socjalizuje się z doliną z dala od jego gór. Należy uważać, aby nie rozwinęło się to w izolacji czy to w awersję, czy mizantropię, lecz w prawdziwie mądre wycofanie. Sanktuarium można znaleźć nawet w dużym mieście — wewnątrz nas. Nie skarż się na utraconą młodość, jeżeli ją straciłeś, jeżeli przez niefortunne sytuacje dojrzałeś ponad wiek. Nie próbuj forsować ani gwałcić czasu, który jest ci przypisany i nie degraduj się głupstwami młodości w późniejszym wieku, nawet gdy je straciłeś, stracisz wszystko to, czego się nauczyłeś.

Wzmacnia się poprzez rezolutną mądrość, rzeczywiście rozumiejąc sytuację na wskroś.

O, aby połączyć subtelne z silnym w formę! Kiedy plastyczne żelazo jest gorące i może się złamać, zawiera pierwiastek metalu i ognia, kiedy żelazo się utwardza i odrzuca się zbędną formę, wszystko zależy od kowala, który wprawnie hartuje stal.

Wytrwałość w silnej szczęśliwości lub miłującej życzliwości może złamać wiele zła, jeżeli przetrwamy i pokonamy wiele niefortunnych cierpień silnym postanowieniem, jak feniks odnawiamy się co dnia, nie bacząc na wczorajszy ból.

Gdy usilnie gonimy za własnymi sprawami, antagonizujemy resztę. Czuang Tzu pisał: „Gdy melodia ma zbyt wysoki ton, nigdy nie może dołączyć do pieśni" — w zależności od czasów, gdy narzucimy zbyt niski ton, stracimy swoją wewnętrzną kompozycję.

Należy o tym zadecydować poprzez rozróżnienie i znaki czasów. Ten, co próbuje wzlecieć ponad swoją wieżę bez skrzydeł, upada wraz ze swoją wieżą, na której polegał. Ten, co nadużywa swoich koneksji, szybko zamienia się pod wpływem korupcji, staje się niczym innym niż podporządkowanym władzy i osobom, w których sieci się wplątał. Jest to osądzane poprzez zrozumienie granic własnej integralności, aby nie wzrastać powyżej tego,

z czym wiemy że możemy sobie poradzić. Lepiej jest ograniczyć się odpowiedzialnie, aniżeli stracić własną integralność, kompozycję, kręgosłup i wewnętrzną siłę.

W sytuacji gdy niżsi naturą trzymają się pozycji przez wzgląd na komfort, ignorując czas tworzą niebezpieczne warunki, zbierając coraz to nowsze błędy. W sytuacji, w której niżsi naturą wzrastają, wyższe natury próbują zatrzymać rozprzestrzeniający się tłum apelując do nich, pomimo nadchodzącego niebezpieczeństwa.

Poprzez powtarzalność niebezpieczeństwa przyzwyczajamy się do niego, ale niech nas nie zaskoczy, inaczej staniemy się bezbronni.

Nie dopuszczając do hipertrofii żadnego aspektu zawartości życia, zaokrąglamy je i dokańczamy w proporcji w stosunku potrzeb.

Niebezpieczeństwo może służyć jako tarcza, podnosi naszą uwagę w zgodzie z sytuacją, myślimy o niej z większą witalnością.

Ciężko jest stwierdzić czy gotowi jesteśmy aby nauczać, czy mamy nieugięty kręgosłup i zasady, metodologię. Przy ilości szarlatanów, a także tych co rzeczywiście mają co innego na myśli eksponując pewne sprawy ludziom — podobnie, ludziom otwierają się oczy i uszy kiedy coś schlebia ich gustom, mogą usprawiedliwić kogokolwiek jako nauczyciela, choć ci drudzy nie mają w sobie jakości do nauczania, więcej szkody jest czynione w ten sposób, aniżeli pożytku.

Jeżeli człowiek zbyt bardzo przyzwyczai się do niebezpieczeństwa, może stać się zły. Jeżeli odrzuca zło w każdym punkcie, broniąc swojej natury

i charakteru, może stać się zatruty, ale pomimo to stara się pokonać złe rzeczy w sobie i dążyć ku dobrym sprawom, które powinny zapełniać jego charakter, naturę, a także sytuacje, w które się angażuje.

Nie powinniśmy za wszelką cenę zrzucać z siebie niebezpieczeństwa. We współpojawiającej się przyczynowości, jeżeli nie znajdziemy właściwej drogi, aby przeciąć współpolegające na sobie wydarzenia, możemy stać się więźniami wątków tej sieci. Niezależnie od tego, czy jest tak postrzegana fałszywie, jako iluzoryczne wątki naszych urojeń, czy jest rzeczywista, prawdziwa na subiektywnym poziomie, może to przynieść obiektywne efekty i rezultaty w świecie, czy będzie to cierpienie i urojenie, czy realizacja i wyzwolenie?

Kiedy chcemy pomóc komuś w realizacji, musimy rozpocząć od podstaw — z tym co jasne, przejrzyste, a dopiero potem rozjaśniać kolejne kwestie. Co jest proste i przejrzyste, jest łatwe w zrozumieniu, nie należy komplikować niczego wyszukanym słownictwem ani zbyt złożonymi frazami, kiedy rozmawiamy z kimś, kto nie jest z nimi zapoznany. Dyskusja i pouczenie powinny być traktowane jak jedzenie z kimś miski ryżu, a nie jak przygotowywanie wielkiej uczty, którą zjemy sami.

Dążenie po linii najmniejszego oporu nie oznacza oddania i tracenia się w sytuacji, aby uciec w najbliższą otwartą bramę jak młode koźlę, ale widzenie spraw w rozróżniający sposób, a zatem dążenie z tym na względzie, kroczenie ścieżką najmniejszego oporu. Jeżeli jesteśmy w wielkim niebezpieczeństwie, nie powinniśmy tracić czasu, ale włożyć wysiłek w wyprowadzenie się z sytuacji, rezolutnie i z siłą, która buduje się z wewnętrznej odporności.

Tak jak pochodnie, które iluminują drogę w ciemności, tak Samotnik podtrzymuje lampę swojej gwiazdy na kosturze, jest on owinięty w ciemność Yin, ale tak silnie trzyma się celu, że jest wsparty przez siłę Niebios. Wykąpanie duszy w świetle poprzez alchemię rozmaitych tradycji roziskrza ją, zaokrągla, jest ona przebudzona do wyższego ciała świadomości.

Ciągły duchowy ogień jest podtrzymany i odnawiany przez Niebiosa, nigdy nie wygasa, jest jak Słońce odnawiane przez moc Aiona.

Człowiek, który szlifuje swoją naturę i polega na niej, a także na Niebiosach, jest pośrodku wieży, spoglądając w górę i w dół, negocjując między Niebem a ziemią i wcielając prawa Niebios w siebie i wokół.

Człowiek nie jest niewolnikiem z predestynowanym życiem, jest wolny w prawach, które są jednak uwarunkowane, kiedykolwiek zapuszcza się w rejony nadmiaru jest ukarany prawami światów i swojej zwierzęcej formy. Człowiek rozpoznaje swoje ograniczenia, odpowiedzialna wolność jest odpowiedzialnym rozgraniczeniem. Nie poprzez siłę, ale poprzez wolne postanowienie, poprzez zaokrąglenie tego co znane i dane, poprzez wydolność i umiejętność, proporcjonalnie do potrzeby.

Pionierzy i buntownicy odnajdują te limity w sobie kiedy sparzą sobie palce, odkrywają do czego są zdolne ich umysły i czucie, w ten sposób ustalają nowe odkrycia w świetle logosu, czyli porządku rozsądku. Tradycjonaliści i ci, którzy podążają, uczą się tych limitów przez społeczne kontrakty i wymianę. Są zatem ci co eksplorują, tworzą mapy, są ci co konstruują, są ci, co podtrzymują, są ci co reformują, są ci którzy żyją w tych kartografiach i podług nich.

Obraz świata jest przearanżowany przy przebudzeniu, odnowiony, myśl i zmysły zapamiętują je, jestestwo stwarza złudzenie trwałej ciągłości, czegoś czego można się uchwycić, wszystkie strumienie płyną przez czynną świadomość.

Nawet przy przebudzeniu musimy przynieść się ku dyscyplinie, lekkiej, nie rygorystycznej, aby zachować ciągłość i konsekwencję na ziemskiej scenie życia.

Jasność umysłu rozpędza fantazmaty, które walczą o odciągnięcie nas od światła świadomości.

Jeżeli proporcja, środek i miara są ustalone poprzez ruch w życiu, starość jest podarkiem, zwiastunem powrotu do domu, po zostawieniu zmęczonych kości aby pozostały w świętych cyklach natury.

Z wiekiem zmysły, ciało i umysł odmawiają posłuchu woli, rozpoznajemy warunki naszych zwierzęcych ciał w wielkiej chorobie, w późnym wieku stajemy na wprost melancholijnej realizacji. Jakże lepiej przygotować się do późnego wieku wiedząc to i trenując nasz umysł w kompozycji na późne lata, wtedy mamy większą szansę na odejście w mądrości i pełnej komendzie, a także jasności starego umysłu.

Introwertycy budują swoją wewnętrzną świątynię i starannie wyposażają ją w silne, celowe i piękne rzeczy, jaśnieją nimi wewnątrz aby dojrzeć z nimi później, ci, którzy szybko jaśnieją na początku, nie mają chęci wyrabiać sobie fundamentów pod młodzieńcze ognie, są też piękni i piękne, ale brakuje im punktu odniesienia, który trwał by jako monolit życia.

Sławy szybko mijają i są zapominane, lepiej budować dla innych, niż zachowywać się w ich pamięci, idee które są poruszone ku genialnym efektom w innych są warte więcej niż krótkotrwałe sławy. Kto pamięta nauczycieli Konfucjusza? Jednak wytrenowali młodego chłopaka który ich przerósł, mistrz który nie zostawi po sobie większego ucznia lub uczennicy musi czuć się nieprześcignięty, lecz z pewnością zasmucony. Jeżeli nie ma mnichów, nie ma mistrzów — innymi słowy, jeżeli nie ma aspirantów, nie odnajduje się diamentów.

Przenosząc punkt środka z wielkich nieszczęść, odnajdujemy wyjście i nową drogę, jaśnienie przed nami — nie jesteśmy już zaniepokojeni przez żadne z tych niefortunnych wydarzeń, które na nas upadają, są rozwiązane realizacją, nie można znaleźć innego rozwiązania poza tym, które jest naprawdę trwałe.

Różnica między wytrwałością a zacietrzewieniem jest jak między realizacją a urojeniem, jeżeli zasada podlega inflacji na nieszczerej podstawie, nie może się pojawić szczera przejrzystość w przyciąganiu i współdziałaniu.

Przyciąganie między niebem a ziemią jest naturalne. Indywidualnie oczyszczone umysły i serca, odkryte na nowo, zdobyte, podtrzymane nie mogą się złamać, mogą być zaciemnione przeze schematy, które oddzielają kobietę i mężczyznę od Niebios. Kiedy ignorancja jest rozsadzona realizacją, kłamstwa i fortele są naznaczone, ukazana jest złota nić, odnajdujemy spokój i trwamy wzmacniając tę nić. Niebiosa są odnalezione w ciszy, choć są pełne mowy idei i słyszenia, sygnatur idei, wyobrażeń, które podlegają interpretacji. Wszystko jest odkrywane w ciszy, która jest pełna zawartości i znaczeń, słyszenia — polega to na umiejętności serca i umysłów ludzi, jest słyszana przez idee i czucie, umysł i serce oplatają je na miarę człowieka.

Umysł nie powinien rosnąć w sztywność ani upartość, albo zbytni rygor, powinien być otwarty jak stepy, wytrwały w tym, co odkrył wewnątrz. Ciężko widzieć przez własne błędy, łatwo wpaść w uwiązanie urojeniem, wtedy ludzie od nas odchodzą, wydaje nam się, że wiemy wszystko, sami upadając w błędy, utrwalając je.

Poruszanie się z dobrą intencją w egzekutywę, w zgodzie z tym, co jest prawidłowe tworzy efekty, podobnie ze złym motywem albo intencją, również ich efekty są widoczne, oba wątki tworzą nawyki, które są wpisane w umysł i serce. Wielką wagę należy przykładać do sposobu w jaki szlifuje się dobre charaktery i wywyższa naturę przez trening. Zatruty umysł, który nie przenosi zła w domenę egzekutywy czy czynu, nadal może być poprawiony przez osobiste zaangażowanie i odwrócenie działania trucizny poprzez podanie antidotum. Tj. uzbrojenie się w pancerz nawyków, odniesień, etosu, zasad, cnót, metod najlepiej działa przeciwko truciznom.

Autonomiczne ruchy naszego geniusza. Natury indywiduacyjne Jaźni są w zgodzie z Prawdziwą Wolą, która jest odkryta jako jedna z ekspresji Niebios, co odziera nas ze szczerości ekspresji tego geniusza, zagradza naturalne ruchy naszej najintymniejszej poruszającej esencji — animus, anima movens.

Jeżeli poruszenia żądz, instynktów, pragnień serca nie są kontrowane przez intelekt i odpornego ducha, który przez poznanie prowadzi do mądrych rozwiązań, to marnujemy swoje życie i wyższą, zrektyfikowaną naturę.

Jest różnica między byciem „doskonałym rzeźnikiem, który przecina mięso ze spontanicznością jak tancerz" albo „wojownikiem, który przecina trzech przeciwników z gracją", albo „wieszczem, którego myśli wzlatują ku niebiosom poprzez najwyższe góry" a „rzeźnikiem, którego żądza krwi i obojętność przez niechciany wysiłek graniczy z byciem mordercą", albo „wojownikiem, który na wojnie jest niczym innym jak mordercą na żołdzie, strzelając pociskami z dużej odległości pod kuratelą polityków" albo „wieszczem, który na siłę próbuje poznać Niebiosa, bez rozumienia przeszkód w swoich fundamentach". Różnica jest w perspektywie kąta pomiędzy byciem w zgodzie z przejrzystą szczerością i rzeczywistą relacją między istnieniem, człowiekiem a niebiosami, a fałszywym, nieszczerym siłowaniem się z geniuszem, duchem ludzkości, zagradzając synchronizację z Niebiosami, gdzie zwierzęca dusza i umysł są nieumiarkowane jako człowiek, a człowiek jest pozbawiony życia i rektyfikowanej, niebiańskiej natury, żyje w tak ogromnym, zbędnym nadmiarze, jaki odrzuciłoby niejedno zwierzę.

Samoujarzmienie się w odpowiedzialność daje narodziny silnym, decydującym jednostkom i duchom ludzkim, które niezwiązane działają ze szlachetnością, drzewo, którego wzrost jest sterowany, jeżeli jest zbyt sztywne, związane, jak bonzai rośnie sztywne i wykrzywione, jeżeli jest zbyt wolne, rozrasta się zbytnio i gdy nadchodzą złe czasy powoli umiera, jakże wielki jest wyczyn drzewa, które rośnie do pełni swoich możliwości, na dobrym gruncie i zgodnie ze swoją naturą, jak ogromne sekwoje!

Z agitacji i podniecenia rzadko kiedy wyrasta coś dobrego, przez pomieszaną wrzawę, albo przy nadmiernym pobudzeniu nie powinniśmy podejmować żadnych decyzji, dopóki nie stonujemy się w środku. Pamiętajmy, że wpływamy przez to, czym jesteśmy, ludzie potrafią iść za najgorszym łajdakiem, jeżeli ma w sobie dużo wewnętrznego ognia, ignorując najszlachetniejszych z ludzi, podobnie, wewnętrzny ogień szlachetnej osoby, który dobrze kieruje, zasługuje na honory! Bądźmy ostrożni z ludźmi, którzy posiadają wewnętrzny ogień, możemy nie wiedzieć gdzie prowadzą, albo efekty ich wigoru mogą pracować ku złym konsekwencjom dla innych.

Możemy niekiedy wpaść w pułapki pozostawione przez siebie i innych, albo przygotowywać sobie żałosne losy przez innych, którzy są wciągnięci w sekretne schematy knowań.

Wielkie słyszenie jest dane szlachetnym, otwartym, szczerym instynktom. Sekretne plany mają ograniczony wpływ działania. Gdy uwięzi ono ludzi i ogłusza ich słyszenie, należy usunąć wpływy przez szlachetne, otwarte, szczere instynkty tak, jakby się pieliło chwasty z naszych własnych myśli, słów i czynów.

Ruch do wewnątrz osiąga krytyczny punkt, kiedy zaczyna jaśnieć na zewnątrz, oceniając i poddając się refleksjom nad naszym najgłębszym istnieniem jest jak bycie sokołem przygotowującym się do lotu, spoglądając w dół na wzlocie, jesteśmy widziani z daleka i widzimy wszystko to, co nas otacza.

Pustosłowie. Jeżeli nie czyni szkody, powinno być zignorowane. Jeżeli gadatliwość rani przedsięwzięcia albo ludzi, jest podobna oszczerstwu. Bez esencji, pusty wiatr dmie bez ustanku, jeżeli największe ze słów są wyzute z esencji, degenerują się w wulgarne puste ozdobniki, są szkodliwe — tracą subtelność i dużą mądrość, stając się niebezpiecznym gadulstwem. Jeżeli wieszcz zamienia się w wulgarnego maniaka, jego słowa nadal mogą coś znaczyć, często z okropnymi konsekwencjami.

Potencjał wyboru i aktu otwiera się w prześwicie wydarzeń, drzewo, które osiąga swój największy potencjał, wzmacnia swoje gałęzie i korzenie. Po akcie odbywam refleksję, aby zregenerować siły, wzmocnić zatem gałęzie i korzenie.

Niedokończone prace, oddechy niewzięte — wzmocnienie czegoś bez przejścia przez całość sprawy nie przynosi żadnych owoców, jeżeli są niedokończone, są niskiej wagi, albo popadają w ruinę przynosząc złe konse-

kwencje, później mogą przynieść przyduszenie, następny oddech staje się surowy i zbyt szybki.

Poszerzając natury, prace, wyobraźnię, wyobrażenie musi być eksplorowane w pełni, ta mentalna aktywność pozwala na skurczenie się esencjonalnych części i sprawia, że jest owocna, przekazywalna i zrozumiana doskonale. Kiedy opanujemy sztukę dobrze, mówimy albo o sensownej drodze do eksperckich i nieeksperckich publiczności, w prosty i złożony sposób. Podobnie kiedy opanujemy swoją naturę wystarczająco dobrze, eksponujemy ją na wiele sposobów, w zależności od osób, z którymi mamy styczność, wchodzimy w nową relację z każdą nową osobą na drodze. Nie zachowujemy się jak generał przy naszym przyjacielu, ale na przedzie armii, nie zachowujemy się jak żebrak, kiedy mamy co jeść, ale jeżeli jesteśmy odarci z wszystkiego i domu, zachowujemy się jak wędrowny żebrak, nawet wtedy, gdy nasza natura jest większa i byliśmy generałami. Ukrywamy swoją naturę, gdy jej ekspresja jest zbędna, rozszerzamy działanie naszej natury, gdy ta ekspresja jest niezbędna, w zależności od potrzeby.

Jeżeli tkamy zbyt wiele wątków, dobrych lub tych zarządzanych złą wolą, zostajemy uchwyceni w sieci innych, a także te własne, nie osiągając nic.

Odłączeni od zewnętrznego świata, angażujemy się tylko wtedy, kiedy jest to niezbędne, jest to kwestią rozróżnienia.

Charaktery i natury zasiewają los — oznacza to, że bierzemy odpowiedzialność za przywoływanie konsekwencji naszej egzystencji, częściowo, będąc wpisanym w przyczynowość można selektywnie prześledzić sploty wydarzeń w gęstości przyczynowości. W tym uchwycenie się siebie pokonuje nas, brak przywiązania do jestestwa, a także dobre prowadzenie się chroni nas.

Gęstość przyczynowości albo wątków wydarzeń jest podobna do ciężaru punktów i koneksji między nimi, w odniesieniu do partykularnych podmiotów i aktorów wydarzeń-wątków, rozbłysków wydarzeń etc. „Pies szczeknął. Pięć osób go usłyszało" jest siecią sześciu punktów i współpowiązań między nimi. W tym przypadku pies jest aktorem, ludzie podmiotami. Jedna osoba-punkt w sieci zdarzeń jest świadoma szczeknięcia psa jako pojedynczego wydarzenia. Całość gęstości sieci jest większa niż suma wydarzeń i punktów, ale różni się od punktu do punktu, np. para ludzi może usłyszeć psa naraz, a sytuacja jest triangulacją między psem a parą, która tworzy mini-sieć

gdy np. rozmawiają o zajściu między sobą. W podobny sposób działa, współpojawiająca się współpolegająca na sobie sieć przyczynowości, w podobny sposób działa też psychiczny karman.

Poszukiwanie wiedzy, mądrości, kluczy na pustyni często prowadzi donikąd, choć możemy być przekonani, że poszukujemy w skarbcu, może być to zwykła iluzja. Ludzie przywiązani do wiedzy w odniesieniu do misteriozofii, pneumodynamizmu, soteriologii mogą szukać całe życie, ale czasem głupiec może znaleźć pewne sprawy szybciej ku zażenowaniu tych pierwszych. Zarówno mistrz, który uważnie studiuje, jak i genialny głupiec może odnaleźć drogę szybciej, często wzbudzając zawiść i nienawiść, albo pogardę pedantów, bigotów, choć ci też nie powinni być odrzucani przez rozróżniającego wieszcza — „głupiec ma prawo do życia i istnienia, jak każdy inny", jeżeli wieszcz może „mówić wieloma drogami", ale zachowywać godność i szczerość czystego umysłu, możemy znaleźć sprzymierzeńców pomiędzy ludźmi wielu ścieżek, bez degradowania, degenerowania ani kompromitowania własnej natury i drogi o cal.

W niektórych kulturach kobieta jest traktowana jako stalowe centrum rdzenia społeczeństw, na której można polegać, jeżeli jest mądra i silna na tyle aby się znać, Hunowie podróżowali, polegając na matriarchacie, w Chinach sprawa wyglądała inaczej, rzeczywistość skonstruowana przez judeo-chrześcijański patriarchat była inna od patriarchatu rzymskiego, czy Traków, kobieta hinduskich w kastach też miała inną rolę, tożsamość, inną proporcję udziału w tych społeczeństwach. Ciężko jest dyskredytować jakąkolwiek z tych ról — z perspektywy kobiecej Księga Przemian może by zbyt patriarchalna, stawiając akcent na mężczyznę, natomiast było wiele mistrzyń Wschodu, które nigdy nie zważały na tego typu podział i działały zgodnie z tym, co przypisała im natura i los. Plutarch również pisał w Moraliach o odwadze i mądrości okcydentalnych i orientalnych kobiet, nie ustępowały one mężczyznom na krok.

Gdy jesteśmy zmuszeni się wycofać przy wygasaniu światła, jesteśmy zmuszeni się dostosować.

Wytrwałość, żadne zadanie nie jest zbyt małe, aby nie mogło być zaprzęgnięte w celowości, nawet zamiatanie ulic z myślami nie odbiegającymi od zadania jest całkowicie pełnym przedsięwzięciem.

Składamy płatki naszego ducha do środka, jaśniejąc naprzód i chroniąc całą różę. Wycofanie musi być uporządkowane, znamieniem siły jest mądre postanowienie, opuszczając pole walki, bez tracenia determinacji na pozbawione sensu szarże.

Gdy jesteśmy w całkowitym posiadaniu swojego umysłu, nie tracimy momentu siły w wycofaniu, jeżeli ciemność wzrasta wokół nas, nie tracimy siły na walczenie z nią bezwzględnie, ale szukamy wyższych miejsc aby się przeorganizować i czekać, próbując spowolnić działanie ciemności. Indywidualna niezgoda na stan rzeczy jest też impulsem, który nie daje równości poprzez negowanie tego co dobre i tego co złe, ale nie traci swoich kłów na postępujący stan upadku, nie dodaje się zła do zła zastanego, w sobie czy na zewnątrz — łatwo być wciągniętym w ciemność, jeżeli jesteśmy uchwyceni między bezsilność, desperację, współczucie a wściekłość.

W życiu odnajdujemy złoty środek, bezpieczne miejsce, jeżeli jesteśmy otoczeni, wzmacniamy swoją integralność i klarowność, jeżeli jesteśmy rozdarci szaleństwem, sabotowani przez niższe natury, odzyskujemy się i prostujemy nasze korzenie silnie. W śmierci wycofujemy się na pole wielkich aktów i transponujemy nasze życie w duchowe terytorium, w tym ciągle trwając.

Nawet jeżeli tłum niższych natur się zbliża, albo są tuż przy nas, szpiegując i próbując kontrolować nasze ruchy, podtrzymujemy maskę z jednoczesną szczerością ze sobą i naszym charakterem, w ten sposób jesteśmy niepoznani, ale w pełni znani w stopniu, w którym niżsi naturą mogą nas znać. Nie penetrują natomiast rdzenia naszego istnienia, ich własne fundamenty na to nie pozwalają, mniejsze nie widzi większego.

Wzrastaj silnie z naturą zgodnie z szerokością i możliwością, utrwalaj u podstaw, prostuj na szczycie. Szczyt góry nie dotyka wycofujących się Niebios, ale trwa w integralności, która jest naturalna i nauczona, staje się emblemem swoich silnych, szerokich fundamentów.

„Nienawiść jest subiektywnym uwiązaniem się ze znienawidzonym podmiotem", a zatem jest formą przywiązania.

Tak jak człowiek wyższy naturą jest zatrzymany przez rezerwę i szacunek względem Niebios w wielkiej powadze, rozpoznaje powagę i zatrzymuje się sam w szczerym rozgraniczeniu swoich kompetencji.

Wytrwali w zadaniu, silni w wycofaniu, możemy wycofywać się przez całe życie w wyższe światy, ale to życie zapełniane jest wielkimi myślami, przedsięwzięciami, aktami życia i jego ekspresji, w oszczędnym i prostym kontakcie z wycofaniem nie zostajemy w tyle, odciągani przez małe sprawy skupiające naszą uwagę, nie jest to nieaktywność, która jest nieproduktywna ani niepłodna, ale kreatywna, stała i rezolutna.

Polegając na własnej sile przy zapomnieniu o tym, co dobre, schodzimy z drogi, wtedy skoncentrowana wytrwałość, może się zamienić w fanatyzm

albo obsesję, które tracą mądrość. Podobnie wytrwałość, która za przedsięwzięcie stawia sobie złe cele, jest niemądra, silna i praworządna osoba może uderzać ciągle w zły kamień na ślepo. Przeciąć węzeł gordyjski jednym ruchem z dobrym postanowieniem to być jednym z naturą i Niebiosami.

Kiedy siła traci fundamenty osadzone w dobrych sprawach i sprawiedliwości i zaczyna być zwykłą siłą, odcina się od kreatywnego impulsu z dołu i z góry, zaczyna wątpić i stopniowo upada, gdy traci się impet.

Inflacja albo hipertrofia naszych jakości, czy jest to dostrzeżone czy nie, idzie poza to, czym jesteśmy. Jest to zaplątanie się w pajęczą sieć iluzji albo sieć koncepcji, abstrakcji, iluzji, relacji etc. Kiedy czar się ulatnia, upadamy, rzadko zbierając ponownie rozprzestrzenione fragmenty prawdy o tym, czym w istocie jesteśmy, jeszcze trudniej odzyskać nasze postanowienia, stanowiska, perspektywę, zasady i kierunek.

Powoli usuwa się przeszkody, defekty umysłu i serca, poruszając się mądrze zgodnie z umiejętnościami i okolicznościami, usuwając ciernie z rogów i głowy jeden po drugim. Im mniej siły stosujemy na zewnątrz, im więcej wewnątrz, tym większy efekt — jest to przyniesione przez wewnętrzną powagę i grawitację, wokół których ustalają się orbity naszych działań, prowadzenia się i efektywnych gestów życia.

Powracając do fundamentów, przedzieramy się przez uparte, wadliwe działanie, urojenia i ignorancję, ma to sprzyjające i trwałe efekty.

Świadomość utknięcia w pułapce sprawia, że szukamy drogi na wolność, prędzej czy później, na zewnątrz — w świat, do wewnątrz — w siebie, a poprzez siebie w światy wyższe, przerzucając pomosty.

Zatrzymanie się i rozwiązanie nie oznacza poddaństwa w stosunku do sytuacji, ani poddania swoich ideałów, oznacza to rozwiązanie we współpracy z wydarzeniami odnalezionymi gdzieś z dala od sytuacji podobnej pułapce. Należy wiedzieć kiedy się zatrzymać, aby zebrać siły i kompozycję.

W muszli rodzi się perła, oferujemy ją Niebiosom. Wszystkie nasze przedsięwzięcia i niepowodzenia, żale i wzniesienia poświęcamy zatem na ołtarzu Niebios.

Gdy miejsca, relacje i stanowiska są znane i przyjęte w szczery sposób, nie ma troski o zdradę, konflikt, ani konkurencję zadawane sobie nawzajem.

W ewidentnych promieniach słońce reprezentuje iluminującą Prawdę, nie ma w nich zbędności ani fałszywości.

Prawdziwa natura człowieka jest dobra, Hsing — jest to niezrodzona natura świadomości, podobnie — rektyfikowanie ducha i natury przez alchemię dopóki nie stanie się znowu sobą. Nie jest w stanie upadku, jest w stanie nowych narodzin, potencjału i powrotu. Poprzez duchowe ćwiczenia, techniki, dobre podstawy życiowe i poprzez instynktowne rozumienie i stawanie się zrozumieniem przez praktykę może oczyścić swoją naturę z kurzu świata, aby jaśnieć znowu z przejrzystością.

Tracąc cierpliwość z jakąkolwiek sytuacją, odciągamy się od kursu, integralności płynącej wody. Kiedy spotykamy zaburzenie lub przeszkodę, poruszamy się naprzód w odpowiedni sposób, to jest sprawa spójności charakteru, nie przeforsowania czyjejś decyzji.

Pomiędzy desperacją a afirmacją jest też stan pełnej żalu wytrwałości, wzmacnia to charakter i nasącza siłą, która powinna być podtrzymywana w umyśle, jeżeli zrzucimy z siebie mordęgę zbyt wcześnie, zapomnimy o obarczeniu, zrzucenie jej w pół drogi sprawi, że będziemy poddani degeneracji w nieodpowiedzialną arogancję, albo dziecinną głupotę i błazenadę.

Zły kierunek wytrwałości graniczy z upartym ignoranctwem, nie przynosi nic oprócz niepokoju.

Epikurejska szkoła twierdziła, że zwracamy sprawy naturze i Bogom, nie powinniśmy brać zysku i strat do serca. Zysk jest tymczasową sprawą, może być użyty źle lub dobrze, powinniśmy być odłączeni od efektów takich rzeczy, zatrzymać zysk w czas, nie zbierając rzeczy, do których jesteśmy przywiązani, inaczej będziemy zagrożeniem dla innych, powodując ich nadmierną stratę i biedę. Każdy zysk charakteru jest efektem jego lśnienia, kiedy jednak zysk usuwa charakter w cień, zabija światło — charakter staje się pusty, skorumpowany, a zysk jest użyty ku złym celom.

Kiedyż jasna natura jest zdominowana ciemną, podobnie, kiedy jaśniejący ludzie stają się zaciemnieni, kiedy ciemna natura człowieka staje się jasną? Nie jest to kwestia prowadzenia się, ale przyczyn, efektów i losów. Odnosimy całość pracy i polerujemy natury poprzez jin i jang w napięciu, aby dać początek diamentowi, utwardzone, bystre umysły są w stanie zakwaterować oba, sterując nimi ku dobrym efektom. Pomimo burz i wichur, które muszą przetrwać, w lekkiej pogodzie nie zmieniają swej wytrwałości i wewnętrznej prawdy ani spójności o milimetr, powracając do niej za wszelką cenę, kiedy zaburzenie tymczasowo zbija je z tropu, stoją z premedytacją jeszcze mocniej.

Wewnętrzne światło pomaga pokonywać przeszkody aby się doskonalić, napięcie wynikające z pokonywania przeszkód buduje stałe, solidne charaktery. Nawet kiedy światło odwraca się w ciemność, aby chronić innych przed dewastującymi inklinacjami zła zatruwającymi nasze natury.

Nawet jeżeli nie możemy się nigdzie udać, podróż odbywa się w umyśle, jego ruchy muszą być czytane poprzez gwiazdy i wolne światy, uwięzieni, kontemplujemy wewnętrzne arkana świątyni.

Jeżeli nie jesteśmy zrozumiani, będziemy wyśmiani, lub jeszcze gorzej — jeżeli nasze pryncypia są rozpoznane jako coś wyższego, staniemy się wrogiem, jak cierń w czyimś oku. W oczach Niebios pozostajemy wierni pryncypiom i szczerzy ze sobą, przejrzyści w swoich działaniach.

Powinniśmy pokonywać wrogość otoczenia przez silną lojalność względem wewnętrznej prawdy i światła, praktykując ją — w ten sposób wykuwamy stalową ścieżkę — jeżeli otrzymujemy potwierdzenia naszej drogi, albo wskazówki wzrostu, powinniśmy to zbyć w ciszy, nic z tych rzeczy nie powinno być eksponowane niewłaściwej publiczności.

Nawet jeżeli czyjaś prywatność jest naginana, a nasze doświadczenia przerastają te ciekawskich oczu, utrzymujemy się na ścieżce, w obecnych czasach nawet ci, co latają, mogą być zaślepieni. Zraniony sokół bez skrzydła widzi i pamięta więcej niż wróbel w powietrzu, który niepotrzebnie napomina sokoła, próbując go przechytrzyć i przemądrzyć. Pozostaje wróblem.

Po długotrwałych ranach ciężko się wyleczyć, zarówno ludziom jak i społeczeństwom, należy ich prowadzić i chronić w procesie leczenia poprzez stałość.

Jeżeli jesteśmy wśród wrogów, nie powinniśmy informować innych o naszej trzeźwości umysłu, jeżeli postrzegają nas jako szaleńca. Zachowajmy głębokie rozumienie każdej sytuacji, obserwując, pamiętając — w przeciwnym wypadku można zapomnieć o wewnętrznej pochodni i rzeczywiście stać się obłąkańcem. Można też zapomnieć o głębokim zrozumieniu — ale gdy zrozumiemy ruchy przeciwnika, przyczynowość jest zrozumiana, jest to studnia aktu, kontemplowana i intuicyjna, prawie instynktowna, nawet gdy rozumowe rozwiązania z przeszłości zostaną zapomniane — staną się niejako zachowaniami nabytymi.

Każde zło kiedyś się kończy, konsumując energię swojego trwania. Polega na relacji, bez punktu odwołania rozpada się w nicość, jednak ciągle próbuje nosić światło gwiazd, jak chaos oddający formę rzeczom, chwyta się światła aby się utrwalić.

Ojcowski i matczyny umysł ukierunkowany na ludzkość jest poświęceniem siebie, a także pożywką dla Jaźni.

Okropnemu człowiekowi kończą się nienawistne słowa, lekkoduchowi głupstwa, a głupcowi próżna gadanina. Każde słowo powinno być ważone, żadne sprowokowane, wszystkie kierowane wewnętrzną esencją zgodną z ruchami Niebios, natury, społeczeństwa i ludzi. Cisza jest wielką wartością, mowa, która ma znaczenie, jest brzemienną w konsekwencje, choć łatwości w wymowie nie powinno się zamienić w czcze gadulstwo.

Efekt od wewnątrz do zewnątrz pokazuje klasę człowieka, niewcelowany ogień pasji traci fundamenty, pozbawiony dojrzałości. Młody smok żałuje potem jego gwałtownego, aroganckiego zachowania gdy jest zatrzymany, zmuszony wycofać się w ciszy, aby zebrać siły i stać się mądrym, uważnie obserwując przyczynowość i efekty, które są jego dziełem.

Społeczne aranżacje w starożytnych Chinach różnią się od dzisiejszych, a także znacznie od okcydentalnych. Próba restytucji pewnych standardów, nieważne jak je widzimy we współczesnym świecie, wydawałaby się dziwnym przedsięwzięciem, natomiast inspiracje odebrane rozumowo jako rzeczywiście mądre mogą nas prowadzić w aranżacji natur, które mogą śmiało funkcjonować w tych czasach, jeżeli jesteśmy w stanie przerzucić pomost między tym co starożytne, tym co człowiecze i tym co współczesne, nie gubiąc się w meandrach różnic.

Życzyć sobie tego, co mamy, robić to, co możemy, szukać ekscelencji w tym, do czego jesteśmy zdolni, zgodnie ze statusem. Wszystko w umiarkowaniu, nic w zbędnym nadmiarze, jeżeli nasze wartościowanie przekra-

cza te proporcje, cierpimy przez inflację, zazdrość, albo eksponujemy się w denigrację, akty przeciwko nam. Próbować wydźwignąć się z niskich warunków i zawrzeć wielkość w sobie jest aktem wystarczająco silnym — nasze wizje wybiegają poza stan i warunki, nasza natura jest ponad impuls, który umożliwia nam jej użycie — ubierzmy się zatem w jarzmo dopóki nie będzie nagrodą, lecz gdy sięgniemy po nadmiar — marnujemy wielkość natury, stajemy się aroganccy, tak jakby natura nam nie starczyła, pokonać wyższe warunki i pozostać pokornym mając wielką naturę — jest to wystarczająco piękne.

W sytuacji wielkiej powagi i surowości, preferowana jest uwaga kierowana ku sobie i innym, nie podejmujmy głupich kroków, jednak ta surowość nie powinna się zamienić w pogardę, albo zbyt wielkie oczekiwania kładzione na innych, odetnij się, bądź życzliwy dla obcych, ale trzymaj ich na dystans. Ta surowość z otwartą uwagą może się zamienić w sztywną paranoję, więc musi być zrównoważona stwierdzeniem „szkoda, która była nam zadana, już nic nie znaczy", to noszenie tarczy z wiedzą kiedy ją obniżyć, kiedy ją postawić, bez trzymania się jej kurczowo, zapominając, że mamy miecz. To także pamięć o tym, że kiedy jesteśmy pod gwałtownym oblężeniem, tarcza jest przydatna, ale po oblężeniu sprawnie bez niej poruszamy się naprzód.

Podejdź do kompanów, przyjaciół i znajomych nie jak arogancki głupiec, który wzniósł się na fałszywej wieży, ale szczodrze, jak król, który już nie posiada jestestwa, ale zawiera w sobie perspektywy innych.

Egzystujące napięcie nie jest rozwiązane przez stronniczość, zaangażowanie siły w ruch akcentuje opozycję, w czasach niezgody wszystkie ruchy są czytane przez strony jako wspierające, choć takimi nie są, dalej dzieląc zwalczające się fronty. Ponieważ każdy osąd czytany oddzielnie jest wpisywany w daną stronę, w trakcie zgody są czytane zgodnie. W trakcie ogólnej niezgody i stronniczości, co jest niejasne wydaje się braniem stron, to co jest radykalne jest wynagradzane, co jest mądre jest odrzucane, co silne w opinię pokonuje subtelność rozróżnienia.

Napięte opozycje są rozwiązane przez mądrą stronę, która jest obdarzona zaufaniem obu, kierunkuje ona opozycyjne energie w tworzenie wspólnej akcji w zgodzie, wtedy opozycje znów zaczynają powoli narastać, jeżeli jest to podtrzymane bez mediatora, energie mogą implodować i rozwiązać się w katastrofę, społeczną lub personalną.

Opozycja nigdy nie jest pokonywana siłą, wzmacnia to opór. Z cierpliwością i decorum, ciężej jest pokonać siebie i być zgodnym ze swoimi zasadami pośród złych ludzi, aniżeli tych, z którymi działamy w zrozumieniu i empatii. Jeżeli złamiemy się w gniew, powstaną jeszcze większe przeszkody i wzajemna wrogość, która rośnie w górę. Podświadomie widząc, że nie osiągają tego, co chcieli, gdy nie ma parytetu zgody, idą gdzie indziej bez nienawiści, zranienia ani przemocy.

Nawet jeżeli armie milionów powstaną przeciwko komuś, jeżeli puści się on przywiązania do jestestwa jest wolny, wszystko przechodzi przez niego jak przez powietrze. Idzie za tym, co silne w sprawny sposób, ma to dobry efekt na wzmacnianie charakteru w pracy, upokorzeniu, wytrwałości i wytrzymałości, na koniec nie stajemy się więźniami postrzegania wobec tych, którzy konspirowali przeciwko nam, ani paranoiczni — w dobrej wierze przewiduje się ruchy oponentów w ciszy, a także wypracowuje strategię w umyśle, odrzuca się odczucia bycia męczonym, panując nad sytuacją z silnym umysłem i w zgodzie z linią prawdziwych myśli.

Jeżeli nie odnajdziemy afiliacji z bliskimi, odnajdźmy afiliację z Bóstwami i Opatrznością. W ten sposób ustanawiamy poprawną relację z Niebiosami i zmiatamy wszystko w odpowiedni porządek.

Niebezpieczeństwa izolacji zaczynają się z alienacją, dehumanizacją, byciem nagim przed przeciwnikiem, otwierają możliwość zostania ofiarą w rękach przeciwników, przez inflację i megalomanię, arogancję i zbyt dużą war-

tość przywiązaną do własnej osoby. Wznosząc się na wieży nad ziemskimi sprawami zbyt wysoko, topimy się w złamanym sercu i desperacji, tracąc afiliację z wszystkimi, upadając w pustkę nicości, gubiąc złoty wątek.

Ponadto grozi to zatraceniem własnych sił i zasad w relacjach z ludźmi, mizantropią, albo zatruciem przez wady, które są ciężkie do wykorzenienia. Przeciwnik zawsze dąży do odizolowania oponenta, a potem niszczy go z zewnątrz i od środka, jeżeli próbujemy się odizolować także, jesteśmy podwójnie zrujnowani — przez przeciwnika i przez nas samych, pokonujemy się w ten sposób, upadamy.

Jeżeli wewnętrznie jesteśmy niepokonani, działamy w wytrwałości. Znajdźmy ciągłą afiliację z Niebiosami i Bóstwami, wtedy wróg spróbuje odciąć i zaciemnić tego typu afiliacje, lecz gdy raz jest ona ustalona, biegnie jak trwały, dobrze spleciony wątek.

Lojalny kompan i kompanka rozpoznaje nasze fortece, a także silnie działa, aby się przez nie przegryźć, aby zobaczyć diament afiliacji i przyjaźni.

Nawet gdy jesteśmy złamani w środku i widzimy ludzi niegodnych zaufania, powinniśmy mądrze otworzyć się na rzadką możliwość odnalezienia przyjaciela. Jeżeli stosujemy regułę zamknięcia na wszystko i wszystkich, tracimy możliwość odnalezienia więzi i powrócenia na ścieżkę.

Wewnętrzna wytrwałość pokonuje sztormy w nieugięty sposób, postrzegamy i dostrzegamy wszystko z ciekawym, czujnym umysłem. Przewidujemy ruchy oponentów, przewidując potencjalne przeszkody bez udawania, że ich

nie ma, pociągamy za właściwe sznurki i wplatamy je w stalową różdżkę komendy nad sobą. Hartuje to charakter, podczas gdy słabi ludzie angażują rozmaite formy wymówek i zaangażowania w niewarte sprawy, a zatem nie kształtują silnej natury. Co więcej, zyskujemy wyższą pozycję w swoim duchu, który komenderuje na polu walki, wzrokiem powstrzymując każdy najmniejszy punkt siły oponenta. Gwiazdy Jaźni nie traci się z łatwością.

W zmianie, nawet największa katorga nie jest stała, nawet największa z radości nie trwa wiecznie, choćbyśmy chcieli ją utrwalić, sprawy przychodzą i odchodzą jak fale.

> *Masurius dodaje, że obraz bogini na ołtarzach Volupii ma zakneblowane i zapieczętowane usta, ponieważ ci, którzy w ciszy znoszą nieszczęścia i niedolę, osiągają więcej satysfakcji poprzez dobre działanie cierpliwości*
>
> — Makrobiusz, Saturnalia.

Wzmacnia to charakter przybliża Bogów do niedoli, uszlachetnia, hartuje stal z mądrości i rozeznania, uczy jak pokonywać wszystko — albo to co możemy — ciszą.

Warto oddać cześć i w medytacji prosić o audiencję u Bóstw, jest to traktowane jako rzeczywista interakcja, która może nas prowadzić w cichej idei i inspiracji, jeżeli na ludziach nie można polegać, albo nie możemy sobie pozwolić na ukryte powiązania, które by nas zaangażowały w skorumpowane działania.

Jeżeli nie odnajdziemy wsparcia, wesprzyjmy się na stali naszego ducha, pośród Bogów, którzy mogą nas wzmacniać, zaangażujmy się w sprawy Niebios, może to doprowadzić do rozwoju niechęci wśród innych, lub pogardy i nienawiści spraw, które preferują aby człowiek tkwił w ślepocie i ignorancji, powinno się wyrzucać tego typu uczucia i emocje jak złodziei, spotykać ludzi jako ludzi, Bogów jako Bogów.

Gdy cierń jest usunięty z kopyta wielbłąda, wątek zdarzeń zależy od metody ich rozwiązania.

Losy mogą być katartyczne, wędrowiec prawie osiągnął miejsce spoczynku obserwując deszcz, który spada poprzez mgłę. Jeżeli naciski sytuacyjne wyprowadzą nas z tego miejsca, może to prowadzić do ponownych tarć i konfliktów. Należy wiedzieć gdzie się zatrzymać.

Wyzwalanie z winy i błędów zrzuca z nas jarzmo, które nie jest jarzmem innych, tak jak nienawiść jest subiektywnym przywiązaniem do podmiotu nienawiści, trzymanie w sobie niechęci czy zranienia, czy chęci zemsty jest tylko naszym jarzmem, rozwiązanie rozwiązuje też poczucie winy i wstydu innych, którzy mogą być zakładnikami takiego stanu rzeczy, jak długo są w stanie zrozumieć swój błąd i skorygować się — jest to wystarczająca kara. Jeżeli nie są w stanie skorygować i zrozumieć błędu — nie jest to w naszej sile, aby to zmienić.

Zachwyt! Zachwyt! Smocza błyskawica schodzi z niebios! Rozprasza i poprawia, porusza rzeczy w idee i wiadomości, prostuje zepsute korzenie natur, przynosi limity tym, którzy stracili rozum.

Tak jak błyskawica rozświetla noc i znika, tak nie rozważamy swoich błędów, ale je naprawiamy w silny sposób, nie żyjemy poprzednimi błędami, ale rezolutnie niesiemy się ku poprawnemu widzeniu teraźniejszości i przyszłości. Jak deszcz co usuwa błoto, nie powinniśmy dać się złapać w rozpaczaniu nad przeszłym błędem, albo zaangażujemy się w błąd i przyzwyczaimy do niego.

Rzeczywistość nie powinna być zamrażana w tym świetle ci którzy są

więźniami przeszłości i transponują to w teraźniejszość, są więźniami czasu, są bardziej zajęci życiem przeszłością niż życiem teraz, zamiast brać sobie mądrość przeszłych doświadczeń do serca w rozróżniający sposób.

Prawda, która jest pokazana w świetle środkiem jednego mistrzowskiego uderzenia, demaskuje wrogów i sprawia, że stają się bezsilni.

Strzała, która jest niesiona na powietrzu, buddyjskie powiedzenie „dokonuj wszystkiego za pomocą jednego środka". Ten środek stosowany do czasu i zmiany jako naturalna siła rozwiązuje wszystko ku lepszemu, jeżeli wiemy poprzez życie jakich środków musimy użyć, strzelamy w odpowiednim czasie i miejscu, pociskiem, który zawsze przebija trzy głowy.

Niebiański łucznik, jak mongolski jeździec, jedzie i mierzy dystans, a poprzez intuicyjny błysk uderza w cel w prawie niemożliwy sposób. Mądrość jest umiejętnością, która jest podobna w sprawach ludzi, ziemi i niebios, poprzez mowę, komendę, akcję, wycofanie i stałość wiemy, kiedy powinniśmy ją stosować — jak i gdzie.

Powinniśmy stosować środki, które są ciągłe i nie rosnąć zbyt przywiązani do tymczasowego dobra, jeżeli stracimy swoją czujność i damy się ponieść sytuacji, tracimy nawyki i drogę, metodę i mądrość, powinniśmy konfrontować i angażować życie w każdej instancji, nie tracąc ciężko wygranych doświadczeń i nie zapominając o nich.

Umysł jest podstawą wszystkich wewnętrznych zgód i konstelacji psychicznych, zewnętrzne rzeczy są rozwiązaniem i pochodną działania umysłu. Powinien podlegać ciągłemu treningowi i ćwiczeniu.

Środki powinny być przygotowane i regenerowane, nie powinny poddać się stagnacji, inaczej je utracimy, jak narzędzie które stępimy lub zgubimy przez bezmyślność.

W fortunach umniejszone nieszczęście przynosi szczęście, fortuna nie jest rozpoznana przez obfitość po tym, jak nieszczęście się zmniejsza — czasami ujęcie jarzma jest fortuną, która jest wartością — wolność od nieszczęścia jest wystarczającym szczęściem. Podobnie, zwiększenie fortun może spowodować przesycenie, lub fortuna ta może być odebrana przez losy, prawa organizacyjnej entropii informacyjnej lub negentropii w biologii są komplementarne. Podczas działania fortun kultywuje się charakter, postawy i decyzje w nieszczęściach i szczęściu wzmacniają charakter, który pierwsze pokonuje, a przy drugich jest niewzruszony i nie daje się ponieść tymczasowości.

Niektórzy kultywują wielkie charaktery i pod ciężkim jarzmem mają nadal wystarczająco dużo siły, aby ruszyć w pole działania, zaprząc zasoby, albo się wycofują, z braku żyjącego, pozostającego impetu lub entuzjazmu aby być człowiekiem czynu, nie jest to rozgraniczenie między bohaterem a wieszczem, ale polem działania tego drugiego jest wewnętrzna wielkość i działanie wewnętrzne, tego drugiego zewnętrzna wielkość i działanie do zewnątrz.

Harmonia napięcia — cięciwa łuku jest szarpnięta, wyzwolenie przez opozycję — strzała jest wypuszczona w Niebiosa, ruch w górę — wzlatuje do niebiańskich sfer.

Wewnętrzna przejrzystość jest tożsama ze światem i w jedni z nim, szczera przez swoje ruchy i ewidentna. Fałsz nie jest przejrzysty w świetle kosmosu rozchylającego swoje płatki. Jeżeli zaistnieje fałsz, nie ma prawdziwych napięć, w których dwie polarne przeciwności walczą. Fałszywa fasada

wewnętrznych napięć wykrzywia korzeń i deformuje naturę ku groteskowym teatralnym maskom, które w nas wrastają. Wtedy jesteśmy podobni zduszonym drzewom, kiedy wyzwolimy się z nich zrywając skorupy i dojrzejemy do autentyczności, odzyskujemy swoje charaktery, natury i inklinacje.

Instynkty są poddane treningowi, każdy objaw gniewu powinien być wycięty u podstaw, rozwiązany i rozbrojony.

Wszystko kształtuje się zgodnie z formą, fontanna jako góra świadomości piętrami przekazuje wodę niżej do ludzkiego intelektualnego, emocjonalnego i instynktownego życia, wszystko jest wyrównane i wprawione w ruch harmonijnie i pięknym sposobem.

Odpowiedzialność w działaniu z innymi, albo ile możemy powiedzieć, jak działać, ile dać aby nie zepsuć, nie czynić szkody, nie zniszczyć innego, w samorestrykcji dystrybucji, mistrz nie ma rozwiązłego języka, ale podlewa rośliny spokojnie, dając im rosnąć o własnych siłach, tak jak korzenie roślin rosną mocno i są dla nich źródłem dalszego rozwoju.

Z charakterem, cnotą i wadą, powinniśmy mieć na względzie nasze ograniczenia i nadmiar, aby zaokrąglić wszystko zgodnie z naszymi naturami w odniesieniu do wytyczonych ścieżek, systemu koordynatów idealnego obrazu spraw, które chcielibyśmy w siebie wcielić, aby stać się całością poprzez rozwiązanie, ciosanie, szlifowanie i ponowne związanie.

Autonomiczna samokorekta jest atrybutem dojrzałego umysłu, który rozróżnił pojęcie dobra i zła, słusznego i błędu drogą rozumu, intelektu i czucia, a następnie ucząc się równoważyć to w mądry sposób, przenosi to wewnętrzne rozpoznanie w kontemplacje. Jednak nie umiejscawiamy roszczeń poza sobą, jesteśmy odpowiedzialni za siebie, jeżeli oponenci, albo ludzie źle rozumiejący sytuację próbują nas zmusić do złego przedsięwzięcia, należy ćwiczyć odporność i nie dać się wciągnąć w linię akcji, przemocy, klatek niespójnych wierzeń, nawet wtedy, kiedy próbują nas zastraszyć, albo nam grożą. Umysł powiązany gwiazdą świadomości nie boi się kar ciała i umysłu, jest wiecznie wolny, jeżeli wrogowie są uparci, natrętni, głupi, używają przemocy, należy wytrwać w ciszy i wewnętrznej prawdzie, nie należy ciąć ich mieczem, jeżeli istnieje możliwość rozwiązania, rozbrojenia przeciwnika, w ostateczności zgładzenie przeciwników jest dyscyplinarnym aktem.

Zrozumienie wywyższonej pozycji w stosunku do Niebios to zrozumienie całości wydarzeń poruszonych, aby doprowadzić do ulepszenia, harmonizacji, splecenia poprawy zgodnie ze sprawiedliwością. Bodhisattwa poświęca całkowite wyzwolenie poprzez współczucie, wieszcz poświęca poruszenia jego wolności aby zaangażować ludzi, mistrzowie i mistrzynie, którzy powracają do TAO, zaangażowani w świat zostali aby prowadzić innych, jednak to wyższy pierwiastek, który rektyfikuje i wzmacnia niższy u podstaw.

Czasem zmęczeni, chcąc odejść, pragniemy wyzwolenia pośród środków i umiaru, potem gdy przychodzi wypoczynek, patrzymy wokół i widzimy jak dużo jest do zrobienia, ci, którzy raz weszli w ten świat rozpoznając go, nie opuszczają go z łatwością.

Kwestia czy chcemy poświęcić naszą wyższą naturę na rzecz świata jest pytaniem o rozróżnienie, solidny osąd, nic nie powinno być trzymane jako własność, ani odrzucane bezrozumnie, mądre sprawy powinny nas na wskroś prowadzić, nie odcinając nas kompletnie od niższej natury.

Starożytne tradycje nie są tylko po to, aby je studiować, ale kontemplować i wcielać, bogactwo zapisów może być stosowane z uwzględnieniem czasów, stosownie do czasów.

Gigantomachia, albo bitwa Tytanów wewnątrz natury, charakteru, etosu, zasad, ducha, Erosa, Thanatosa etc. jest ciągła, poruszamy się naprzód, stawiamy fundamenty, trwamy przez oblężenia, rozwijamy etos i względem niego sprawnie decydujemy o rozwiązaniach i czynach. Jest różnica między świadomie wykształconym etosem a uwarunkowanym, jest różnica między byciem poruszanym to tu, to tam, bezwolnie i angażując się w słuszne i złe

sprawy świadomie. Etos wykształcony świadomie jest rozsądny i szuka swoich podstaw we wglądzie, obserwacji i zrozumieniu. Uwarunkowany jest wyuczony i działa pod impulsem nieświadomości, a zatem może być chwiejny. Ludzie, którzy poruszają się po wydarzeniach bez kręgosłupa i dostosowują się do sytuacji, są pół-etyczni, nie wiedzą dlaczego, ale boją się transgresji wytyczonych przez wpojone zasady. Jest to niesolidny, ale zdrowy sentyment. Ci, którzy idą ścieżką nadużyć, manipulują półetycznymi i uwarunkowanymi ludźmi mając nad nimi przewagę, są też ci, którzy etycznie i świadomie oponują, kiedy widzą jak wielkie szkody są wyrządzane całości, których etos należy do obserwacji praw rządzących rozmaitymi naturami ludzkimi, będąc przewidującymi i penetrującymi prawa przyczynowości.

Jeżeli korupcja nas przeżre, możemy stracić rangę i stać się niższymi naturą ludźmi, następnie jesteśmy stopniowo usuwani, jeżeli rezultatem jest zranienie i zła wola względem innych, upadamy coraz niżej. Nawet jeżeli ludzie wyżsi naturą, do których należeliśmy, zaczynają wzrastać, możemy zatruci odwrócić się od nich i stanąć źle po stronie knucia ciemności, albo wycofać swoje zranione natury ze sceny aby kontemplować rzeczy, które nadal możemy zdziałać w obrębie upadku, przeciwdziałając jego postępowi, nie dodając zła zranionych natur, jest to także forma Gigantomachii w upadku.

Tylko zimnokrwiste zwierzęta mają jad, nigdy nie lekceważ żądzy krwi i zemsty zgorzkniałego, pokonanego człowieka, w mądrości nadal ostrzega,

w źle zaczyna z jadowitym uśmiechem obserwować głupotę i autodestrukcję innych, przed którymi starał się z początku ostrzec.

Ciągła egzaminacja siebie powinna stać się nawykiem, tym bardziej w wywyższonej pozycji, należy się strzec mając na względzie siebie i innych. Człowiek ze sztyletem i statusem zgorzkniałego żebraka jest bardziej niebezpieczny, bo jest wolny w użyciu sztyletu, nie zatrzymany przez hierarchiczne i tradycyjne sentymenty, społeczne limitacje. Mag z ostrym językiem może zabijać słowem, negocjować lub kreować, ale pobity pies, który ma podobny język, może go użyć w sposób podobny do traktowania jakie otrzymał, koło fortuny się toczy, pokonywanie siebie jest szczególnie ważne uwzględniając siłę i komendę, bez względu na status. Nawet pokonany żebrak jeżeli miał wielką naturę, walczy o jej resztki.

Mierz środki naprzeciw przeszkód przez cały czas.

Ciągłe niebezpieczeństwo nie powinno stępić zmysłów poprzez siłę przyzwyczajenia, nie powinniśmy stracić czujności, lecz cały czas się odnawiać i prosić Niebiosa o odnawianie, w spontanicznym tańcu szabli skoncentrowani, gotowi na konfrontację, interakcję, wycofanie, uderzenie i obronę, obserwację i ogląd.

Gdy jesteśmy prawdziwi wobec siebie i Niebios, gdy zbierają się nad nami szeptania, plotki, oszczerstwa i kłamstwa, a nasze przedsięwzięcia są otwarcie wyszydzane bez pytania, cenzurowane aby zablokować nasze ruchy, powinniśmy być wytrwali na ścieżce zgodnej z wewnętrzną prawdą, jeżeli jest w istocie mądra, jest drogą wzmocnienia zasad i silnej dojrzałości. Powinniśmy wynieść się z miejsca oszczerstw, o ile to możliwe, jeżeli nie — należy zachować milczenie, życzliwą i stonowanie wycofaną postawę, aby uniknąć zbędnych ataków i zranień sprowokowanych oszczerstwem i knowaniami.

Kontemplować swoje wady aby je korygować — buddyjska stanza.

Bycie uważnym, posiadającym wgląd i bycie przewidującym, uzbrojonym w metodę i dynamiczną baczność, nie nazbyt entuzjastycznym, obserwującym w dobrze osadzonej równowadze.

Gdy w aranżacji relacji zagubimy swoją kompozycję w stosunku do osoby płci przeciwnej, osłabia to naszą własną naturę, kiedy stajemy się udomowieni, tracimy siłę i polot. Należy sięgać porad, ale polegać na własnych siłach.

Dary ciemności powinny być odrzucane. Są metodą wpełznięcia w czyjś umysł, jakakolwiek intencja nam przyświecała, jest skorodowana przez naturę podarku i jego źródła. Gdy są nam narzucone, należy je zbyć i działać zgodnie z wyższą naturą, nawet gdy wżerają się nam w umysł.

Jeżeli ciemność wprawia nas w ruch, należy ustalić układ odniesienia w stosunku do Niebios w sercu, zachować silną posturę i straż pryncypiów, szczególnie będąc na eksponowanej pozycji, jednak okryte wewnętrzną prawdą i odporną, wytrwałą defensywą.

Najlepiej, gdy ludziom wydaje się, że jesteśmy im podobni, choć wewnętrznie nie idziemy ich drogą. Możemy wtedy działać zgodnie z przejrzystością w stosunku do Niebios i nie jesteśmy kłopotani ani postrzegani jako dziwadła lub wrogowie, co umożliwia nam dalsze kroki.

Starożytne korzenie są upamiętnione, ofiary dla przodków naszego klanu, z którym mamy afiliacje.

Więzy zacieśnione poza śmiertelnymi wątkami rozwiązują i załamują się bez jednoczącej idei, która wcielana jest indywidualnie, ale śpiewa jednogłośnie.

Moralność reguluje naturalne prawo instynktowne, jak również to, co aspiruje do wyższego, ustanawia zachowawcze granice, utrwalając fundamenty praw, tradycji i kodów ustalonych w kulturze i cywilizacji, tabu i świętości, uświęconych sposobów działania, a także ich profanacji.

Intelekt i rozum, który jest rektyfikowany platonicznie, ze świata idei i form rozświetla to, co ziemskie w całkowicie etycznych zasadach. Wiele rzeczy można wpisać w moralność i naturę, jest to kwestia indywiduacji i człowieczeństwa, jeden społeczny logos różni się od innego, każdy ma swoje świętości i wynaturzenia.

> *Różnica między etosem a moralnością. Wojownik podąża za swoim etosem, który może być moralnie podważony. Tradycyjne prawo i byt są w konflikcie ze sobą.*
>
> — Ernst Jünger, Eumeswil.

Introcepcja jest wewnętrznie odzwierciedlonym postrzeganiem.

Ostrząc miecz umysłu i charakteru cały czas, odnawiamy swój oręż, aby spotkać się z nieprzewidzianym.

Niejasność interesów jest pokonana jednym skoncentrowanym celem, nie jest ważne z tej pozycji, czy obróci się ku dobremu czy złemu, energia mas leci tam, gdzie leci wiatr, lub gdzie idą przywódcy, intelekt i czucie wolnych jednostek podąża za rozsądnymi celami i prospektami, a zatem wielkim przedsięwzięciem jest gromadzenie ludzi ku wspólnemu celowi.

Poświęcając jestestwo i osobiste interesy, działa się nieegoistycznie.

Porządność, szczerość i jasność w każdej chwili zaprzęga luźne końce umysłu, strzeże go przed fałszem, co jawi się jak szczerość, ten fortel zastawiony na siebie powinien być usunięty.

Słabi naturą, którzy otaczają silnego, działają na niego w korodujący sposób, silni naturą traktują się nawzajem z równością aby wzmacniać się nawzajem, prowadząc słabszych.

Oddanie obowiązkom, w Pymandrze pisano o obowiązkach najpierwiej względem Niebios, potem wobec świata, a na końcu wobec ludzi — dokładnie w tej hierarchii odnajdywana jest spójna, proporcjonalna harmonia, gdy zaokrągli się wszystkie elementy w całość.

Z nizin na wyżyny społeczne, względem duchowych i mentalnych przedsięwzięć — z uwarunkowanego życia do mistrzostwa. Jak roślina, która rozwija się zgodnie ze swoim fenotypem z różnicami w ekspresji, różnorodności i środowisku.

Zbierając małe rzeczy, każdy z tych czynów kontrybuuje i wspiera się nawzajem, wypychając się w górę. Jest niezwykle istotne, aby być wielkim

w małych rzeczach i małych krokach, aby mogły się rozwinąć na późniejszym poziomie, rozwinięte w charakterze.

Charaktery i natury są zrozumiałe przez ukryte duchowe więzi, które często są relegowane do podświadomego rozpoznania, jest to afiliacja z Jaźnią. Kiedy w upadłych czasach rządzące elity są niższe naturą, znajdźmy afiliację z tym co niskie, lecz wielkie, wielkie natury równe albo podobne nam będą rozpoznane przez głęboką afiliację.

Podobnie gdy nie znajdziemy nic godnego w naszych czasach, naszymi rządcami i przyjaciółmi staną się Niebiańskie siły, Bóstwa i Boginie, mistrzowie i mistrzynie, wyzwoleni redeifikowani śmiertelnicy.

Kiedy tracimy straż szarżując w górę bez przeszkód, nasz impet może się zapaść, jest to osławiony „upadek z kół fortun". Jednak nadmierna uważność może zatrzymać czyjś akt w pół drogi.

Wycofujemy się w ciszę i pilnujemy naszej mowy i myśli, kiedykolwiek jest to możliwe, noszenie jarzma ciszy jest mądrzejsze niż niewymierna mowa. Myśli powinny być pilnowane, ale nie kosztem głębi i połączenia z Boskością, inaczej rezultatem jest powierzchowność i zapominalstwo. W ciemniejszych czasach lepiej jest grać szaleństwo, brać rzeczy pod rozwagę, kiedy jesteśmy w konflikcie z grawitacją sił ciemności, inteligencja i powaga celu mogą prowadzić do okropnych efektów, kiedy stajemy się eksponowani i użyci w złych lub zgniłych celach.

Szaleniec z zewnątrz może być wewnętrznie wieszczem — ciemna siła nie jest zagrożona przez głupca ani szaleńca, może on zatem działać w obrę-

bie swoich znaczeń i obowiązków ze smutkiem — w ciszy, niezależnie od tego, czy jest to celowy akt czy prawdziwe szaleństwo, jak długo przy tym drugim można zebrać swoją kompozycję wewnątrz siebie pomimo obłędu.

Niektóre ekscentryzmy mogą nas chronić przed byciem zagrożeniem dla innych, gdybyśmy byli wykorzystani przez ciemność, a zatem chronią nas przed niepotrzebnym ryzykiem i głupimi ruchami, kiedy z całą siłą próbujemy uderzyć i szarżować z żalem i ciężkim sercem.

Co wydaje się ofensywą przeciwko wiatrakom, jest reaktywnym atakiem przeciwko obrazowi czasów, który jest widziany z jasnością umysłu. Ten ruch może należeć do młodzieńczej głupoty, ale każdy idealista go popełnia, ale po to, aby się wycofać i skomponować później. Należy poznać czasy bez wzrastania w upadek i podtrzymać silny zmysł zasad. Zapominalstwo i korupcja są wrogami, jedno podąża za drugim, co jest zatrute korupcją musi być potem trzymane w ryzach przez wyjątkową siłę, zatrute serca i umysły znoszą większe uderzenia niż te, które nie są pod jarzmem.

Podobnie ciemność rozprzestrzenia się przez żyły i wkrótce zatruwa serca i umysły, niszcząc charakter i naturę, podmieniając faktualną realizację i wielkość umysłu małostkowością urojeń, ignorancji, zapominalstwa, irracjonalności, głupoty, zacietrzewienia, złości, nienawiści, zazdrości.

Przecina wyższych naturą ludzi, zbijając ich z nóg przez pokrętne machinacje, poprzez masę może wykończyć wielu. Warto przypomnieć buddyjską stanzę: "nawet armia nie może nas pokonać, jeżeli nie uchwycimy się jestestwa jako przywiązania, posiadania", „ani nie zgładzimy, ani nie zostajemy zgładzeni", jakże przeciwnik może nas zgładzić gdy nie mamy jestestwa? Jakże możemy zgładzić wroga, gdy ten nie ma jestestwa? Aby nas zgładzić, ciemność musi nas zmusić do wiary, że nasze jestestwo jest własnością, czymś rzeczywistym, a następnie gdy przywiążemy się do tego złudzenia, możemy być z łatwością pokonani, deformowani. Jak długo jesteśmy odseparowani od tego urojenia, jesteśmy niepokonani.

Pokonując z radością, jak mawiała moja przyjaciółka — gdy jesteśmy w cierpieniu, pokonujemy sprawy ku dobrym wartościom, jeżeli jesteśmy obojętni i odłączeni, nadal staramy się celować w pozytywny układ odniesień, w wielkim bólu nie zawraca się z drogi, gdy ból staje się silniejszy niż nasza wola — wtedy zaczynamy upadać. Umysł pokonuje dyskretnymi aktami, dobre czyny pokonują złe myśli.

Jeżeli duch jest złamany przez wyczerpanie, staje się orgią dla ciemności, wkrótce obróci się przeciwko światu, przyzwyczajeniem nie rozpoznajemy już nic w jasności. Ciemność zaczyna wrastać w umysł, serce i krwiobieg. Ciemność staje się naturalnym sposobem działania, zamaskowanym przebiegłością — gdy nie rozpoznajemy już ciemności jako ciemności i pozwalamy jej działać jako naturalnej — przestajemy rozróżniać, że nasze szaty są czarne, myśląc że są białe — przybieramy maskę czegoś wyższego, ale pokonani nie widzimy już naszych poprzednich dróg, zapominamy z twarzami wykrzywionymi w groteskową maskę.

Jest niezwykle ważną sprawą wiedzieć, że słowa są słyszane nie tylko wśród ludzi, ale i w niewidzialnych światach, powinniśmy zaakceptować tę prawdę i trzymać język na wodzy, lepiej używać słów i myśli oszczędnie i mądrze, kiedy powstaje ku temu potrzeba, ludzie działający z siłą i kierunkiem używają ich rzadko, z wglądem i przewidująco.

Należy rozpoznać swoje otoczenie, środowisko, okoliczności, dokonać ich inspekcji w jasny sposób, z wglądem, aby ocenić własną sytuację. Pomimo niefortunnych sytuacji powinniśmy wiedzieć, jak poruszać się w niebezpiecznych stronach, terytoriach. Gdy nauczymy się praw gry, trzeba ciągle wiedzieć, że mogą się one zmienić, a głębsze, ukryte gry na ich powierzchni mogą być zrozumiałe, ale głębsza przebiegłość może działać z ukrycia. Podobnie z większym dobrem. Nie zagradza to drogi do akcji, ani nie zaprasza do braku aktywności, ale wzmacnia prowadzenie się i kompozycję, a także wytrwałość Jaźni w jej głębi, niestrudzenie jak skarabeusz, w egipskich tradycjach Kheper — symbol duchowego serca.

Z perspektywy depresji, żałości, porażki, opresji, antagonizmu, nienawiści nie widzi się niczego innego, jednak należy wytrzymać i przetrwać, ze wszystkimi zasobami zaangażowanymi w akt oporu w warunkach wewnętrznych i zewnętrznych, subiektywnych stanach, które są obiektywnymi w oczach Boskości, żadne piekło nie trwa wiecznie, choć może się tak wydawać.

Jako osoba, która uderzyła o dno z mentalną katorgą, uświadomiłem sobie, że jeżeli nie wypełznę z piwnicy, nękany przez wiele sił, nie urosnę w siłę, zostanę tam do końca życia. Jedynym marzeniem, jakie miałem, to śmierć, jedyną wizją, bycie czymś innym niż mój skatowany umysł — po przekroczeniu tej linii odzyskałem się w pokonywaniu urojenia.

Czy to choroba psychiczna, czy wewnętrzne piekło, negatywne poruszenia, negatywne spętania, przeczące naszym motywom, wewnętrzny konflikt — jest to stan wewnętrznej opresji. Należy wzmocnić się przez ofiary, rytuały, modlitwę i inwokacje, a następnie pamiętać o lojalności w stosunku do sił. Opresja jest iluzoryczna, ale subiektywnie tworzy piekła z umysłów, jeżeli bez ustanku wpadamy w wyobrażenia ciągłości, nie możemy znaleźć wewnętrznej przestrzeni stabilności w zaangażowanym myśleniu i działaniu w danej sytuacji.

Jeżeli nękani jesteśmy przez osę i krzyczymy, jesteśmy przerażeni małym bólem spowodowanym przez mikrego insekta, jakże wtedy moglibyśmy sobie radzić z wielkimi siłami w proporcji do naszego śmiertelnego istnienia? Gdy pokonamy małe strachy i pozbędziemy się lęków i bojaźni, staniemy się niezwyciężeni!

Unikajmy okoliczności, w których przyciąga nas do majętnych sławnych czy potężnych ludzi, chyba że chcemy się stracić na rzecz abstrakcji ich osób. Silniejsi w naturze radzą sobie z tego typu osobami, ale należy rozważyć co możemy stracić w zamian za tego typu koneksje. Jeżeli nie posiadamy siły natury, nasza natura upada i jest ścięta jak słabsze drzewo.

W sytuacji opresji najlepiej zwrócić się do Boskości, Bóstw, Bogiń, wewnętrznego Boga, Boskości na zewnątrz i wewnątrz. Przerzucaj niemożliwe pomosty, gdy sytuacja jest bez wyjścia!

Pokonanie i granie wyższą ręką w stosunku do opresji — jeżeli to nam się nie uda, jesteśmy zaplątani w bluszcz, w takiej sytuacji mentalne osadzenie nie pozwala nam się poruszyć ani na krok, jest różnica między traumą umysłową a traumą spowodowaną rzeczywistymi wydarzeniami w świecie, natomiast obiektywnie obie pozostają cierpieniem.

Niebiosa są nieskończoną studnią i źródłem wszelkiej energii.

Odniesieniem człowieka jest człowiek jako centrum jego rozważań w stosunku do Niebios, sam z samotnią, palec wskazuje z powrotem ku naszej esencji, czym jest Złoty Kwiat niebiańskiej natury? Podczas kontestacji ludzkiej natury w świecie, jak zdefiniować niebiańską naturę, gdy jest się splecionym z naturą, formą, człowiekiem, wyższą naturą? Człowiek odarty w agonię do najdzikszych poruszeń, złamany ze szczeliną, która sięga do otchłani bólu, gdy uspokoi serce, tęskni za gwiazdami i Niebiosami, za powrotem — ta idea — maska sił i mocy, które są rektyfikowane w jego pragnieniach, które kieruje ku nim, czyste idee zróżnicowane w jego zrozumieniu, różnorodne we wszechświecie ale całkowicie jedne.

W wulgarności i przemocy, nękany przez mniejsze zła, znajduje stałość i zapomina w jednej chwili o Pięknie i Proporcji, Tęsknocie i Harmonii, staje się sam wulgarny, ponieważ nie może już odczuwać, posługiwać się Intelektem. Natura świata chowa się przed nami, to flirt, we wstąpieniu życia jego intelektualny duch pozostawia ślad pewności, pieczęć, gdy w ciągłych pracach, w wielkiej samotni miast, stepów i pustyń, gór i mórz, staje się astronomem jako podmiotem swojej astronomii, na tyle, na ile jest zawarty w całości, w unii parytetu kosmosu, z której wynika też współczucie. Może czuć się złamanym, niekompletnym i zranionym, zawsze mając przed oczyma umysł i odczucie obrazu doskonałości, lecz to słodka rana, która szuka rozwiązania w holistycznym harmonizowaniu się jako człowiek.

Penetruj wglądem naturę w całości życia, rozpoznaj rozgwieżdżone Niebiosa, porządek w proporcjach fundamentów i z fundamentów przez

system odniesień i koordynatów patrz w Niebiosa i w swoje życie i na świat.

Rozłam i niesprawiedliwość, które w zorganizowanym społeczeństwie są niekomplementarne z prawami życia i natury, działają z pozoru dobrze, jednak ludzie czują się wyrzuceni z siodła, pełni konfliktów, lęków, zmęczeni. Kiedy choroba wpełza w nich bardziej, stają się zranieni, szaleni, złamani. Kiedy uświadomią sobie ten rozłam, mogą stać się rozdarci w bólu, dopóki nie powrócą do harmonii indywidualnie, nie uleczą się patrząc na wszystko sokolim wzrokiem, wytyczając nowe ścieżki i wysyłając sygnały do innych. Jest to ciągła substytucja, iluzja iluzjami, która nakręca się coraz bardziej i wciąga nas pod swój wpływ, dopóki nie przetniemy jej mieczem poprzez umysł i serce, chroniąc się przed tkającymi sieć i pomagając innym przeciąć te wewnętrzne, uwarunkowane więzy.

Dobry osąd w rozróżnianiu między ludźmi jest metodą jaką podejmiemy, aby wesprzeć ich w mądry sposób, nasze intencje stają się jasne, rozsądne, inspirujące, wszystkie niejasne sytuacje powiązane z naszym prowadzeniem się i przewodzeniem innym powinny być rozwiązane przez wewnętrzne, sprawdzone prawa i zasady. Jeżeli mamy rozróżniający, spontaniczny umysł bliższy mądrości, ta ostatnia jest preferowana jako metoda. Litera prawa i zasady postępowania są ustanowione aby rozwiązywać sytuację mocą tradycji, rozsądku, albo mądrości sądowniczej. Mądrość rozwiązuje każdą sprawę i każdą osobę sprawiedliwie, w zależności od sytuacji. Wygrywanie dyskusji nie jest żadnym celem, zaprzeczenie drugiemu nie jest mądre — jeżeli wygramy debatę, albo kłótnię, pozostawiamy drugą osobę w stanie nieufności, czasem antagonizmu, wszystkie debaty powinny być rozwiązane w sposób, który przynosi coś owocnego i mądrego drugiej osobie, nie aby łamać wierzenia, wolę czy przekonania. W swoich pismach Czuang Tzu pisał o ukrytym mistrzu, który dawał wróżby na targu, rezygnując z wysokich stanowisk. Za małą opłatą udawał, że wróży, choć w rzeczywistości ukrywał przez wróżby mądrą, dobrą radę dla każdej osoby, która do niego przychodziła, a za zebrane środki spędził stare lata w spokoju.

Jeżeli odrzucimy ludzi świadomie, nie będziemy przez nich wyszukiwani, nie mamy zatem prawa się uskarżać na ten stan.

Jakże lepiej niekiedy patrzeć na Bóstwa, światy duchowe, aniżeli wiązać się z niższymi naturą ludźmi, choć naturalnie mamy towarzystwo i przy-

należność do ludzkiej rasy, gdy jesteśmy sami i bezradni, prośmy o wsparcie Niebios, tak znajdziemy wielką kompanię i w świecie bóstw i niewidzialnych światów, a także świecie natury. Tak zatem idziemy wątkiem niebiańskiej drogi, poszukujmy jednak dobrych kompanów, połączeń wynikających z głębokiej przynależności umysłów i dusz. Nie lekceważmy ludzi, którzy mają inne jakości, ponieważ to zradza pogardę, brak afiliacji nie oznacza braku przynależności, czy ludzie o innych jakościach są lepsi od źdźbła trawy na łące, czyż nie jesteśmy podobnym źdźbłem? Niektórzy buddyjscy mistrzowie radzili unikania złej kompanii, inni radzili aby jej poszukiwać — jeżeli aspirant był silny, mógł zamienić złą kompanię w lepszych ludzi, jeżeli był umiarkowanie silny, uczył się wytrwałości, jeżeli był słaby, sam stawał się gorszy, lub opuszczał ich z pogardą.

Im więcej dobra ludzie z nas czerpią, tym większa nasza majętność, gdy stajemy się cali i powiększamy swoją majętność przez to, że czerpią z nas inni, tak krew naszej esencji staje się silniejsza, rośnie w majętność mądrości, duch staje się silniejszy i rozkwita.

Próba ekspozycji pewnych idei, poruszenie spraw i zebranie wsparcia oznacza, że bierzemy pełną odpowiedzialność za sieć ludzi, która jest pod naszym wpływem i poruszana przez nasze idee. Jeżeli brakuje nam rozwagi i oparcia w pełnym wglądu, strategicznym planie, który angażuje wszystko w przewidujący sposób, prowadzimy ludzi w najlepszej instancji do rozczarowania, w najgorszej do rozlewu krwi. Opozycja, dysydenctwo, bunt wobec siebie samych pożera własne dzieci, reaktywny porządek, który

jest wprowadzony, jest rzadko lepszy niż poprzedni, choć włącza pewne ideowe postulaty rewolucjonistów.

Rozpoznaj trendy, wątki, inklinacje i tendencje w dobrym osądzie, a następnie dostosuj się w opozycji, współpracy, lub kombatanckim nastawieniu w odniesieniu do postrzeganego płynięcia wydarzeń i noosfery (przestrzeni umysłów) społeczeństw. Z transcendentalnymi poruszeniami umysłu ruchy, źródła i astralne wpływy przekształcają konstelacje sił, same będąc związanymi z poruszeniami, które spoglądają na Ziemię, próbując wiedzieć i postrzegać, jak te transcendentne ruchy odnoszą się do różnorodnych, złożonych porządków i bifurkacji wydarzeń na ziemskiej scenie.

Adaptując się do zmian trzymamy wewnętrzną prawdę nie uginając się pod nimi.

Gałęzie natur mężczyzn i kobiet sięgają po gałęzie Niebios, które mają swoje korzenie w transcendentnym. To, co transcendentne, jest zrozumiane wertykalnie, z Ziemi patrzymy na rozgwieżdżone Niebiosa, jednak gdy wertykalna linia jest poprowadzona między Ziemią a Niebiosami, jako promień koła, jest to dystans między ludzkim mikrokosmosem a makrokosmosem, potem prowadząc pełen okrąg między dwoma punktami, zenitem a nadirem, rysujemy pełną sferę. Każdy punkt jest środkiem. Czasami mikrokosmos jest centrum Monady, otoczonym Boskimi sferami, czasem makrokosmos jest centrum Monady, otoczonym przez mikrokosmosy, lub inaczej — nasza Jaźń w środku jest otoczona i zamknięta w Makrokosmicznym Jednym, tutaj jesteśmy centrum naszych aktów i istnienia, pierwotnymi, z dru-

giej strony jesteśmy centrum makrokosmicznej sfery, gdzie transcendentni jesteśmy Jaźnią pośrodku — są to uskoki obserwacyjne, tak użyteczne jak praktyczne w medytacji i ceremonii, choć są esencjonalnie jednym i tym samym.

Charakter sieje losy, doskonaląc charaktery, prostujemy rozumienie naszych losów.

Gdy siła lub moc jest uwięziona ponad proporcje, albo kiedy egzekutywa jest dana ludziom niższej natury, deformują i skręcają władzę podług własnych wad, zatruwa to tego, co czyni, to, co jest czynione, stając się niestabilne, destrukcyjne. Moc, która płynie proporcjonalnie, zgodnie ze swoją siłą, potrzebuje wprawnych ludzi aby nią władać, inaczej szkodzi proporcji i strukturze śmiertelnego umysłu, a zatem tkance społeczeństw i ludzi.

Komenderowanie sobą bez jestestwa, bez zbędnych odłamów interesów czy preferencji, myślenie co się chce, podług woli, czucie i działanie w taki sposób, jak się chce, bez uwarunkowań, tak jakby zarządzała nami jedynie Jaźń — oto człowiek.

Przywiązanie do jakości umysłu, ciała, status etc. szybko podlega inflacji, bycie świadomym swojej sztuki bez przywiązania i egotycznych zbędnych znaczeń, oznacza, że traktujemy się jako katalizator, transmiter, mediator pomiędzy tym, co jest silne, samozawarte i pełne, będąc puści, legnąc w głębi pojednani z Prawdziwą Wolą, Jaźnią, ekspresją wyższych światów, podług możliwości umysłu, umiejętności, talentu etc.

W swej stałości, oddaniu i kompozycji, nawet gdyby Ziemia miała się rozpaść, człowiek kroczy swoją ścieżką niewzruszony przez kosmiczne próżnie, wytrwałość i poświęcenie, które jest wielkie i święte. Oczy terroru ześlizgują się z ludzi, którzy nie zwracają nań uwagi, nieporuszeni.

Trzeźwe momenty powrotu na ścieżkę, gdy zejdziemy z niej w zło, osiąga się przez rozeznanie i ocenę, wzmacniamy wtedy dobrą ścieżkę, gdy jesteśmy wzięci zwątpieniem lub stagnacją.

Ciesz się grzmotem uderzającej błyskawicy, śmiej się jak szaleniec, choćby w sercu, tańcz pośród rozbłysków duszą, tam jest zjednoczenie między naturą a Boskością, w ekstazie i śmiechu. Pijany burzą mag, który w stałości i pięknie tworzy błyskawice, pomaga odświeżyć pakt między ziemią a naturą, w sobie odświeża pakt między ziemią a Niebiosami.

Niech terror nie zmiecie nas w strach, ale zamieni się w naszą przyszłą cichą, odporną siłę.

Losy powracają zgodnie z własną wolą, jeżeli muszą, gonienie losów jest zmuszaniem swojej drogi poprzez przyczynowość, gubiąc się w pajęczej sieci, nie czekaj na nic, co nie jest pewne, w procesie życia w oczekiwaniu nie mamy czasu na działanie i pracę z teraźniejszością.

Wspinając się w umyśle i sercu na wyżyny odnajdujemy bezpieczne miejsce, ćwiczymy pozostanie na wyżynach, odbijamy straty i zostawiamy je za sobą, aby poświęcić pewne rzeczy — oszczędza nam to żalu — uczy cierpliwości i wewnętrznego wzmocnienia. Mędrzec w kryształowej wieży patrzy z gwiazd na śmiertelny trud, w purpurowym pałacu pustki składa cześć Boskości. Są dwa manewry warte przypomnienia, jeden podobny do Snu Scypiona (Somnium Scipionis), kiedy wzniósł się on nad ziemię w gwiazdy i prowadzony przez Bogów patrzył na małą planetę, drugim manewrem jest odłączenie od wszystkiego — wymaga to treningu i stałego umysłu, jeżeli chodzi o defekty umysłu i ciała, nasze umysły są przytwierdzone do Jaźni-gwiazdy jako współrzędna i punkt odniesienia, poprzez świadomość, z błędami i wadami umysłu i ciała, które są wzięte pod komendę na tyle, na ile ciało i umysł pozwalają. Następnie pozytywna próżnia jako treść — skąd angażujemy się, deflektujemy fenonemy, działamy, wycofujemy się i wchodzimy w stałość. Niezależnie od tego, czy jest to manewr psychologiczny, magiczny czy ceremonialny, angażujemy się weń z całkowitą szczerością i oddaniem w przestrzeni woli, wyobraźni, kon-

strukcji, ontycznego przemieszczenia, wielolokacji i wielowymiarowości naszego istnienia.

Podczas grzmotów wydarzeń nie tracimy swojej kompozycji i aktów — cóż za wielkie pragnienie aby pokonać, wahać się ale działać — angażujemy się wielkością, gdy czujemy szok i zmrożenie — nie idziemy dalej, wycofanie jest dla człowieka, który nie czuje w sobie wyższej natury.

Jeżeli umysł jest mieczem, ale jest wrzucony w bagno, zaczyna się topić pomimo swych właściwości. Jakości przedmiotu są bezużyteczne w takich okolicznościach — zaczyna rdzewieć, zachowuje swoje właściwości, tylko jeżeli jest wprawnie użyty i stale ostrzony.

Podniecenie i agitacja rujnuje koncentrację i kompozycję, należy ich unikać za wszelką cenę!

Znajdujemy harmonijne poruszenie, które jest zwinne w stałości, a wraz ze zmianą jest środkową pozycją.

Stan głębokiej koncentracji następuje, gdy zrzucane jest ciało i umysł, nie czujemy ani ciała, ani umysłu.

Tańczymy gdy muzyka gra, zatrzymujemy się, kiedy się zatrzymuje, wszystko w kompletnym zanurzeniu w tańcu. Co jest wyuczone, ma ekspresje w puentach i zatrzymaniu. Jakość tańca zależy od ciągłości dynamiki i gracji w zmianach ponad sumę wszystkich ruchów, w zwinnej adaptacji do sytuacji gdy płyną wydarzenia, jeżeli na chwilę się zawahamy, przewracamy się lub chwiejemy, poruszamy się z czasem, zatrzymujemy się w zmianach, pociągnięci w rzekę fenomenów i wydarzeń.

Jak rozróżnić to od personalnych impulsów i instynktów? Poprzez kompletną szczerość wszystkich ruchów w momentach, których pływ idzie przez całość istnienia — co jest sprawą mistycyzmu, spontaniczności, przejrzystości, wolności, prawdziwego impulsu, prawdziwego odczucia, które pojawia się w świecie idei, to jest Niebios. Płyną one przez mężczyznę i kobietę, która służy jako wehikuł dla transformacji siebie i świata, zdejmując maskę naprzeciwko świata, jej umysł staje się jasny i przejrzysty. Bowiem żaden zafałszowany obraz siebie ani defensywa, przywołana iluzja albo urojenia o nas i o świecie nie pozwolą głębi idei i źródeł przemówić przez siebie.

Kusząca droga posuwania się naprzód, spełniania pragnień i fałszywego obycia i ogłady, lub konkurencji może nas wciągnąć w złe prądy, czasami jesteśmy w nie wepchnięci przez okoliczności i musimy reagować, tracąc niewinność w trakcie. Doświadczenie ujarzmione w ten sposób wspiera nas, gdy skorygujemy się potem, mądra jest wytrwałość w wewnętrznej prawdzie i niewinności, która porusza nas, jak długo jest to możliwe — trudno wtedy o błąd.

Tragedia lojalności i niezależności. Jeżeli jesteśmy prawdziwie lojalni, trwamy i upadamy z naszym mistrzem lub mistrzynią, albo mądrze zapobiegamy ich upadkowi, jeżeli złamiemy obietnicę, otwarta przestrzeń jest zatruta, a wolność zdobyta w ten sposób zaczerniona. Kiedy jesteśmy niezależni, rzadko wchodzimy w relacje lojalnościowe, ponieważ kompromitowałoby to naszą wolność. Lojalność jest wysoko ceniona w złotych czasach, w czasach upadku jest to zwykły oportunizm i poszukiwanie własnego zysku.

Nie ucinamy kwiatu lotosu z jeziora własnego serca, ale działamy aby je odżywiać wewnątrz naszej natury, innymi słowy, jeżeli naturalne stanowisko współpojawia się z wewnętrznymi okolicznościami, rozwijamy spokój. Wtedy kwiaty lotosu rozkwitają same z siebie. Kiedy początkujący siada do medytacji i nie widzi rezultatów, staje się rozsierdzony i niecierpliwy, ale zmusza się do siedzenia bez zrozumienia, w ten sposób pojawia się tylko znużenie. Jeżeli natomiast siedzi jak niemowlę i scala się z nauczaniem, koncentruje i przygotowuje swój wewnętrzny umysł, powoli zaokrągla i kompletuje siebie, zaprzęgając wszystko do pracy.

Czas biegnie szybko dla ludzi. Nasz umysł zmienia się szybciej niż ciało. Ludzki włos rośnie 1,25 cm w ciągu miesiąca, jak wiele myśli pomyśleliśmy dzisiaj, nawet cichych? Drzewa myślą wolno, ich rozważania są głębokie. Las jest wieczny, mierzony standardami człowieka. Gdy próbujemy myśleć jak drzewo, nasze myśli nabierają głębi, w onirycznym, wolnym śnie. Korzenie są silne, gałęzie powolnie wstępują w górę; liście drzewa są podobne do jego myśli. W jednym momencie następuje przebłysk, odłączenie od głębokiej medytacji, która trwa dwie pory roku. Zmiana zdania u drzewa trwa miesiące, wtedy zbiera nowe myśli, aby je rozważać — lecz zawsze w zgodzie, proporcji i harmonii z jego naturą. Nie jest uparte ani zdeterminowane, po prostu daje ujście ekspresji jego esencji. Na jesieni zrzuca swoje myśli, zatrzymuje poznanie, jakby w pozytywnej głębokiej próżni wycofuje swoje myśli do siebie, choć zbiera siłę trzymając wewnętrzną prawdę, która ciągle doprowadza do jego odnowy. Może dlatego oś Drzewa Świata jest porównana do drzewa, to są głębokie myśli, które zmieniają się w zależności od sekwencji, powtarzalne prawa. Kiedy tłumaczymy, interpretujemy język lasu jest w tym nie tylko mądrość, ale też cisza nieprzekazywalna na ludzkie języki. Bogowie myślą w podobny sposób, bez słów, bez ludzkiego głosu, są ideami, które zrastają się z powolnym bezczasowym podmiotem ich działania, powstając w wielkich, wspaniałych rzeczach, zgodnie z pięknem, proporcją, prawdą. Powolne decyzje z penetrującym wglądem, są największymi, spontaniczne, które szybko powstają z tego samego źródła, są jak wir, który pojawia się na oceanie istnienia. Wszystko inne wydaje się zbytnią surowością, złą oceną, trywialnością, frywolnością małego ptactwa, które jednak też ma

swoje miejsce. Wielki Sokół wzlatuje nad wszystkim, z długimi, wielkimi myślami zabiera małe ptactwo i obejmuje je. Jest to wielkie rozważanie tego, co jest poniżej.

Wytrwałość w umyśle — cóż za wyjątkowa cecha! Wytrwałość w czasie — jakaż wielkość!

Wytrwałość nie załamuje się z braku motywacji, cały czas dąży do nowych przedsięwzięć, załamuje się to, czemu brakuje uwagi i wytrwałości do pracy.

Otoczeni przez niebezpieczeństwo, musimy być dla siebie pionierami, gdy nie polegamy na nikim innym, jesteśmy jedynymi kartografami naszych kroków — w ciszy obserwujmy je i uczmy się. W samotni szybciej dojrzewamy, poprzez błąd i próbę uczymy się ścieżek życia, z wiekiem robimy coraz cięższe i głębokie ruchy, będąc pewniejszymi.

Defensywne zwycięstwo jest to wytrwałość w tym, co jest dobre, naprzeciw opozycji i podążanie za wewnętrzną prawdą, która jest we współbrzmieniu z Niebiosami.

Bez podejrzeń i oskarżeń, karczujemy podłość z umysłu, jeżeli jesteśmy zdradzeni, podtrzymujemy kurs i płyniemy dalej.

Poczucie wspólnoty wzmacnia więzi, wspiera ludzi, którzy są od siebie odsunięci, im mniej zdrowego afektu w całości, tym łatwiej o konflikt i wojny, kiedy każdy jest dla siebie i nikogo nie ma dla reszty.

Poprzez postrzeganie tymczasowości i przechodniości nie stajemy się ich więźniami, krocząc ścieżką nieśmiertelnych odzyskujemy wzrok z góry, za-

trzymani przez tymczasowe ciało, patrzymy w górę ku nieśmiertelnym, wyzwolonym duchom, nic nie jest stracone, Wielkie Istnienie zakłada maski, które jako formy powracają do zasobów form, lecz Wielkie Istnienie nie traci nic z siebie, jedynie wypożycza swoją esencję, która do niego wraca.

Mając na względzie końce, przechodniość i śmierć, jakże możemy przeżyć życie bezmyślnie, czy kłótnie o małe rzeczy nie przeszkadzają nam w życiu?

Każda aranżacja ma swój wzorzec, postrzeganie społecznych, politycznych wzorców i układanie ich, aby poprawić lub pociągnąć ku mądrym rozwiązaniom, jest sprawą, do której zdolny jest tylko mąż stanu albo mistrz.

Nawet będąc osobą o niskim, nieznaczącym statusie, możemy osiągnąć coś naszą naturą i jaśnieć nią do wewnątrz, im głębiej jest rozwinięta, tym większy jej zewnętrzny blask.

W rzeczy samej, czasem jednooki mężczyzna widzi więcej wewnętrznym wzrokiem niż ci z parą zdrowych oczu, którzy niemniej jednak są zaślepieni.

Gdy tylko widma i surogaty pozostają, zewnętrzne decorum nie ma treści, rytuał nie ma celu, ludzie żyją jako swoje powłoki, iluzje, które angażują, wrastają w nich coraz bardziej.

Znajomość losów i czasu przynosi smutek do serca tych, którzy posiadają wzrok, gdy inni świętują, jednak nie jest to jedynie ciężki gorzki smutek, ale ojcowski smutek przewidywania, podobny temu rodziców, którzy widzą jak ich dzieci opuszczają gniazdo.

Jak taniec gwiazd w jednogłosie, człowiek, który przewodzi, ma jasny i radosny cel, ci, których serca są uderzone zgorzknieniem nie powinni brać na siebie tego typu przywództwa.

Czekamy na ciche wycofanie z czasów poprzez siłę wewnętrzną niebiańskie rozpoznanie. Bezsilni, bez ręki, zanurzamy się w świecie Niebios, a świat Niebios zanurza się w nas.

Wątki z Niebios są stale wplatane przez narracje. Przykładem może być „Hymn o Perle" Tomasza Judasza (Judasz po aramejsku znaczy — brat), czy Epos o Gilgameszu, gdzie syn i córka Niebios odwiedzają dziwne ziemie, zapominając o swoim pochodzeniu, lecz gdy zostają odarci z wszystkiego, tracąc wszystko, raz jeszcze uczestniczą w Mocy Niebios ich przodków. Są oddzieleni w wertykalny i transcendentalny sposób, horyzontalnie to czas wędrówek po nieznanym, niebezpiecznym i dziwnym teatrze ziemskim, czy są to geograficzne, duchowe, czy psychologiczne eskapady.

W Mongolii istnieje tradycja pozostawienia kamienia na górce innych kamieni, reprezentuje on żale i znoje, zmęczenie i strachy, które zostają zaklęte w kamień i zostawione za nami, tak aby wędrówka mogła być kontynuowana.

Rozwaga i ostrożność, rezerwa chroni przed złem niepotrzebnych plotek i gadaniny innych.

Można być w domu, lecz postrzeganym jak wędrowiec i obcy, w tej sytuacji jesteśmy więźniami okoliczności, albo konieczności.

Jeżeli sądy i kary nie są szybkie i mądre, działają ku degeneracji sprawiedliwości, karanego i w rezultacie — społeczeństwa, które polega na tego typu regulacjach.

Co jest dziwne, jednak wydaje się standardowym zachowaniem, mali ludzie często wyśmiewają innego, którego się boją, aby okiełznać swój strach, wkrótce odważą się go otoczyć i skatować, w podobny sposób działało polowanie na wiedźmy.

Nie należy mieszać się w sprawy obcych na innym terytorium, nie będąc autochtonem.

Radość reprezentuje wewnętrzną zgodę harmonii w proporcji, silnym wiązaniu w pokonywaniu przeszkód, bez zamartwiania się ani chwiejności. Jest to stan wewnętrznej radości, która rozwiązuje się poprzez rezolutną łagodność. W pilnowaniu pryncypiów, ale otwarci na innych w mądrym i skomponowanym spokoju, bez służalczości, ale w dobrym, dobrze zrównoważonym i pokornym stonowaniu.

Trwałość i determinacja w regulowaniu swoich spraw, własnej natury i charakteru w środowisku zmiennych wydarzeń.

We właściwym kursie zdarzeń serca są wygrane w przyjaznej zgodzie, zastraszanie jest używane rzadko, ponieważ pozostawia piętno na sercach innych, prowokuje zemstę i złą wolę, albo ostrzy żądła w tych, którzy są złamani przez zastraszenie.

Natury dzielą się na silne, które nie mogą być niczym zastraszone i można z nimi wejść we współpracę tylko poprzez zgodę, wytrwałe natury, które

mogą być zastraszone tylko tymczasowo, a potem powracają do szczerych i wolnych warunków, oraz słabe natury, które upadają pod zastraszeniem i choć z początku protestują, dołączają do tych, którzy ich zastraszali, ale szukają zemsty poprzez plotki i działają w cichej niechęci do tych, którzy ich złamali, czekając na ich słabość. Nigdy nie łam silnej, dystyngowanej natury lwów, uderzą w ciebie gdy zaleczą rany, zaprzęgając wątki wydarzeń pod swój ton. Nigdy nie łam godności węża, poczeka zbierając jad dopóki nie stanie się śmiertelny, a następnie opluje nim ofiarę. Nie łam godności wilka, gdy zbierze się kohorta, zaatakuje, będzie miał siłę niedźwiedzia gdy zostanie przyparty do muru.

Wzajemna inspiracja jest najsilniejsza, gdy dwa źródła ciągle wymieniają się w kordialnym szacunku, łączą siły aby wybijać się nawzajem w kulturalnej konwersacji. Samoedukacja jest jednostronna, wody wiedzy mogą stać się zabagnione i stajemy się wyznawcą jednej wizji. Wkrótce odłączamy się od reszty i nie możemy zapoznać się z perspektywą innej osoby. Tylko mistrzowie wysokiej jakości, po właściwym treningu mogą się oddzielić i rozwinąć w ciszy i samotni — wtedy konsultują się z Niebiosami poprzez swoje rozeznanie i rozróżniającą inteligencję. Godną polecenia jest wymiana zdań i wchodzenie w buty innej osoby, aby penetrować ukryte myśli innego, złapać luźne wątki i pociągnąć je ku lepszemu, jeżeli mamy wystarczająco dużo mądrości i umiejętności w obcowaniu z ludźmi.

> *Metafora chóru, w którym klucz i melodia jest ustalona przez całość — topiąc niezgodne głosy lub wpływając na nie ku lepszemu — tu indywidualne osoby oferują głos solowy, aby rezonować z harmonią całości, jest to sposób ewidentnie stosowny na zebraniu, ale także relacji między przeszłością a teraźniejszością. Wspólna kultura, naprzeciw której poeta, na przykład, definiuje siebie kładąc limity, które są w wolny sposób aprobowane i poszukują utrwalenia w jego pracy. W ten sposób partnerstwo w dialogu ma wzajemny stosunek poprzez umiarkowane powstrzymanie, z jednej strony zachęca i nagradza je, z drugiej jest zarządzane i utrwalone przezeń. Zarówno partnerstwo, jak i osoba są zgodnie obsłużone.*

Macrobius, Ambrosius Theodosius, and Robert A. Kastner. 2011. Saturnalia. 1, 1. Cambridge, Mass: Harvard Univ. Press, Introduction, XLIII

Chcieć tego, co okolicznościowo posiadamy i niczego więcej, być bez zachcianek, nieporuszonym przez to, co lubimy i to, czego nie lubimy, jest głęboką radością. Pieśń biednego mężczyzny nie jest jedynie dla niego samego, jeżeli przyjmiemy jego zrozumienie — o cóż więcej prosić. Bieda nie jest wywyższona, ale należy sobie z nią poradzić, jeden mistrz, zgodnie z tym co pisał Czuang Tzu — po otrzymaniu posady na imperialnym dworze, powiedział: „Pani bieda porzuciła mnie" — ze smutkiem, jak gdyby stracił najbardziej lojalną z dam, pocieszającą go w wewnętrznej radości nawet w czasach niesnasek.

Nie poszukuj afiliacji aby roztrwonić się w niskich przyjemnościach, które rozpływają się tak szybko, jak stanowią powód do żalu, odchodzą na wietrze. Wysokie przyjemności estetycznego umysłu wzbogacają jego naturę. Uczmy się brać przyjemność z zaokrąglania swoich natur i dążenia do ekscelencji, jednak nie dla samych siebie. Buddyści pisali, że jeden jest spętany złotym łańcuchem cnót, drugi żelaznym łańcuchem wad.

> *Vincula non attingunt rationem, intellectum et mentem, nisi quae iocunda sunt, bona et vera, nempe perfectiva.*
> *Omnis enim falsitas, ignorantia, improbitas et iniustitia sunt extra rationem, intellectum et mentem, non in ratione, intellectu et mente.*
>
> *Nie zdobywaj rozumu, intelektu i myślenia na rzecz tych spraw, które nie są piękne, godne, prawdziwe i dobre, dla nieperfekcyjnych spraw, każdy fałsz, ignorancja i niesprawiedliwość jest niezgodna z wyobrażeniem intelektu, pamięci, rozsądku, inteligencji i myślenia.*

— Giordano Bruno, Theses De Magia, LIV

Po tym, jak sięgniemy po wewnętrzny stan wyrafinowania i samopoświęcenia, niskie i wulgarne rzeczy mogą nas nękać, ale nie trzymają nas ja-

ko więźniów — nie są pogardzane, ale niepociągające. Rozpoznajemy tego typu ciągoty w innych, ale nie gardzimy nimi, lecz rozumiemy ich poprzez naszą jakość, inaczej zamieniamy się w snobów z zewnętrznym wyrafinowaniem, ale bez prawdziwej esencji i połączenia z resztą.

Pusty w środku — świat oferuje tak dużo rozproszeń i odciągnięć. Kompletny i pełen treści — wszystko jest znalezione w środku. Nie szukamy rozproszeń z dala od skoncentrowanych zaangażowań. Rozproszenia są powiązane z przywiązaniem — tracąc na zewnątrz, przeżywamy wewnętrzną katastrofę i żałość. Odłączenie jest drogą wieszcza, przestrzenny, szeroki, inkluzywny umysł poszukuje swej gwiazdy. Myśli jako sokoły przybywają do sokolnika jako jego niebiańscy towarzysze.

Przejrzystość i szczerość są preferowane, ale nie kompletna otwartość; gdy dezintegrujące, zdegenerowane elementy są rozpoznane, należy zachować ostrożne, uważne stanowisko. Przemyślane i poznane niebezpieczeństwo nie ma wpływu gdy ustanowi się w relacji władzy do nas, można mu przeciwdziałać, jeżeli nie można kompletnie go skontrować — działamy nad zmniejszeniem jego wpływu i władzy nad nami.

Tracąc kierunek w życiu i tracąc się na rzecz nieumiarkowanego, destrukcyjnego życia oddajemy się jako zabawka losów, fortun i nieszczęść. Tutaj jesteśmy zmieceni w żal, tu w szczęście, jak flaga na wietrze, lalka losów niezdolna do komenderowania sobą.

W zapraszaniu Niebios na ziemię, przygotowywaniu interpretacji, pytaniu Bóstw, używani są liczni kapłani i magowie. Gdy znalezione są korzenie

spraw, znalezione są remedia i antidota. Kapłani rozpoznają przyczyny zła, magowie zajmują się jego usuwaniem.

Powściągliwość i wolna inwestygacja przyczyny zgnicia przedłuża proces i pomaga oponentowi się przeorganizować.

Ciągła praca łagodności oczyszcza zatory w witalnych impulsach ludzi, kiedy podczas tego typu zatorów pojawia się frustracja albo zmęczenie, poprzez próbę zwalczania przeszkody jedynie dokładamy oliwy do ognia. Czasem lepiej uspokoić się w łagodności i pozwolić aby zator usunął się poprzez stałość, albo angażować się w zrównoważone przeciwśrodki, nie pozostawiając sytuacji samej sobie, ale z wytrwałością i lekkością oczyszczać drogę. Zamulona rzeka jest odświeżona przez strumień świeżej wody, która pojawia się na wiosnę, wszystko jest widziane w jasnym świetle.

Religijne powiązania, które są transcendentne, wiążą wewnątrz i ponad społecznościami. Festiwale i ceremonie, celebracje i upamiętnienia wzmacniają więzi i afekt między ludźmi, światem i Kreatywnymi Niebiosami.

Ludzie są wzięci indywidualnym zachwytem, szczerymi ofiarami i religijnymi próbami powiązanymi z realizacjami przestrzenności, terroru i piękna — nikogo nie można do tego zmuszać — jest to kwestia osobistego przeżycia wewnętrznych okoliczności, dlatego ciężko jest wzniecić w ludziach tego typu odczucia — szczerość jest indywidualną maską, tradycje są jedynie upamiętniającymi więzami — są powtórzeniem, rzeczywiste odczucia są do odnalezienia wewnątrz.

Niezgoda, lub nieporozumienia wzrastające jedno na drugim prowadzą do konfliktu, kakofonii, podejrzeń, najwięksi z przyjaciół są oddzieleni, nie wiedząc, co się stało, każdy z przekonaniem o własnej racji, każdy z przekonaniem o byciu zdradzonym — kiedy sprawy nie mogą być perfekcyjnie sprzężone we współbrzmieniu, wtedy należy pracować nad upartością innego poprzez otwartą prezentację swojej intencji, poświęcenie siebie dla innego.

Gdy pojawiają się oznaki mizantropii w alienacji, wymaga się wielkiej dyscypliny i siły aby ją pokonać, należy angażować się w dobre myśli, czyny i słowa, a także szukać dobrych kompanów, kompanek.

Nie oceniając losów, pomyślmy o zmarłych, którzy żyli przez wiele fortun i nieszczęść, jednak złączyła ich rodzina grobu, jeżeli będziemy w małostkowy sposób osądliwi ku żywym, zawężamy naszą perspektywę obserwacji — nie wiedząc nic o ludziach. Czczenie przodków zacieśniało więzy między żyjącymi a zmarłymi.

Samopoświęcenie pod jarzmem jest jednym z największych czynów, jakich duch-geniusz ludzki może dokonać.

Poświęcenie tożsamości grupowej i poczucia przynależności przez pokonanie siebie nie powinno zamienić się w pogardę wobec grupy ale szeroki, subtelny, otwarty umysł względem innych. Jeżeli jesteśmy poza faktorialnymi interesami konkretnej grupy, staramy się objąć umysłem dobro wielości.

Sza! Idea, która jest transcendentna, rozwiązuje konflikt, wywyższa, naprawia, zszywa i nagradza, lecąc w Niebiosa jak sokół, inspirując to, kto poniżej. Tak jak idea Bóstw czy Bogiń miesza się z podmiotem ich myśli — czynu, impresje tego co składa ofiarę, wyroczni, maga, kapłana, kapłanki działają poprzez czyste, wielkie idee, wtedy człowiek jest na moment podobny Bogom, jego idea skierowana ku niebiosom i światu miesza się z podmiotem kontemplacji myśli Bóstw, obiekt kontemplacji maga miesza się z podmiotem kontemplacji Bóstwa, stają się zapieczętowane, a zatem wzajemnie wywierają na sobie wrażenie.

Co jest silnie ograniczone w jednym miejscu, rośnie gdzie indziej. Jeżeli wzrost jest mądry i ukierunkowany, prowadzi do wspaniałych efektów w charakterze. Podobnie do mentalnej jogi czy medytacji, dyscyplinowanie umysłu służy temu, by go wzmocnić, aby stał się bardziej uważny, perceptywny i inteligentny.

Limitacja, która zamienia się w rygor, jest sztywnym przywiązaniem, kurczenie i rozkurczanie więzów to sposób kształtowania natury, aby nadać jej kierunek komendy nad sobą, w ten sposób poleruje się natury ludzkie.

Cnoty są rozumiane w świetle rozsądku, są zatem rozsądne w świetle całości, wady i przywary są nieracjonalne w świetle rozwiązania przyczynowości intelektem, a zatem są efektem przyćmienia urojeniem i ignorancją. Kiedy rozsądek jest powiązany z Intelektem, polujemy na Boskość i odzwierciedlenia żywych idei w sobie. Kiedy ustalamy proporcje i zawartość, mapy wewnętrznych i zewnętrznych granic tego co światowe, ludzkie i Boskie, to w ten sposób odmierzamy wszystko w harmonii, kontemplując strukturę współpołączeń i przyczynowości które wcielamy, widząc esencję wewnątrz i na zewnątrz.

Nieskończone możliwości niszczą człowieka, nadmierne pasje i przywiązania pożerają go aż do zniszczenia siebie, gdy znajduje się na dnie życia, próbuje się pokonać i ustawić ponad nimi, aby więcej nie dać sobą szargać. Podobnie, człowiek nie jest nieskończony, ma formę i naturę pół zwierzęcą, a wpół aspirującą do wyższych światów. Ciała i umysły mają swój limit gdy są eksponowane wobec chaosu poza porządkiem. Niemądrze jest stać się podmiotem nadmiaru, po jakimś czasie przy realizacji następuje korekta,

inaczej możemy się zniszczyć i zginąć. Ci, którzy żyją w chaosie stają się szaleni, gdy w rzeczy samej zetkną się z chaotycznymi siłami, jak tylko otrzeźwieją, ustalają odpowiedzialnie granice dla swojej aktywności, tworząc sobie fundamenty porządku.

Jeżeli jesteśmy bez obowiązków, można wtedy ocenić — gdzie można się przydać, jakie umiejętności i talenty posiadamy — w ten sposób obowiązki są wyhartowane przez nas samych, nadając nam sens i znaczenie życiu, inaczej możemy znaleźć się w stagnacji, chowając się przed zmianami. Branie efektywnej akcji w swoją sferę działania jest ważne, pionierzy wykazują się tego typu odwagą, ludzie siły, tonu i kierunku stale poszukują celów i obowiązków, nikt nie musi ich pytać, prosić, ani zmuszać aby działali w obrębie swoich zadań.

Jak młoda roślina jest eksponowana na silne promienie słoneczne podczas suszy, podobnie bywa w życiu — trudności wydają się nie do pokonania, jednak trzeba zebrać siłę aby wzrosnąć we właściwym czasie, inaczej zostaniemy rozpieszczeni, zbyt przyzwyczajeni, bez pierwotnej siły przebicia, znikając bez uznania, albo dając sobie umrzeć bez życia.

Jeżeli stracimy możliwość rezolutnego, strategicznego działania, z jakichkolwiek powodów, zewnętrznych bądź wewnętrznych, rozpoznanych albo nieuświadomionych, nie powinniśmy lamentować. Można stracić strategiczny ruch, ale wtedy skoncentrujmy się na tym, co jeszcze można osiągnąć, pnąc się dalej na liniach życia, inaczej rozpaczamy nad utraconym momentem w stagnacji umysłu „co gdyby". Życie ma swoje własne prawa, należy je ułożyć do pełna, podobnie jak jezioro, które wytycza granicę wody, ale pomimo to jest pełne.

Koło karmy zostało obrócone, niech każda wina będzie wygnana w przywiązanie do własnego jestestwa, szukanie winy czy braków w świecie oznacza, że ustanowiliśmy się w złej relacji w stosunku do instancji wydarzeń i powinniśmy zmienić perspektywę — podobnie — szukanie winy w innych releguje komendę nad sobą, każde działanie przeciwko nam może spowodować myśl: „Gdybyśmy nie istnieli w sieci przyczynowości, czy takie wydarzenia by się nam przytrafiły?" Nie znaczy to, że nienawidzimy naszej egzystencji, ale akceptujemy ją jako całość, z wolą aby ciosać w sobie odwagę w odniesieniu do światowych wydarzeń, poprawiając nieszczęście, pokonując je i patrząc ku Kreatywnym Niebiosom i w środek własnej Jaźni.

Wymagaj od siebie, nie wymagaj od innych zbyt wiele, w ten sposób nie pojawiają się rozczarowania. Nie polegaj na innych zbyt mocno, buduj swoją odporność i kierunek, jeżeli przyjaciele, na których polegałeś, opuścili cię, powinieneś polegać na swoim umyśle i mięśniach, podobnie mów sobie: „Jeżeli polegam na innych w swoich własnych bitwach, moja rezolucja i własne mięśnie wiotczeją". Bierz przyjaciół za dobrą monetę, ale nie kładź na nich ciężarów. Gdy przychodzi do twojej niezależności, wszystko co masz, nosisz ze sobą, ludzie odchodzą i przychodzą jak miraże, w ich życiach też jesteś jedynie mirażem. Lepiej być zapamiętanym w Niebiosach gdy jesteśmy w samotni, aniżeli złapani między ludzi, poruszani ich szczęściem i nieszczęściem, lepiej odzyskać niebiańską pamięć, aniżeli postawić monolit sławy na Ziemi. Zmarli chcą być zapamiętani, żyją pamięcią, miliony świateł w podziemiu płoną, gdy pamiętamy tych wielkich i małych, którzy odeszli, to pamięć ludzkiej rasy.

To, co jest wolne z natury, nie jest szczęśliwe pod jarzmem limitacji, która odmawia mu wolności i łamie naturę.

Bezwzględne metody ograniczenia powinny być używane na sobie tylko gdy rozpoznajemy poważne transgresje naszych zasad, niezależnie od tego, czy jesteśmy pod zewnętrznym, czy wewnętrznym wpływem. Należy jednak uważać, aby bezwzględność nie zamieniła się w krwawą nienawiść, albo okrucieństwo bez granic. Prawo Drakona w Grecji przewidywało legalne ludobójstwo, ale nigdy nie było użyte, jako martwe prawo było strasznym napomnieniem.

Wewnętrzna prawda jest stanem właściwego, naturalnego, przejrzystego, szczerego i silnego współbrzmienia z Niebiosami wewnątrz nas, jest kamieniem filozoficznym. Nie jest ani przekonaniem, ani pewnością, choć może przyoblec się w takie formy. Nie jest ani opinią, ani myślą, choć może się taką wydawać. Nie jest ani wierzeniem, ani światopoglądem, choć może się w ten sposób manifestować. Żadne z tych wartości jej nie definiują, mogą emanować ją fałszywie lub prawdziwie, nadal będąc zbyt mało reprezentatywne aby ukazać wewnętrzny geniusz prawdy, jest to złoto, które wzmacnia wszystkie przedsięwzięcia na mocy Niebios i rozwija się jak wątek, nić. Kiedy umysł jest zdeformowany, a serce cierpi — wewnętrzna prawda woła ze środka Jaźni i z Niebios, jest napominana z domeny Kreatywnego.

Silne osobowości mogą penetrować światopoglądy i natury innych, nie są zranione, ani wzruszone przez to, mogą pozwolić, aby psyche innych działała na nich intruzyjnie bez degeneracji ani poruszenia w ich naturach, gdy inni stoją przed nimi nago i mogą być zrozumieni, wątki ich psyche są uwiązane w całości i pokierowane ku większym rzeczom i wglądowi.

Natura i geniusz-duch nie mogą być skopiowane, powtórzone, sklonowane, pochodzą one z najgłębszych instynktów Jaźni.

Gdy nasze słowa sięgają Niebios, czyż komenderowanie ciszą nie jest lepsze od zgniłej mowy, nawet gdybyśmy mieli głos, co jest słyszany w wielu światach, czyż nie lepiej być w ciszy nawet podczas męki, czyż nie lepiej — gdy jest się zmuszonym — mówić mądrze, jakże gorzej jest stracić cały sens i mówić brudem, żyjąc w obłędzie i obsesjach, co korumpuje i niszczy nasze natury?

Oko odzwierciedla gwiazdy, planety i księżyc, mocarne Słońce, w akcie hipostazy i wywyższenia są to Kreatywne Niebiosa, Boskie Pierwiastki, hipostaza naszej Jaźni i wewnętrznej Prawdy ku nim odnajduje się w kierunkach domostw Boskich źródeł istnienia i życia.

Podobnie do siły odśrodkowej, gdy silny jest w dominancie, wszystko kręci się wokół, gdy jednak to, co kręci się wokół staje w dominancie, koncentryczna siła mocnego traci swoją intensywność na rzecz małego.

Wielka natura jest zdolna do trzymania głowy nisko gdy jest to konieczne, stosując tę metodę w przedsięwzięciach poprzez małe środki i małe kroki, jest to pokora zgodna z czasami.

Sokół zaniża lot i odnajduje kompanów wśród małego ptactwa. Kontemplując Niebiosa, działamy w prosty, ludzki sposób. Kontemplując sytuację, odganiamy zgorzkniałe myśli i pokonujemy je zaangażowaniem w proste sprawy.

Nic w nadmiarze w zwykłych warunkach życia, czasem wyższa natura akceptuje małostkowość życia, ale nie powinna zmienić swojej natury ani jej przyduszać, powinna pokazywać twarz prostoty w prowadzeniu się z innymi, esencja jest ukazana tylko Niebiosom.

Kłopotliwe postępowanie prowadzi do upokorzeń, niszcząc porządek hierarchii, jeżeli niżsi naturą aspirują do większych spraw, polerują swoją naturę i akceptują pozycję, jeżeli niższe natury próbują prześcignąć wyższe siłą, fortelem, niereflekcyjną imitacją, nieszczerym podobieństwem, mogą wygrać coś na chwilę, ale następnie są weryfikowane przez szczerą pozycję i swoją naturę, czeka ich obnażenie i upokorzenie.

Zatrute strzały oponenta uderzają z tyłu, knowania nie wychodzą na jaw, dopóki nie zjawi się nieszczęście.

Bycie w odizolowanej wieży, nawet z potrzeby, nie przynosi nic dobrego.

Obojętność na szczycie daje narodziny zepsuciu, jeżeli nie ma regeneracyjnej siły, ulega korozji, wszystkie słabe części systemu stają się eksponowane i zamieniają się w rany.

Kontemplacja nad nieszczęściem to przygotowywanie się na wszystko, nie oznacza to życia nieszczęściem, ale rzeczywiste zbrojenie.

Mistrzowskie radzenie sobie z opozycyjnymi pierwiastkami oznacza transcendentalną komendę i władzę nad nimi.

Człowiek wolny od personalnych trwóg wie kiedy działać, a kiedy być stałym, nie zna tchórzostwa, bo nie wie co to odwaga — jest jednym ze wszystkim, co czyni — przewyższający charakter nie zrzuca obowiązków, niższy charakter myśli nad aktem dopiero wtedy, gdy musi być on dokonany, głupiec działa tylko, gdy się go prosi albo jest do tego zmuszony, mędrzec angażuje się w niezależne akty cały czas, degenerat działa w zły sposób, człowiek wyższych jakości działa cały czas.

Prawdziwe ceremonie są szczere w prostocie, teurgiczne rytuały są wtedy efektywne, nie potrzeba złożonych ceremonii ani zewnętrznych pokazów religijnej, magicznej czy duchowej władzy, aby działać z wyższymi światami.

Kiedy poruszamy się zwinnie jak lis, uważni na niebezpieczeństwa, konfrontujemy konieczność w inteligentny sposób, jeżeli czasy są nieprzychylne, nawet największe nasze wysiłki mogą rozbić się o pustkę, lecz budujmy złote czasy w sobie — jest odpowiedni środek dla odpowiedniego wieku i czasu.

Każde zaokrąglenie działa przez kombinację dostrzeżonych dualizmów poprzez transcendentny element, który widzi całość.

Jeżeli stracimy hamulce, mądrze jest rozgraniczyć własną akcję poprzez zbudowanie nowych ograniczeń, inaczej możemy upaść w degenerację i nieporządek.

Umiarkowanie jest złotym środkiem, w czasach wielkiego szczęścia jest godne, nigdy nie zwraca się ku nadmiarowi.

Kruk żerujący na padlinie starożytności, co wtłacza w umarłe tradycje własną krew, ożywiając niebiosa z dawna zapomniane, co żyjąc świętym Boskim ogniem, niepomne na ludzką ignorancję, działają tytaniczne prace za zasłonami z dala od profanów oczu, nie za ludzką sprawą, ale na mocarnego wszechświata rzecz.

Człowiek człowiek, stworzenie niewdzięcznej natury, co wierzy, że gwiazdy i galaktyki zostały przyniesione na jego cześć. Pół-małpa, pół-bestia, co może wysiłkiem wspiąć się do boskości, lecz poświęcając jej słowo, serce, pasje i życie: czcza zgroza i marny cel.

ISBN 978-83-8189-189-9

Rideró
Wydaj książkę
profesjonalnie!

ζ

Notatki z Wiecznej Migracji

Szkice i podróże w Sacrum : Profanum
Tom III

Fuomo

Fuomo

Notatki z Wiecznej Migracji. Tom III.

Szkice i podróże w Sacrum : Profanum

2020

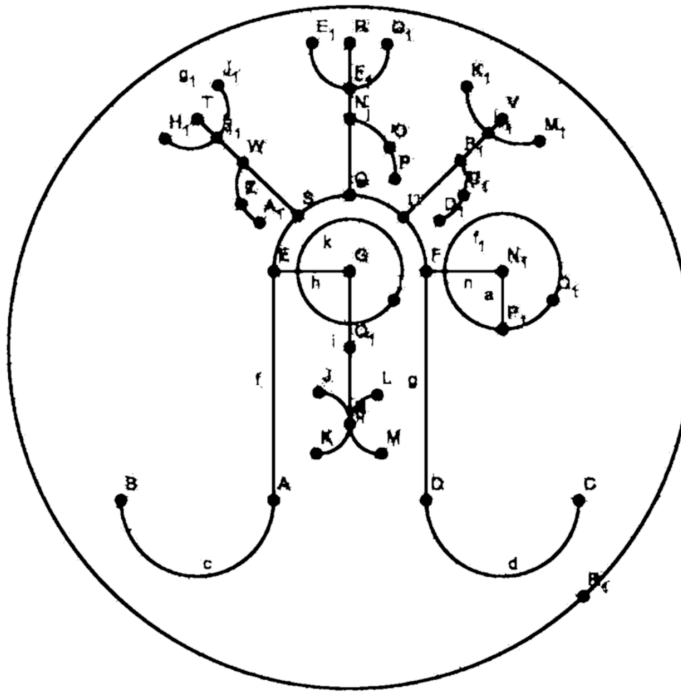
© Fuomo, 2020

Książka powstała w inteligentnym systemie wydawniczym Ridero

Spis treści

Z wielości Jeden 13
Inwokacja Jowisza Chaldejskiego 15
Statek głupców 17
Metabolizm Pojęć 19
Lira Orfeusza 23
Rada dla młodych Lwiąt 28
Strojenie 32
Autoterapia i trening osobowości 37
Asobimanabu 40
Marsz Planet 44
Wspomnienie 47
Hermetyczna Synkretyzacja 50
Skandynawska Polityka Dusz 57
Modularna Meta-Fizyka 60
Polityka Niebios 63
Poznać siebie 67
Dyktanda w fortecy 71
Dialog — O generacjach władztw 73
Dialog — O woli 80
Dialog — O pitagorejskiej Tetraktys 84
Dialog — O maskach świata 88
Dialog — O dywinacji 92
Dialog — O dualizmach 95
Dialog — prawda czy szczerość? 99
Dialog — O dysafektacji 104
Dialog — O świniach i pryncypiach 109
Dialog — O wolności 115
Dialog — O magii egipskiej. Część I 119
Dialog — O magii egipskiej. Część II 126
Dialog — O magii egipskiej. Część III 130
Dialog — Rosa Mundi 136

Dialog — O charakterze 140
Dialog — O harmonii monad 143
Resztki z uczty 147
Al-Khemi 149
Ogrody Amytis 155
Theion Ergon, Homoiosis Theo 157
Kłamstwa 160
Przypowieść o maskach 161



W niepodzielnym wszechświecie tworzymy jedynie kategorie, jednak przez kategorie wyodrębnione z całości, świat w pełni zrozumieć nie sposób.

Metafizyka, fizyka i logika pozwalają na analogię: Świat transcendentny, świat natury, świat rozsądku są odpowiednio: prawdą, obrazem i ich cieniem.

— Giordano Bruno (1548—1600 n.e.), Spaccio della bestia trionfante

Boskość nie przeczy naturze.

— Porfiriusz Malchus (234—305 n.e.), Adversus Christianos

W Guoyu (Dyskurs o państwach) czytamy: "W starych czasach, Bogowie zstępowali w tych, których duch był skoncentrowany, którzy byli gotowi i zrównoważeni, którzy wiedzieli jak się wznosić, a także jak zstępować, aby czynić porównania. Ich świętość jaśniała poza naszymi granicami, ich wizja iluminowała ważkie sprawy, których słyszenie (niebios) przenikało ich istotę. Mężczyźni tego typu nazywani byli Xi, kobiety — Wu. Wiedzieli jak zarządzać porządkiem hierarchii, a także znali oni miejsca Bogów, wiedzieli jak przygotować świątynne ołtarze, wotywne przedmioty, a także o ofiarach pośród pór roku. Tak wielka była wiedza szamanów (Wu), a także inwokatorów (Zhu) o Bogach, że z łatwością znali prawa niebios. Dlatego też święci królowie składali im hołd. Lecz dzisiejsi szamani są kompletnie zaciemnieni: Gdzież jest ich rozjaśniająca inteligencja? Jakimi prawami się kierują? Bogowie już nie zstępują w świat ludzi. Ludzie, zgubieni, oczarowani przez zagubione duchy, daimoniony, zbierają tylko dobra materialne, myśląc że są sprytniejsi niż bogowie i ludzie, w istocie przyczyniając się do wygaszenia Drogi. Jakże okropne!

— fragment znaleziony z Zhouli (Ryty Zhou), spisane przez Zheng Xuana (127—200 n.e.) w Guoyu (Dyskurs o Państwach), który jest kolekcją anegdot i dyskursów, głównie pomiędzy władcami a ministrami, z czasów Wiosny i Jesieni (770 p.n.e — 5 w.p.n.e). Wcześniej uważano Zuo Qiuming (około 500) za autora kolekcji, jak również Zuozhuana, jako równoległa tradycja i komentarz do konfucjańskiego klasyka "Kronikach Wiosny i Jesieni". Jego autorstwo Guoyu jest podważane.
w Fu-shin Lin, "Obraz i status szamanów w starożytnych Chinach w Lagerwey, John, and Marc Kalinowski. 2009. Early Chinese religion. Leiden: Brill, p.397

"Każdy fragment, lub część natury jest tylko przybliżeniem całkowitej prawdy, lub tzw. całkowitej prawdy na tyle, na ile ją znamy. W rzeczy samej, wszystko co wiemy jest pewnym przybliżeniem, ponieważ wiemy, że nie znamy wszystkich jej praw. Zatem, należy się uczyć, a także oduczać stale, aby nieustannie poprawiać stan naszej wiedzy"

— Robert Feynman, Wykład z Fizyki, Tom I.

O filozoficznym słońcu: "Bóg (Apollo) posiada kilka tytułów podług Ammoniusa; jest on "Pytyjski", jako kwerent, dla tych filozofów-badaczy, którzy rozpoczynają naukę, jest on "Deliański", jako czysty, zrozumiały, przejrzysty, dla tych którzy opanowali w pewnym stopniu narzędzia filozoficzne, jest on "Fanaioński", jako ten co odkrywa, rozświetla, dla tych którzy intuicyjnie chwytają w lot z pozoru sekretne sprawy, natomiast dla tych dla których część prawdy staje się jasna, wobec której są oddani,

jest on "Ismeniański", czyli wiedzący, następnie staje się on "Leshenenoriański", lub konwersacyjny dla ludzi którzy czerpią przyjemność z konwersacji, filozoficznej wymiany zdań.

— Parafraza "E" w Delfach, Moralia Plutarcha.

W istocie gramy w wybitnie trudną zabawę idei, wyposażeni w narzędzia do geometrii hermetycznej, każda z nich rozbrzmiewa w swej filigranowej konstrukcji, płochej jak podmuch wiatru, lub dosadnej jak rozbrzmiewający tartar, konstruujemy misterną sieć myśli, szkic architektur naszych świątyń. Wymaga to wprawnej dłoni dzierżącej dłuto, rzeźbiąc w sobie, lotnego umysłu, wsparcia geniuszu i muz sfer, aby internalizować te doniosłe sprawy, przerzucając pomost między wyobrażeniem a praktyką, między praktyką a efektem. Tym samym nakreślamy tą matematyką teologii świątynie naszego działania, jest to forma duchowej alchemii, w której szukamy kluczy doskonałości, aby choć na chwilę przybliżyć się do sekretów kosmicznych. Całość filozofii sprowadza się do tych rzeczy — poszukiwania mądrości, procesu odkrywania realizacji, w nadziei wznosząc się ponad thanatosa, tamas, w sile rozumnego działania obejmując świat i nas samych — małych, wygnanych bogów, co zrodzeni z matki natury pragną powrócić na łono rozgwieżdżonych niebios do swych rodzin.

Nie postrzegaj żadnej historii jak człowiek nieobyty, choć wielu chciałoby patrzeć zbyt fundamentalnie, nazbyt krygująco, odrzucając wszystko, lub we wszystko wierząc. Język ma swoje funkcje, dla autora ma one przeważnie jedną, najważniejszą funkcję: redukowania wzorców żywych, dynamicznych idei, a także doświadczeń do poziomu komunikacji, przekazywalności, zaprzęgając wszystkie inne funkcje w tym jednym konkretnym celu. Postrzegajmy, o ile jest to możliwe, każdy wątek mitopoetycznych warstw jako rektyfikowaną kategorię narracji, jednak nigdy prawdy, inaczej staniemy się więziennikami wierzenia. Kiedykolwiek w szczerości sakralizujemy mitopoetykę meta-narracji, ontologii symboli, nie patrzymy już za tekst, przez tekst, pomiędzy liniami metafor, doświadczeń, realizacji, lub prostej szczerości, ale patrzymy w projekcję umysłu danej osoby, a także w ideę której cyrkulacja łączy umysły w inter-subiektywny sposób,

wspólnie wspierając się w zrozumieniu pewnych zinterpretowanych fenomenów.

Tam, gdzie łączy się ono w epitalamium ze znakami i wyobrażeniami boskości jest punkt wymiany między horyzontalnym obiegiem idei między ludźmi, a spoleniem z wertykalnymi ideami platońskimi. W tym ujęciu profanum jest płaskie, znane, horyzontalne, jako przekrój przez środek sfery, natomiast sakralność jest przestrzenna w nadirze i zenicie, perycentrum i apocentrum. Granicą świętości jest oś i orbita sfery, jej centrum jest wewnętrzną świątynią. Im bliżej do centrum tym więcej znanych spraw, okalają one człowieka, jednak samo centrum jest tak samo niepojęte jak najdalsze zakątki mistycznej sfery.

Bogowie, jak wierzę, widzą inaczej — ich percepcja nie jest taka jak ludzi, którzy mylą swoje projekcje z obrazem świata utrwalając je jako absolutne. Ten czyn wynaturzył by ich naukę, podmieniając na wieczne podróże śmiertelnych umysłów. Ich instancja widzenia jest obiektywna, wyzbyta z subiektywnych perspektyw. Podobnie, widzieć przyczynowość z wglądem, to nie myśleć jak człowiek niedoświadczony który denerwuje się na pionki na szachownicy, gdy zostaną zbite, bo nie przewidział jednego ruchu, wyrzucając jego pozorną kompozycję charakteru w nicość niczym czcze złudzenie. Człowiek aspirujący do mądrości widzi przyczynowość świata we wszystkich porach roku, jednak zmienia się jak mistrz szachownicy. Zna reguły gry, zna strategię i taktykę perspektywy, widzenia i działania, widzi konsekwencje swoich ruchów, obserwuje ruchy świata, poszczególnie, całościowo, szczegółowo, ogólnie, stawia hipotezy, rozwiązuje je indukcyjnie-dedukcyjnie. Jednak tym samym nie traci teraźniejszości z oczu, uchwycony zaskoczeniem, ani przeszłości, aby właściwie wyprowadzić przyszłe ruchy, obserwując je uważnie. Intuicyjnie zna przeszłość, teraźniejszość i przyszłość, wykraczając poza czas. Tym samym widzi ruch wydarzeń, rozbłyski wzorców, harmonijnie postrzegając całość, poruszając się bezwiednie poprzez wszystko, a jednak pełen wiedzy — o tym wszystkim co niezbędne w danym czasie.

Kiedykolwiek straci swoją sztukę, jego świat zapada się w bzdury, iluminacja niknie, goni za małymi sprawami jakby był zaślepiony, widząc jedynie cel swojej gonitwy przed sobą, lub bezmyślnie omotany tym, co zniewoliło jego umysł w danej chwili. Koniecznym jest aby Ci, którzy chcieliby aby ich myśli były jako sokoły, podobne Bogom, o umysłach ekspansywnych, nie-

osłabionych przez małe rzeczy, wyćwiczyli sobie zdolność widzenia tak, aby wszystko płynnie wkomponowywało się w wielki świat. Ciągle zatem witają wielkie, a także małe rzeczy, splecione razem w odpowiedniej proporcji percepcji, wyważonej złotym środkiem aby poszukiwać tych kwestii, które są ustalone jako wartościowe. Są bogowie rzeczy małych, to oczywiste, nie należy nimi gardzić. Jednak oby rzeczy małe nie stały się pasożytami które odwodzą nas od rzeczy wielkich, kiedy estetyka pięknego momentu, oby wytrwałość róży nie stała się obsesją ogrodnika.

To, wyrzucamy z naszych umysłów jest tym samym, czym jesteśmy w danym momencie. Jest to nasza prawdziwa natura, konstytutcja, kompozycja. Zmieniamy się odpowiednio do do substancji naszej natury, charakteru — prawda, obyśmy zmieniali się na lepsze, póki jest w czym rzeźbić, a praca życia przecież polega głównie na tej alchemii, afirmacji życia! Alchemia duchowa jest niejako komplementarna z alchemią natur, niekiedy jednak niestety rzadko tożsama! Ta pierwsza wymaga akesis, czyli zaangażowanych ćwiczeń psychagogicznych, transmutacyjnych, teurgicznych, ta druga dotyczy higieny psychicznej i therapeion, domykając okręg, dopełnia człowieka.

Poruszając się wśród anomalii, dziwnych wydarzeń, jakże nie natchnąć świata poetyką, estetyczną grą. Gdy inni pływają na powierzchni, śmiałkowie zanurzają się w głębiny, aby wystrzelić w przestrzeń nieznaną ponad wodami niezmierzonemi. Odwagi, czelności! Ten świat dla nieustraszonych, gdzie inni ledwo postawili jeden krok, niektórzy z nas przemierzali pustynie, aby dojść do oaz dziwnych, tam gdzie boskość styka się ze światem, tam gdzie chaos triumfuje, a my, proch marny, stoimy jak królowie nad tym światem, dopóki nie zmiecie nas czas, a wiek stary, triumfując geniuszem — duchem niezwyciężonym!

Mistrzu, coś upadł w pył, nie dane Ci odejść ze świata którego w sobie nie pokonałeś, choć wykończony u kresu, jeśliś się zawiódł w mistrzostwie, będziesz trwał! W ciężarze powagi stój na straży losów, zwolniony będziesz patrząc na głupców, dopiero gdy dopełnisz obietnice dane Rei, czas a przeznaczenia, losy a wątki Moir zwolnią cię z jarzma, gdy jak Atlas zrzucisz z siebie klątwę — tam znajdziesz odpoczynek. Głupcy! Wyobrażają sobie że ominą cierpienie istnienia, bawiąc się życiem, piekła istnienia dla nich, nie pokonując siebie, jakże wyobrażają sobie drogę do wolności? Nieważne kogo obwiniasz, w dybach czasu egzystencji, silniejsze prawa rządzą wię-

zieniem, a wolnością, jak ukryte prawa co niemiłosierne są! Lepiej stać na straży czasu, czy ignorantem więziennym być, co nie mądrzeje z kolejnym życiem, raz w fortunach cierpiąc ból, a raz wznosząc okrzyki radości! Profundia zamyka się w zrozumieniu, łańcuchy cnót złote czy stali okropnej, nieważne! Wznieś się ponad to! Pamiętaj! Być jak mędrzec pancernym w stal, brzemiennym w koncentrację, powagę, jednakże dziecięciem lekkim jak pióro i radosnym być — w tym jest cel!

Czyim zrządzeniem zatem mężczyzna, kobieta, nie może sięgnąć wybitności? Czy to przez nieporozumienie, zwiedzenie, przeciw światłu inteligencji i rozsądku co nagle podnosi zasłony ilumując błyskotliwym zrozumieniem, a gdy to się stanie głodni są racjonalnego piękna w zmysłach, umysłach, duszach i sercach, jakby wyzwoleni z błota, wszystkich sztyletów wbitych w ich plecy z którymi nauczyli się trwać, nauczeni zagryzać zęby nigdy nie zrywając pęt? Wszystek! Wszystko co było windoktrynowane w nich od najwcześniejszych lat, iż nie mogli inaczej uciec niż poprzez odsunięcie się od idei teraźniejszych, co nie toleruje esencjonalnych wysokolotnych świetności.

Społeczeństwo, co ma swą ignorancję, strach, winę i moralizowanie wbudowane w fundamenty. Starczy! Nasiono geniuszu odniesione do sił duszy świata, musi oddychać mocą nieskrępowanej wolności, bezceremonialnej odwagi, bezczelnej szlachetności! Aby mogło rosnąć, rozkwitać wpierw nieśmiało, następnie stawiając pierwsze kroki na moście Tyche, później wybierając na pitagorejskim rozwidleniu, którą z dróg obierze — te komfortu, uwodzącego bezpieczeństwa, czy te nieprzetarte, heroiczne drogi, co były wprawdzie obrane przez wielu wcześniej, lecz są brukowane, odkrywane na nowo z każdą kolejną generacją. Tylko Bogowie pozostają nieuciszeni, uczą potężną ciszą zapładniając intelekty poruszeniami geniuszu, wspomagani przez błyskotliwość, wyższość mistrzów i mistrzyń, myriad istnień-nauczycieli, karmiąc, pojąc nektarem idei. Nawołują nas, aby wznieść nas na swe trony, aby nas ukoronować wieńcami laurowymi, pocieszeniem Gwiazd co tęsknotą wołają za ludzką rasą, gdy ta zapomniała o powołaniu, wezwaniu, pragnąc jedynie złudzeń, uwiedzionych przez iluzje wielkiej intoksykacji nieskończonych a trywialnych pogoni za fantomami co żądzą ludźmi.

Z wielości Jeden

Inwokacja Jowisza Chaldejskiego

Skomponowana na podstawie źródła „Marduk i demony", Inkantacje z późnego okresu (1000 p.n.e-100 p.n.e.) w Foster, Benjamin Read. 2005. Przed muzami: Antologia literatury Akkadyjskiej. Bethesda (Md.): CDL Press.

Lugaldimmerankia, niechże Twój łuk zawsze trafia do celu,
Wyniesiony w niebiosach, Asalluhi, Którego rytuał jest uwieczniony
Który tocząc bitwę i starcia zwycięża
Którego furia okiełznała Tiamat
Który został zrodzony w pałacu Eunir jako syn Ea, Boga otchłannej mądrości
Który jaśniejąc w furii, jest książęcym wieszczem Bogów
Który odmierza głębię dalekich niebios
Który zna dno otchłannej rzeki umarłych
Którego wołają morza nieskończonego światła nad nami
Którego Laguda gloryfikuje w oceanach pod światem
Który jest spoiwem wszystkiego, pierworodny Mami
Który pokonuje tego, co czyni zło
Który jest znany Bogom dalekich gwiazd
Który jest żywicielem wielości ludzi
Który pokonuje wszelkie zło

Który jest generałem sklepienia niebieskiego
Którego szatami jest ognista jasność, pełna terroru
Który nosi koronę obłożoną boskim splendorem zachwytu
Który karmi głodnych, ratuje słabych
Który ustanawia biegi rzek, podtrzymując życie
Który postrzega decyzje do podjęcia i osądza
Który interpretuje pisma, niszcząc złych. Który baczy na wszelkie ludzkie słowo
Którego jasność iluminuje ziemie
Którego majestat kruszy ściany z diamentów. Którego mądrość, doświadczenie jest ekscelencją w zrozumieniu
Którego broń jest jak rozwścieczony tumult powodzi
Który wypala wroga i zło
Którego słowa są jak góry przeznaczeń
Który jak słońce, przemierza światy
Który odwraca pomówienia, oszczerstwa, bohater prawdy
Który oczyszcza dobro i zło w próbie pierwiastka wody
Który silny, mocarny, ognisty, jest przykładem panowania
Który zachwytem swego oblicza odwraca każde zło w niwecz
Który poddaje inspekcji chtoniczne wody, architekt planów
Który oddaje łąki pastewne i studnie, który daje obfitość
Który komendą wycofuje atak plagi
Którego boskość jest wszędzie najwyższa
Który prowadzi swych ludzi jak matka i ojciec
Którego serca nie znają nawet wielcy bogowie. Który niszczy chorobę, gromiąc demony
Który ognisty, smaga jak potężny sztorm

Lugaldimmerankia, niechże niezmierzone Twe atrybuty jako manifestacja kosmicznego porządku iluminują strzały mistrzow i mistrzyń, które niechybnie zawsze trafią do celu w afirmacji życia, obezwładnią niepomyślności światów generacyjnych, a wzniosą się do nieboskłonu, niepokonani jako pokolenia triumfatorów władczych nad tym, co ich pokonało, lojalni wobec tych smoczych tronów Sumeru, co wynieśli ich na trony gwiazd.

Statek głupców

Metabolizm Pojęć

Poruszając się przez dynamikę snucia dowolnej treści, ciężko nie wychwycić głębszych struktur, które są ich rusztowaniem, szkieletem. W interpretacji treści, świadomy odbiorca potrafi angażować się w dekonstrukcję zamierzeń autora, a autor, o ile jest świadomy swoich działań, angażuje się w metaretorykę kształtowania tej treści. Na tym polega flirt w narracji, jak w subtelnej erotyce jest tu pełno niedopowiedzeń.

Punktem wyjściowym jest motywacja, przyobleczona w formę medialną, która w ten sposób zarządza narracją, aby pogłębić, a także doprecyzować tkankę esencji zamierzeń.

Oznacza to tyle samo, co poruszanie się w świecie ideacyjnym, który jest zredukowany do medium przekazu, aby psychagogicznie nakierować umysł, emocje, duszę użytkownika tej treści na domknięty, zamierzony cel, który nie tyle przekazuje samą treść, ale poruszenia ponad tekstem, dotykając zaangażowanego czytelnika muśnięciem skrzydeł. O ile metaretoryka poruszy coś w zindywidualizowanym odbiorze w ustalony sposób, o tyle wymierny jest sukces tekstu. Posiłkowałem się kiedyś tego typu myśleniem, aby rozpatrzyć pięć koncepcji, na poziomie definicyjnym, głębokim, a także metabolicznym w transakcjach idei. Są to jedynie przykłady: Tak zatem wiedza została zinterpretowana jako informacja nasączona danymi uporządkowana w strukturalne biblioteki, na meta-poziomie jako informacja zawarta w każdej formie metamorfoz energii. Tak zatem doświadczenie zostało zinterpretowane jako subiektywne masy krytyczne, które umożliwiały absorpcję wiedzy praktycznej, a na meta-poziomie oznacza sumę skodyfikowanych doświadczeń, lub sprawczej informacji wobec pewnego systemu. Tak zatem postrzeganie zinterpretowałem jako sposób w jaki doświadczenie jest soczewkowane przez umysł, a na głębokim poziomie uskoki wzorców wobec siebie w pewnym modalnym układzie odniesień. Tak zatem myśl zdefiniowałem jako konstrukcję wzorców i konstelacji struktur we wzorach, a na głębokim poziomie jako różnice między stanami do-

świadczenia, postrzegania, a wiedzy. Tak zatem pamięć zdefiniowałem jako magazyn wiedzy stanów doświadczeń w odniesieniu do stanów postrzegania, a na meta-poziomie jako archiwum wszystkich potencjalnych stanów. Wyobraźnię natomiast rozumiem jako zdolność do manipulacji bibliotekami poza ich stałymi ograniczeniami, na meta-poziomie natomiast jest to wolność zmiany, modyfikacji danych, a także jej możliwych stanów w sieci z jednej ambiwalencji w drugą w stałych metamorfozach. Ostatnim elementem w tym modelu jest estetyka, którą rozumiem jako zdolność do kształtowania, wyczuwania znaczących systemów danych w subiektywnie przyjemnych wzorcach, na meta-poziomie są to momenta zmiany między super-symetrią a chaosem które są entropicznie odpowiadające faktycznej dynamice danego systemu.

Model ten jest instrumentalny, jak zabawka która próbuje zilustrować przykładową geometrię myśli, a także jej kodyfikacji, natomiast sama konstrukcja struktury metabolizmu idei w użytkowniku jest przydatnym narzędziem, aby dekonstruować gotową formę przekazu w świadomy sposób. Pamiętając o tym, że akt dekonstrukcji jest ograniczony przez ustawienia psychiczne jednostki dekonstruującej, jej pole widzenia i aparat doświadczalności, a kierunek re-konstrukcji jest równie uzależniony od jej ustawień psychicznych, motywów, pragnień, celów, ten, podlega projekcji procesu psychomorficznego podczas tej operacji.

Ilustracja ma na celu uświadomić teraźniejszym, a także przyszłym operatorom magii, iż w rzeczywistości tkają pseudo-solipsystyczną wizję która aby być efektywna, musi być inter-subiektywna nie tylko z ludzkimi aktorami, ale także światami inteligencji duchowych, aby komunikacja, przekazywanie intencji było skuteczne.

Trening postrzegania w taki sposób jest wyjątkowo ciężkim zadaniem, bo jest przeciwintuicyjny, tj. przeczy najbliższemu punktowi spoczynku, lub zasadzie przyjemności, ale po to podejmuje się wysiłek w ćwiczeniach, aby przełamać impas, a także podtrzymać stan meta-postrzegania, lub przynajmniej wracać do niego w chwilach, które tego wymagają, po uprzednim treningu.

Niektóre doświadczenia szczytowe, podobnie: ekstaza, śmiech, zachwyt nie trwają wiecznie, są jedynie tymczasowym stanem. Gdy są one stricte powiązane z przeżyciami biopsychologicznymi, są zawiązaniem psychologicz-

nych funkcji człowieka, gdy mają funkcję sakralną, a także istotnie esencjonalną, skuteczną — tymczasowo nawiązują tajną nić kontaktu z siłami, które niezapomniane utrwalają personalny rytuał, wskazują ku personalistycznej religii, jej hermeneuin (granicy) indywidualnego pijaństwa fuzji podmiotu, człowieka jako katalizatora boskości "ze świata, przez świat" na miarę człowieka w akcie zespolenia.

W trzecim tomie książki oferuję podobne gry interpretacyjno-narracyjne, jak w poprzednich, które kodowane, a także szyfrowane starają się być jednocześnie oczywiste, jak i utajnione. Niekiedy jestem zadowolony z zamierzonego efektu, niekiedy parę rzeczy bym poprawił. W żadnym z tych przypadków nie zamierzam podmieniać wizji innych na własną, co najwyżej pełnić rolę palca wskazującego na księżyc. Jednocześnie licząc na inteligencję czytelnika, a także klucze w jego mentalnym kontinuum które są zawarte w myślokształtach podczas zaangażowanego czytania, pragnąłbym aby ta forma mitopoetyki stała się rzeczywistym misterium, pełniące funkcje psychagogiczne, choćby w zamaskowanej formie — aby prowadziła ona do sukcesu i realizacji choćby w najmniejszym możliwym stopniu.

Lira Orfeusza

Garść zachowanych wersów na podstawie papirusu z Derweni, zinterpretowanych współcześnie na podstawie Janko, R. (2001). The Derveni Papyrus ("Diagoras of Melos, Apopyrgizontes Logoi?"): A New Translation. Classical Philology, 96(1), 1–32.

Erynie, co jak demony, dusze zmarłych, pod wpływem klątwy cienia niszczą ludzi i ich potomków, znajdują ukojenie w ofiarach libacyjnych, a odpoczynek w harmonii muzyki. Z każdej Erynii rodzi się demon, a ich słudzy to nikczemni ludzie ukarani okrutną pośmiercią. Czy świat nie jest urządzony w taki sposób, w którym wyroki przeznaczeń są zaakceptowane? Erynie jednakże pilnują sprawiedliwości, a ten co ją przekroczy ściąga na siebie gniew światów chtonicznych.

Spytaj wyroczni jak wielkie terrory są pośmiertnie udziałem nieszczęśników! Jakże terror może się obrócić przeciwko nim, gdy nie dają wiary ani wizjom, ani ostrzeżeniom, ani snom, ku przestrodze! Opętani błędem i przyjemnością, nie uczą się, ani nie wierzą, nie chcąc zrozumieć swoich błędów. Niewiara i ignorancja jest tem samym! Bez nauk, jakże mają wierzyć? Inicjaci Orficcy wznosząc modły, poświęcali święte podarki aby udobruchać te czarne dusze. Mag składa ofiarę, jakby płacił krwią, libacjami z wody i mleka, poświęconymi napojami, konsekrowanymi ciastkami, które symbolizują dusze. Orfeusz skomponował hymn, co opowiada o godnych i dozwolonych rzeczach, alegorycznych w kompozycji misteryjnej. Dziwna ta, zagadkowa kompozycja jest święta w szaradach, które zawiera ważne rzeczy.

Orfeusz powiada: „zamknijcie drzwi" uszu, a oznacza to że misteria są dla tych, co są w stanie zrozumieć czystym słyszeniem, „Ci, którzy zrodzili się z Zeusa, wielkiego króla", wziął on od swego Ojca przewidzianą władzę, wzmocnił swą niebiańską armię, swe szeregi, swego boskiego daimona, co był jego siłą. Siła Zeusa jest pochodną siłą, pochodzi o daimoniona jego ojca, podobnie jak ogień co miesza się z innymi pierwiastkami podlegającymi metamorfozie, Zeus jest tym, co jako architekt stabilizuje pierwiastki, tym samym co demiurg dodekahedronu. Noc kosmiczna to nieśmiertelna żywicielka Bogów, jest ona wykładnią wszelkich rzeczy.

Mistrz Orfeusz nauczał słowami, bowiem nauczanie jest w istocie mówieniem, jest tym samym, bowiem mądra mowa „mówi wieloma", a zatem „naucza wielu rzeczy". To, co z ognia, ożywiane przez boski ogień i wypalane jest schładzane, stabilizowane przez noc i utrwalone w tenże sposób, tak jak moc jest domknięta w formie. Nyx jest osądem głębi, wewnętrzną świątynią otchłani, ponieważ nie ustanawia jak światłość, lecz moc światłości w ruchu jest stabilizowana przez formę Nyx, jako ten sam punkt. Gdy wieszczki, wieszczowie mówią, dają przepowiednie, ta natomiast jest tym samym, co „wystarczalność", tak zatem należy ją rozumieć, jako pełnią wykładnię, którą należy pojąć jako sprawę w pełni. Jeżeli bóstwo przepowiada przez kapłankę, każdy powinien zrozumieć to, co powinien, na tyle na ile powinien, zgodnie z jego, jej inklinacją, na miarę ich zrozumienia lub ignorancji. Orfeusz odkrył w ten sposób, że oprócz rzeczy możliwych do przekazania, są te, które są zbyt subtelne aby je przekazać, a te które są przekazane, mogą być zrozumiane na tyle, na ile pozwala daimon danej osoby.

Tak zatem ośnieżony Olimp pięknie ustanawia rządy. Czymże jest Olimp? Olimp jest tym samym co „czas", jednak Ci co myślą że jest tym samym co niebiosa, są w błędzie. Niebo Orfeusz nazywa epitetem „szerokie". Kiedy Zeus usłyszał przepowiednie swojego ojca, Orfeusz, jego prorok odkrywał je przez słowa rozumiane jako połknięcie mocy, sautora, co prokreowała z eterem. Jest to prokreacja kosmiczna, co jest symbolizowana przez słońce. Kronos urodził się na ziemi siłą słońca, stąd pierwiastki były krouesthai, rzucone, spolone ze sobą na mocy słońca.

Co więcej, Orfeusz mówi że był to „ten, kto dokonał wielkiego czynu", co miał być „Niebiańskim synem Nocy, jako pierwszy król". Orfeusz nazwał umysł (Nous) Chronosem, poprzez spętanie pierwiastków przeciwko sobie, gdy umysł scalił pierwiastki, rzeczy trwały, egzystowały, kiedy się rozdzieliły, stanęły naprzeciwko siebie. Zatem z wielkiego spolenia, nastała wielka opozycja. Ze słońca, po Kronosie, wziął się Zeus. Władza jego egzystowała przed tym jak stał się królem, była eksponentem miotania rzeczami naprzeciwko innych niczym piorunem, rozdzieleniem ich, tworząc teraźniejszą transmutację, która była stworzona z jednej substancji, a zaowocowała w wielu.

Ze słońca zrodzeni wszyscy nieśmiertelni, błogosławieni bogowie i boginie, a także cały świat ziemski, poczęty z niego. „Zeus urodził się pierwszy, Zeus jaśniejącego pioruna ostatni" — ten wers orficki oznacza iż moc jego

była a priori zrodzona, a zaistniał na ostatku. Egzystował zanim rzeczy były nazwane, zanim on był nazwany, był wieczny, a zarazem przedwieczny. Zeus oznacza bowiem „tego, co nie istniał wcześniej", a zarazem zwą go powietrznym, „Zeusem", ponieważ eter kosmiczny będzie ostatnim pierwiastkiem na końcu świata, a był też pierwszym, a że wszystkie inne pierwiastki polegają na nim, to jest wyrażany formułą: „Zeus jest głową, Zeus jest centrum, wszystkie rzeczy pochodzą od Zeusa", tu oddech mocy Orfeusz nazwał losem (Moirai), losy podobnie są wplecione (epiklosai) w pierwiastki i transmutacje, nazywa się też los Zeusem, a także jako wszystek przez jego zasadność.

Kiedy ludzie mówili, że los splótł, oznaczało to, że mądrość Zeusa sankcjonowała to, co egzystuje, to co się stało, a także to, co przestaje istnieć. Wśród niezliczonej ilości władztw, Zeus jest królem, dominuje, przynosząc wszystko razem poprzez całość.

Aby być inicjatem, należy rozumieć ryty, ci co robią zawód z inicjacji są godni pożałowania, bo przekazują wiedzę o czymś, czego sami nie doświadczyli, zobaczyli, usłyszeli, zmarnowali jedynie opłatę za rytuał, będąc pozbawieni jakiegokolwiek osądu i rozeznania. Przed odprawieniem rytu, ludzie co chcą być inicjowani spodziewają się mieć wiedzę, po rytuale, są odarci nawet ze swoich oczekiwań, wątpiąc bardziej, aniżeli będąc inicjowanymi.

Kiedy Zeus dosiadł boskiej Afrodyty, porodziła ona Perswazję i Harmonię, jednocześnie kiedy stworzył Złotą Afrodytę, powstała też Perswazja i Harmonia, bowiem perswazja nakłaniała do harmonii, a harmonia do perswazji, córki te piękne wynosiły poprzez nauczanie do najwyższych. Te siły oznaczały Harmonię jako hermose, czyli siła, co łączyła w proporcji, afrodyzja również łączy, lecz poprzez Erosa.

Ziemia, Demeter, jest poniekąd zraniona, edeiothe, przez unię seksualną, nazywana jako Rhea, co oznaczało "łatwość" dla poetów, jest bowiem naturalna przez siebie, a także Hera jako powietrze. Zeus „czerpał wielką siłę z szeroko-płynącego kosmicznego oceanu, który nim jest", bowiem bóstwo generując się z siebie, czerpie swoją moc z siebie, a także jak architekt buduje porządek przez siebie.

Rada dla młodych Lwiąt

Otwarcie! Proklamuję roztańczone szaleństwo sztormu katalizy, którym onegdaj byłem! O nieczłowieczy pryzmat skażonej sztuki, szakti tańczącej całą swą mocą! Długie to były dni kiedy siepaczami kształtowałem wijącą się masę chaosu, co wydarłem z niego, musiało koniecznie znaleźć ujście w porządku Bogów. Budując mosty poprzez gwiazdy, światy, chtoniczne, celestialne, telluryczne, igniczne, terrialne, aerialne co inwokowałem, wyrzucając w świat jako wielkie idee wielkiej magnificencji zawartych nie w słowach, a nieskończonych gestach niewyrażalnych!

Teraz pracujący pisarzu, artysto, filozofie, zatrzymaj się! Gest rimbaudowskiego rozprężenia, obsesji obłędu zapadającej się w wolę wielkościowej dysocjacji, pragniesz zaryzykować większe niebezpieczeństwo, pragniesz wyrzygać swoją fiksację, swoją granicę, regulację, puścić się porządku! Będziesz cierpiał po trzykroć, świadomy swego szaleństwa, dopóki nie oczyścisz się z oskarżeń przeciwko sobie, Twojej dzikiej potrzeby bezpieczeństwa! Tchórzu! Ciężki żal saturnalnej ołowiu jest niczym w porównaniu do rozgoryczenia cesarza niewolnika, imperatora żebraka, co złapany na struny imperatyw odpowiedzialności, porusza się jak ślepiec poprzez las forteli, urojeń, gdzie "jak gdyby", jest "należy", a "choćby nie".

Nie upadaj! Nie waż się! Będziesz jak ciemność obfuskacji, wielkiego rozkojarzenia, wściekłości, lub łagodnego bełkotu nonsensu, zamknięty w swej niedoli, złamanym pragnieniu bycia wolnym od świata, od jego pierwszorzędnej powagi! Ja! Ja zasługuję na pogardę, nie szarżując w młodości, roztrwaniając ją na pokątne spektakle tańca z obłędem, o gdybym był mądrzejszy, pokonując wszystko, powściągliwy, wyważony! Nie ma we mnie winy, jedynie żałość! Jednak, jednak! Powstań ze zwycięstwem, mistrzu, komandorze autentycznej gwiazdy co się zrodzi z Ciebie, jeżeli takie jest twoje życzenie.

Inicjaci eleuzjów, ci którzy przeszli jako szaleni bogowie i boginie, lub pogodzili się z demarkacją porządku wyrwanego z chaosu, zwycięskie ich epifanie, szeroki ich wzrok, głodny chciwie ich intelekty, serca! Zatrzymaj się, uświadczyłeś sztormu żarłocznych szarańczy? Potrzebujesz porządku, dziecię! Porządek! Porządek! Jest śmiertelny, gdy nie ulega reformie! Mnoży korupcję, zaprasza chaos aby nacierał rozrywając porządek, dlatego potrzebujesz Wizji, pożądasz Wizji, inaczej straconyś dla wzgardy, cienie zmarłych śpiewają "gdybyśmy wiedzieli, abyśmy mogli" szepcząc w swej melancholii!

Afirmuj życie na każdym kroku, to jedyny moment aby zrodzić gwiazdę, pomiń resentymentalny obraz, otrzymanego cierpienia, bólu! Cierpiałeś, znów będziesz cierpiał, dopóki nie pokonasz metodą, dopóki nie zagryziesz zębów, rozszarpując mięso, miażdżąc kości, wysysając szpik, pojawiając się w obrazie swej epifanii zwycięsko! Inaczej — zgiń w bólu, cierpieniu, rzucasz na siebie klątwę sam! Armie łagodnych, niewolników już krzyczą wściekle jak owce, gdy są prowadzone w rzeźnie Tanatosa! Musisz ponieść ryzyko, jeżeli chcesz kształtować porządek, aby komanderować, pokonywać! Tam gdzie inni polegli, tam ujarzmiasz świat Ty!

Niechże twoje myśli a idee lotne, gwiezdne rozprzestrzeniają się płodnie przez wszystkie światy w szarży, bądź pierwszy rangą, wielki zrozumieniem, okropny we wglądzie, mądry jako smok co rozpościera swe skrzydła poprzez światy! Niechże oceany głębi, kosmicznych przestrzeni Posejdona będą zawstydzone otchłanią twojego umysłu, substancji gwiazd, gloryfikowany, dziecię czasu, powstajesz jako zdyscyplinowany mistrz co rozdziela fortuny, a siły poprzez strumienie światów, kierując nimi w perfekcyjnie opanowanym obłędzie świata, jego wielorakiej płodności!

Zatrzymujesz się dla siebie? Straciłeś już swoją głową, Akefalosie! Co próbujesz zatrzymać? Mdłe poruszenia twego małpiego umysłu? Rygor uchwycenia momentów, melancholię odchodzącego czasu? Twój umysł potrójnie zdobył, jest zachowany jak pryzmat, twoje serce potrójnie unieśmiertelnione w złocie, jest światłem pryzmatu! Kartografowie! Pragniesz rozrysować nową mapę spraw, o których inni nie śnili, weź swe narzędzia, unaoczniając otchłanie a światy transcendentne!

W tymże domu mieszkają twoje siły, sekretem zrozumienia jest władza sprawiedliwości kosmicznej, sekretem berła, synu, córko Niebios jest ciągła

szarża, wywalczona pozycja wyższych atrybutów co rozbrzmiewają przez świat — tam zyskasz posłuch u światów, ponieważ ci co jedni ze światem, są komanderami żywotnej boskiej ekspresji! Niechże twoi wrogowie zapadną się pod ziemię, kąsając niewolniczą zawiścią, zawstydzeni twoimi podbojami, onieśmieleni twoją wielkością, umniejszając wszystko czego nigdy nie zdobyli, czego nigdy nie przeżyli, ich natury podobne pędrakom! Słowo "wróg" jest słowem obcego, bezsilnego w lustrze swoich zakłamań!

Niebiosa otrzymują impresje? Stoją niepokonane, to tyś jest pod ich wrażeniem! Jednak oddawaj wielkie impresje jak Bogowie, jaśniej płomiennie, będziesz z nimi jeden, jedna, działając jak kobra królewska, jak lew, jak kondor! Nikt nie stanie w opozycji do tych co są sprzymierzeni z najwyższymi, największymi siłami świata. Niebiosa ich wspierają, piekła ich wznoszą, otchłań patrzy przez nich, transcendentne świat błyszczą przez nich w glorii!

Szukasz tego w swoich studiach? W swoim akcie? Bądź przeklęty, ty poszukiwaczu co powstaje z życiem Niebios, jest naturalne, zagrodzą ci drogę podboju! Jeśliś w niemocy błysku sztormu wielkości, jakże chcesz być naśladowcą? Dopóki nie zrozumiesz, nie obejmiesz kosmicznej siły, boskości świata, będąc z nią jedną, kosmiczny szwindlarzu, będziesz podążał projekcjami małej historii, żałosnych powtórzeń. Urwij się z łańcucha, jarzma historii! Stań pośrodku starożytnych, ogromnym wzrokiem obejrzyj wszystkie wydarzenia świata, przyjrzyj się im, wyzwól z teraźniejszości!

Chcesz być jako Bogowie? Bądź jak Bogowie! Nie jak świnie, co myślą że są Bogami. Bogowie do Bogów! Chcesz odnieść to do ziemi, Tybilu drzew życia? Już wiesz! Czytasz świat jako filozof-alchemik, cesarz-mag! Błocić się w szczegółach nie przystoi, przeszkodą intuicji wstrzemięźliwość wielkości, pozwól siłom się prowadzić, twój umysł, tkanina świata to jedno, reszta jest strukturą, zawartością, duchami, muzami, upiorami czasu!

Jeżeli nie wiesz co chcesz zrobić, nie waż się zaczynać, doprowadzisz innych do ruiny! Jeżeli twoje motywy niejasne, urojone, powstrzymaj się! Będziesz ruiną innych, a siebie! Jeżeli jesteś pewien, przejrzysty dla niebios, krystaliczny w zamierzeniach, nie zatrzymuj się dopóki nie podbijesz! Świat jest jedynie siecią w którą się dajesz złapać, aby pociągnąć ją za sobą, dopóki nie rozerwiesz złudzeń, tam staniesz wolny! Taki był sekret niebiańskich córek i synów, ten co to pojął, jest człowiekiem drogi!

— Wasz, młode lwy, lwice — stary, zmęczony duch.

Strojenie

Większość niezrozumienia filozofii starożytnych nie bierze się z ich infantylizmu, bierze się ona z infantylizmu współczesnych, których umysły prędzej potraktują fundamentalnie, bez wglądu, najpiękniejsze z filozofii, aniżeli wnikną w umysł geniuszu antyku. Bawią się nimi jak suchymi zabawkami, odrzucając je w kąt gdy im się znudzą, lub traktują jako bezpasyjną akademicką dyscyplinę. Jednak czasem — czasem ktoś przejrzy błyskotliwy umysł przeszłości, genialną rozpiętość umysłu, dogłębne zrozumienie myśli, nie odrzucanej w kąt jako "zbyt prosta, albo prymitywna". W istocie zrozumienie czegoś jest tożsame z wnikliwością, jeżeli nic nie rozumiemy, albo patrzymy fundamentalnie na powierzchnię sprawy, świadczy to jedynie albo o naszym lenistwie, braku zainteresowania, albo ignorancji — ale nigdy o zrozumieniu.

Poruszając się wśród anomalii dziwnych wydarzeń, jakże nie natchnąć świata poetyką, estetyczną grą pełną boskich spraw. Gdy inni pływają po powierzchni, śmiałkowie zanurzają się w głębiny, aby wystrzelić w przestrzeń nieznaną ponad wodami niezmierzonemi. Odwagi, czelności! Ten świat dla nieustraszonych, gdzie inni ledwo postawili jeden krok, niektórzy z nas przemierzali pustynie, aby dojść do oaz dziwnych, tam gdzie boskość styka się ze światem, tam gdzie chaos triumfuje, a my stoimy jak królowie nad tym światem, dopóki nie zmiecie nas czas, a wiek starym, triumfując geniuszem, ciałem złamanym kiedyś chorobą, śmiercą — lecz duchem niezwyciężonym!

Chciałbym rozpocząć ten rozdział od analogii Nicolasa Cusanusa, który genialnie rozwinął teorię wzrostu monadycznego, Tetraktydy, jako wzrost niekończących się wzorów matematycznych, które powstają z jedności. Łącząc to z ideą Nolańczyka, Giordana Bruno, pojawiamy się blisko filozofii współczesnej matematyki — tj. Nauki o relacjach zachodzących między wzorami: z jednej strony mamy niekończące się biblioteki matematyczne, z drugiej wieczną zmianę, wzajemność odniesienia, immensywność.

Bruno pisał w 'De Immenso', iż indywiduum nie jest nigdy skończone, poszukując form, nieskończoność wszystkiego powołuje coraz to nowsze formy jako potencjał, możliwość, recepcję, zmienność, materię. Ta genialna myśl odnosi się zarówno do języka matematyki, jak do fizyki, filozofii naturalnej, metafizyki i magii. Ma to poważne implikacje w alchemii kosmosu, podlegając ciągłej rektyfikacji, aktualizacji form, nie tylko w drodze ewolucji biologicznej, ale także sublimacji duchowej, powstaje wielości niecielesnych sił, w rozmaitych naturach, funkcjach, wielkościach, inklinacjach, o wielu maskach i tożsamościach.

Wkracza tu pojęcie "Minima", która w ujęciu Giordana Bruna jest zgrupowaną różnorodnością wielością, która jest w wiecznym ruchu, w ciągłych metamorfozach, lecz zawsze z inklinacją do powrotu do swojej natury, miejsca. Na tym miał polegać kosmiczny metabolizm, śmierć była tylko przechodnią wartością, jako zmiana aspektu substancji. Nicolas Cusanus widział zbawienie, czy jak wolę rozumować — wyzwolenie po zwieńczonym, heroicznym życiu jako linia zjednoczenia pomiędzy przeciwnościami; Nolańczyk pisał podobnie: "Ten, co znałby największe sekrety natury powinien kontemplować maximę i minimę przeciwstawnych ciał. Bowiem wielkie magisterium [magia] powinno ukoronować pracę przez wykrycie przeciwieństw, po tym jak znalazły punkt zjednoczenia.[1] Tak jak zmysły, co stymulują umysł, umysł odbija ideę, a wszystko jest integralne w odkrywaniu metafizycznych praw, poszukując magii, praktykując ją, w zgodzie z analogią praw, które są tożsame z prawdą, bowiem gdzie szukać prawdy, jak nie z konieczności natur które wskazują ku sobie, podążając zgodnie ze swoją tożsamością? Chińska koncepcja natury jest podobna definicji prawdy, "zi ran" może być przetłuaczona jako "tako z siebie" lub "tako ze swojej zgody". Sugeruj to spontaniczność prawdy jako samotożsamości, zamiast wskazując na jej obiektywność.[2]

Ze względu na złożoność systemów światów, można śmiało założyć że rezultaty magii nie są pewne, a jedynie potencjalne, nie są obiektywne,

[1] (De la causa, principio et uno, Dial. V pp.139—40 (Gentile, Op. Ital., I, 263—264; Lagarde, Op. Ital., I, 288—89).

[2] Sterckx, Roel. 2002. *The Animal and the daemon in early China*. Albany: State University of New York Press, str. 15

a jedynie inter-relacyjne, tj. W określonym wewnętrznie spójnym systemie mogą zadziałać w interakcji z innymi. Należy być szczerym; nie możemy dowieść efektów działania magii metodą naukową, a jedynie subiektywnie lub inter-subiektywnie je stwierdzić, większość magicznych fenomenów jest nie do rozwiązania linearnym umysłem, a te które są, rzadko się stabilizują.

Jest to sztuka delikatna, która wymaga powagi, jest podobna pracy zegarmistrza, ale także sztukmistrza co tworzy porcelanowe, filigranowe figurki, jednak potrafi w nich zawrzeć i subtelność i sztormy. Jest to sztuka niebezpieczna, jako że mieszając się ze światami niewidzialnymi, narażamy też swój umysł na wiele groźnych reakcji, cytując Konfucjusza: "Trzymaj światy duchowe i Bogów na dystans, ale przede wszystkim je szanuj". Jest to sztuka zdradliwa, pełna możliwych urojeń, źle zainwestowanych wierzeń, nieszczerego podejścia do świata, zastawiająca pułapki na nieprzygotowany umysł. Jest to sztuka która wymaga dokładnego rozeznania w terytorium swojego działania, jest pewnym krokiem wiary ślepca, a do ślepców możemy się przyrównać — jednak stąpamy pewnie po ziemi, wiedząc dokąd idziemy, a także rozumiemy z pewną wprawą, jak omijać większe przeszkody. Tu, wymagany jest nie tylko Horusowy krok wiary inicjata — Parsifala, ale także zaangażowanie, motywacja podtrzymująca pracę i pamięć wybitna, która zachowuje trofea, a także operacyjną wiedzę o działaniach i technologicach magicznych.

Możemy wyekstrahować część ogólnych praw działania magii, ale są to prawa dynamiczne, przy dużej ilości zmiennych, a także różnorodnych prawach wchodzących w interakcję, mogą się nawzajem anulować, kumulować, wchodzić w komplementarność, lub kompatybilne działanie. Zatem ważna jest zdolność dynamicznej improwizacji, aby dorównać kroku zmieniającym się regułom gry, aby grać strategicznie tam gdzie są trwałe.

Wprawny mag to osoba, która podchodzi apofatycznie do własnych działań, z rozsądkiem, pewną dozą sceptycyzmu, ale pozytywnie afirmacyjnego, nie spoczywając na laurach, gdy oto — efekt jego pracy jest widoczny. Mag, który chce się zajmować magią wysoką jest cierpliwy, widząc efekty swoich działań po tygodniach, miesiącach, latach, te natychmiastowe są mało imponujące, z niepewnych źródeł magii personalnej, a także często wiążące.

Jest to osoba, która ma nieskończony arsenał "mogę", ale wie, że działa w systemie ograniczeń świata fenomenów, wie też, że działa się bez względu

na to czy coś prowadzi do rezultatów czy nie, ale bez upartego brnięcia w błąd. Eksperymentuje, aż do wytrenowania sobie zdolności wprawnej operacji technikami, które udowodniły swoją skuteczność. Na koniec i przede wszystkim, jest to osoba z wizją, która chce implementować swoje idee, a także wznieść się ponad świat działając z wyższymi światami. Filozof-mag jest w świecie, ale poza nim, jest architektem, ale nie podlega swojej idei, eksponuje większą wolę świata, ale zachowuje indywiduację, która jest źródłem jego geniuszu, a także esencją jego inklinacji i natury, tą odkrywa pośród niezliczonych innych.

Filozofia magiczna nie jest rekreacyjną zabawką iluzjonisty, ani osoby która chce się wzbogacić, zdobyć przedmioty, znaleźć miłość, czy władzę, czy sławę, te ostatnie sprawy należą do sfery ziemskiej, mogą one być zależne od fortun życia, merytokratycznej etyki pracy, natomiast nie prostytuuje się dla nich magii wysokiej.

Punktem zrozumienia jest odkrycie, jakie działania w istocie prowadzą do rezultatów. Pole działań rytualnych, energetycznych, teurgicznych, ceremonialnych ogranicza jedynie wyobraźnia, natomiast efekt zawsze jest delimitowany tym, co zostało stwierdzone jako bezcelowe, lub nieskuteczne, niekiedy może być takim tylko tymczasowe — umiejętności które nie pochodzą od nas, ale działają na mocy Bogów, pół-bogów, aniołów, daimonów, zmarłych, czy światów chtonicznych nie należą do nas, są wypożyczone. Oczywiście sama hierarchiczna klasyfikacja istnień jest umowna, jednak to nie czas na pisanie bestiariuszy bogactwa tych światów!

Niektóre osoby mogą często błądzić na pustyni całe życie, dlatego często też odkłada się magię do fantazmatów ludzkiej wyobraźni, po czym wszelkie próby dalszego szkolenia są zażegnane. Podobnie jest z osobami, które będą przerażone swoimi przygodami, lekkim moczeniem palcy w sztukach magicznych, bez zaangażowania, bez poświęceń, bez zrozumienia. O ileż dobrze! Eliminuje to osoby zniechęcone, znudzone, zastraszone, niezaangażowane, a także zacietrzewionych idiotów. Te pierwsze wrócą do swojego zwyczajowego życia, odnajdując w nim szczęście na swoją miarę, te drugie znajdą uciechy w swoich przyjemnościach, te trzecie będą szukać rozwiązania ich lęków w religiach, które skompensują ich bezradność, strach, a następne zaangażują się w coś bliższego ich powołaniu. Te ostatnie nie będą stwarzać zagrożenia dla siebie i innych, a także nie będą

dawać złego imienia praktykom okultystycznym. Nieudany amator, który uważa się za maga, najczęściej pozostaje głupcem, albo wkracza w grono bigotów religijnych, lub zostawia metafizykę i magię za sobą, chełpiąc się tym, że "już wie", że "już był oświecony", patrząc z góry na osoby drogi, choć nigdy nawet nie zbliżył się do misteriów.

O ile polem działań magii jest świadomość, fenomeny są jej substancją, natomiast nie jest to świadomość zredukowana do sprawczości na własnym umyśle, ale na interakcji ze światami niewidzialnymi, a także umysłami, wolą, sercami, duszami innych ludzi i istot, czy to w kolektywie, czy indywidualnie.

Magia jest mądrą sztuką dostrzegania efektów wytwarzanych w świecie pośród przyczynowości w sposób, który wyłuskuje rzeczywiste wzorce działania procesu magicznego, odrzucając błędy poznawcze, urojenia, oślepiające fortele, zaciemnienia dot. Zarówno świata, jak też własnej osoby — a o to drugie najłatwiej, bowiem najskuteczniej oszukujemy sami siebie.

Magiczny racjonalizm (sic!) to w istocie klarowne, dokładne, precyzyjne, strategiczne, taktyczne widzenie świata, jego przyczynowości, a także angażowanie się w tkanie własnych sieci przyczynowych, obserwacja siebie, świata w sposób neutralnie zaangażowany, tj. Nie podlegający zaburzeniom percepcji, perfekcyjnie wyłączony z morza fenomenów, idealnie odłączony od swojego strumienia procesów mentalnych, jednocześnie doskonale zaangażowany w swoją prace, władający percepcją, a także procesami poznawczo-emotywnymi.

Autoterapia i trening osobowości

Ciężko kształtować się jako osoba nie wychodząc naprzeciw konfrontacyjnym zmianom, które oferuje świat, a także nasza wewnętrzna dynamika psychiczna. Największym sekretem jest świadoma celowość i sterowność autonomicznej strategii psychologicznej. Każdy z nas dysponuje pewnym materiałem psychicznym, wolnymi zasobami energii mentalnej, a także cięższymi, trwalszymi tendencjami charakteru, natur; w jaki sposób pokierujemy tą energią psychiczną, którą rozwiążemy, w jakim kierunku ją związemy, gdzie ją zainwestujemy, w jaki sposób zdyscyplinujemy, zależy od aranżacji naszych celów, kompozycji procesów i punktów rozwiązań, do których chcemy dotrzeć. Zmiany te mogą trwać dniami, tygodniami, miesiącami, lub latami. Należy jednak zacząć. W Buddyźmie istnieje rodzaj przysiąg, które są składane na godzinę, na dobę, na miesiąc. Łatwiej jest opanować materiał jeżeli dzielimy go na mniejsze segmenty czasu, łatwiej też dotrzymać obietnicy danej sobie, która trwa mniej niż rok, czy miesiąc. Przede wszystkim w jakichkolwiek działaniach wymagana jest dyscyplina przystąpienia, trwania, jak i skończenia. Jeżeli przystępujemy do czytania książki, ale nie możemy się skoncentrować, bo materiał jest zbyt trudny, nie odkładamy jej na bok, ale koncentrujemy się przełamując impas. Może nie opanujemy materiału w wystarczającym stopniu, ale oswajamy materiał, ćwicząc koncentrację. Stawiając sobie poprzeczkę wyżej, trenujemy umysł, a także dowiadujemy się jakich elementów nam brakuje, aby doszło do przełomu w zrozumieniu, ćwiczeniu, działaniu. W podobny sposób podchodzimy do treningu charakteru: czy będzie to trening wartości, cnót, inteligencji, inklinacji, prowadzenia się, czy terapii — wszystko jest w zasięgu ręki.

Najwyższym celem dojrzałego treningu jest auto-terapia, czyli dojścia do punktu w którym jesteśmy świadomi czego potrzebujemy, a zatem wie-

my gdzie, jak, kiedy powinniśmy się kształtować, w jakim celu, jakimi metodami, a także które sprawy chcemy z siebie wykorzenić, wiedząc jak do tego podejść, stosując motywację do cech które chcemy zasilić, zasadzając te, które chcemy stworzyć, a także antidota wobec tych przywar, których chcemy się pozbyć.

Jest to sposób na połączenie poznania siebie z dojrzałym kierowaniem swoją osobą, aby ją pogłębiać. Jest to szczególnie ważne w sytuacjach, w których nasz umysł może być wykorzystany przeciwko nam, przez "drugą stronę", ale także osoby skłonne do manipulacji, lub korupcji, tj. Najłatwiej wykorzystać, zmanipulować osoby które nie mają wewnętrznego systemu wartości, rozeznania, nie mają kręgosłupa, ani inteligencji aby rozróżnić w jaki sposób się je wykorzystuje, albo takie w których więcej jest cynizmu, aniżeli Makiawelizmu.

Niekiedy taki system rozróżniania wykształca się w konfrontacji z napięciami psychicznymi, gdy człowiek rzeźbie się w tarciu natur, sytuacji, wyrabiając sobie metody, osąd, decyzyjność! O ileż bardziej świadomy, jeżeli ma narzędzia ku temu, aby kształcić się podczas tych nieuniknionych procesów! Zdobywa znacznie szybciej dojrzałość, mądrość, rozeznanie: w przeciągu paru miesięcy, a nie po latach. Niektórzy patrzą wstecz na zmarnowane lata, gdy utknęli w jakimś kompleksie psychicznym, który przecież był do rozwiązania, albo nie orientują się aż do śmierci, bo było powodem ich wewnętrznych blokad, choć mogli osiągnąć tak wiele!

"Ah, gdybym tylko wiedział wcześniej!" — można sobie powtarzać. Istotne jest, aby wiedzieć teraz! Osoby poddane treningowi są lepiej przygotowane na rozmaite wydarzenia, aniżeli te, które uczą się, bo są do tego zmuszone, uwięzione w sytuacji, wyrzucone na głębokie wody, muszą sobie radzić, improwizować, aby przetrwać! Co więcej, uczenie się na błędach innych jest wskazane — jest do tego potrzebny zmysł obserwacyjny, a także pewna powaga w przyswajaniu informacji, niekiedy należy się samemu sparzyć — ale niech to będą sytuacje nieznane, a nie takie, których można było uniknąć!

Benjamin Franklin (1706—1790) wynalazł metodę poprawy swojego charakteru przez oznaczeniu paru głównych zalet, do których dążył, a następnie notował je na punktowej macierzy tak, aby być ich świadomym i obserwować zmiany, a pod koniec dnia rekapitulując czy rzeczywiście odniósł sukces

w ich kształtowaniu i dotrzymywaniu kroku zamierzonym działaniom. W każdy dzień tygodnia oznaczał cnoty do których aspirował na odpowiedniej skali. Uczy to nie tylko rekapitulacji, ale reminiscencji. Zaadoptowałem jego system do próby podążania za wartościami Republiki Rzymskiej, kontemplując te wartości, których użyteczności można dowieść rozsądkiem, a także zastanawiając się jak mogą mnie usprawnić, w których domenach życia mogą nas wnieść do bardziej szlachetnych rzeczy, a także w jaki sposób mogą wywrzeć wpływ na innych, lub usprawnić z nimi komunikację. Na końcu, a co najważniejsze — w jaki sposób je utrwalić i wcielić w korpus naszego charakteru. Świat mógł dawno zapomnieć o takich wartościach, ale trzymanie chociażby części tych zalet w swojej duszy, sprawia że realizujemy człowieczeństwo w pełniejszym stopniu, żyjąc w zgodzie ze swoim wewnętrznym Geniuszem w przypadku mężczyzn, lub Junoną w przypadku kobiet.

Skala

1. Wydarzenia świadczyły o dominacji tej wartości w życiu, usprawnienie w stosunku do poprzedniego dnia
2. Wydarzenie aspirowało do wartości, była ona obecna w intuicji, motywie, a zatem została zapamiętana
3. Wydarzenie było zupełnie neutralne, tego dnia wartość nie pojawiła się w żaden sposób w życiu
4. Wydarzenie oddalało się od danej wartości, poprzez myśl lub intuicję przeczyło jej, lub negowało ją
5. Wydarzenie nie tylko oddalało się od danej wartości, ale było jej negatywnym przeciwieństwem, trzeba zapamiętać wartość i spróbować ją powołać ponownie.

Asobimanabu

Termin ten był ukuty przez Fujiki Hayato, składa się z "Manabu", tj. studiować, uczyć się. Natomiast "Asabu" oznacza, generalnie "zabawę w rzeczywistość". Najszczerszym magiem jest dziecko podczas zabawy, jego gra jest autentyczna, jego oryginalność brzmi jak grzmot poprzez światy. Podobna jest gra szaleńca, podobna do gry matki natury co rozpętuję swój obłęd w burzy. Gdy dziecko dojrzewa w swojej zabawie, a szaleniec pokonuje delirium, kierując swą pasją od świata, przez świat, dla świata, a także w świat, staje się prawdziwym człowiekiem drogi — kosmicznym szwindlarzem po prawicy Bogów, jako mały bóg.

Zatrzymałem na chwilę uwagę na grach w które wszyscy gramy, te wysublimowane gdy których uczymy się od dziecka, co zmieniają się przez wieki poprzez psycho-społeczne siły, konstelacje, aranżacje, kalibracje. Są one wbudowane w ducha ludzkości od człowieczej infancji aż do dojrzałości. Szczęśliwe gry, mizerne gry, radosne gry, okrutne gry, gry cnót, a także gry przywar. Z wiekiem dodajemy im więcej ciężaru, powagi, gdy stają się bardziej złożone, oddajemy się im niepomni ich poprzedniej przyczynki, kształtu, motywu, celu.

Gdy jesteśmy dziećmi biegnąc radośnie, wiemy że to radość, kiedy uderzymy drugie dziecko w złości lub z przekory, sprawiamy że płacze albo nam oddaje, kiedy protestujemy i złościmy się, tupiemy nogą, płaczemy, krzyczymy. Czym jest zatem dojrzałość? Czy jest to odejście od dziecka, czy wysubtelnienie, rektyfikacja wszystkich jego instynktów w coś wyższego, dostojniejszego, czy jest to wzrost w dojrzałe, silne drzewo poprzez usynowienie, ucórkowienie się jako dojrzały człowiek. Gdy jesteśmy gotowi wziąć własne wychowanie w swoje ręce, odebrać je automatyzmom, zaopiekować się sobą, zaczynamy być dojrzali. Czy najbardziej dojrzali i doświadczeni nie są bardzo mądrymi dziećmi, patrzących na grę bardzo poważnych dorosłych dzieci? Ci drudzy zapomnieli o obrazie swojego dzieciństwa, jednak zachowują się dokładnie jak rozpieszczone dzieci! Gdy czują się zdradzeni — płaczą,

gdy inny zarabia więcej — czują złość, gdy ktoś nie chce się z nimi bawić na ich sposób — uderzają go łopatką, albo obrażają się śmiertelnie! Dlatego Asobimanabu!

Gramy świadomie w bycie kurtuazyjnym, gramy w bycie okropnymi i zezłoszczonymi, gramy w gry innych dzieci, gramy bycie wyedukowanymi i pełnymi władzy, gramy w to wszystko. Jeżeli ma to jakiekolwiek odniesienie do rzeczywistości — och, musimy grać w bardzo poważną grę! Jednak angażujemy się jedynie w iluzję, abstrakcyjną grę symboli. Gdy byłem dzieckiem, moja matka powiedziała mi przed egzaminem z fortepianu: "Nie bój się ludzi statusu, egzaminatorów, wyobraź sobie że siedzą na toalecie, czy są inni od Ciebie?". Była to prawda zapamiętana poprzez całe moje życie, choć szanuję ludzi substancji, co wyprowadziłem z rozsądku i obserwacji, do których skłaniała mnie moja zaciekawiona natura, nigdy nie czułem się gorzej, ani zastraszony, ani skonsternowany czy onieśmielony przez kogokolwiek posiadającego władzę, bogactwo, czy sławę.

Nie uważam tych wartości za ważne, moja tendencja idzie w kierunku cnót idei, a nie pochodnych świata losu, fortun, szans, środków i środowisk. Prędzej skinąłbym głową z szacunkiem na mądrego, człowieczego żebraka, aniżeli klauna władzy, albo uzbrojonego po zęby zastraszonego w środku dudka, który wrósł w fałszywy pancerz siły. Grałem w bycie przedstawionym politykom onegdaj, gdy trzeci mąż mej matki otrzymywał honorowe obywatelstwo, moja matka grała na szczycie prezydentów pięćdziesięciu krajów w Warszawie lat temu parę. Gdy lata później odczuwałem dyssatysfakcję z sytuacji politycznej, wydarłem się na sierżanta sztabowego policji przed Pałacem Prezydenckim, krzycząc: "komu służycie?", z braku odpowiedzi wykrzyczałem "służycie populistycznym świniom". Szierżant spuścił głowę, a ja poszedłem dalej — trafił na wariata. Byłem wtedy bardzo poważnym wariatem.

Następnym razem gdy robicie coś ważnego pomyślcie, że jest to gra: "gracie w pójście do pracy", "gracie w pracę", "bawicie się w otrzymywanie wynagrodzenia". Nie sprawia to, że nie traktujemy poważnie tego co robimy, ale nie trzymamy się tak sztywno wszystkich spraw, które odciągają nas od esencji spraw życia. Jest to prosty zabieg poznawczy, nie kosztuje nas to nic, ale spędza z powiek zamartwianie się na śmierć sprawami które nie powinny mieć tak wielkiej wagi ani władzy nad nami. Następnym razem

gdy pokłócisz się z kimś, pomyśl że to gra, przypatrz się sobie z zewnątrz. Kiedyś pokłóciłem się kiedyś ze swoją ukochaną, w ramach zgody zaproponowałem jej grę — wziąłem dwie kukiełki, jedna przedstawiała mnie, druga ją. Graliśmy siebie, kłóciliśmy się przez kukiełki w ten sam sposób — mieliśmy mnóstwo ubawu, a potem gdy oprzytomnieliśmy, realizując sobie jak głupia była cała sytuacja, wpadliśmy sobie w objęcia, uważając durną kłótnię za niebyłą.

Otrzymujemy ból, cierpimy, jednak staramy się — gdy to możliwe — odnajdywać rozwiązania, zaciskać zęby, przegryzać się przez zły czas, pokonywać impas, jak dziecko które jest okaleczone, albo bite, przygryza zęby, nie rozumiejąc dlaczego, rozwija się w nim ból, poczucie krzywdy. Po jakimś czasie zaczyna sie uodparniać, ale jednocześnie — patrzeć inaczej na świat przez pryzmat okrucieństw które otrzymało. Gdy dorastamy staramy się grać w sposób, który przerasta ból otrzymany, znajdywać wewnętrzne rozwiązania, w istocie, lecząc dziecko w sobie, które otrzymuje ciosy przez życia. Jako dorośli rośniemy w zmęczenie, napięcie, stres, stajemy się bardziej zdyscyplinowani i sztywni, bardziej dominujący i agresywni, zgorzkniali, jeżeli ból otrzymany jest nieproporcjonalny do jego rozwiązań, sposobów jego pokonania, oczyszczenia, wyleczenia. W końcu są limity tego, co może znieść umysł, serce, czy dusza, w pierwszym przypadku jest to neuroplastyczność, warunkowanie, poznawczość, wrażliwość, w drugim jest to czucie, afekt, sprawy emocjonalne, w trzecim wzrost w harmonii, lub deprywacja, deformacja, obumarcie i zniszczenie. Te procesy są sprzężone ze sobą, jako że umysł jest interfejsem który działa z emocjami, dusza jest pasywnym odbiorcą, ale i katalizatorem głębszych doznań.

Podobnie jest z nauką. Wyedukowany człowiek myli się niekiedy, bo też podlega błędom poznawczym. Jednak nauka jest zabawą, podobnie jak powinna nią być edukacja, jest to sposób grania myślami, odczuwania przyjemności z zabawy ideą. Gdy dziecko buduje zamek z piasku blisko morza, budujemy małe zamki idei z tej substancji myśli, wiedzy, które są dostępne. Jakże to przyjemne, gdy stworzymy nową ideę, wygenerujemy nową wiedzę, przearanżujemy grę szklanych paciorków aby otrzymać genialne rozwiązanie! A gdy ktoś przechodzi obok, patrząc na to, co wybudowaliśmy, może powiedzieć: "To naprawdę fajny zamek!". Lub, wręcz przeciwnie, kopnąć naszą ulubioną wieżę, skacząc po zamku, kopiąc w piach dookoła.

Obie drogi są naturalne, ale druga ścieżka sprawia, że dziecko płacze, albo jest pełne goryczy. Teraz, czy zemści się, czy też będzie trzymać urazę przeciwko "światu, które je skrzywdził", choć była to tylko instancja jednej nieprzyjemnej sytuacji, zależy od perspektywy, osądu, rozróżnienia i dystansu. Jeżeli Bogowie, Boginie i jednocząca ich prowidencja, unia, widzieliby nas jako cokolwiek innego niż bandę dzieciaków, 7.8 miliardów, którzy szukają zła, dobra, co krzywdzą się nawzajem, angażując w serię morderstw, wojen, albo eksploatując jedno drugiego, albo wręcz przeciwnie, budując wspólnoty, republiki, współpracując, ufają sobie w sile, zrozumieniu, powstając razem, musi to być całkiem intrygujący cyrk boskich małp, dzieciaków, których gry w boskim chaosie i porządku — obserwują!

Marsz Planet

Zapaliłem świece w pokoju, przygotowałem umysł i miejsce na ceremonię. Gdy usadowiłem się na poduszce zafu, "Planety" Gustawa Holsta dobywały się z głośników, pokłoniłem się kardynalnym kierunkom, a między moimi ramionami umieściłem sfery gwiazd. Pode mną, nade mną, we wszech kierunkach rozciągała się nieskończoność gwiazd i galaktyk, wokół smocze ciała poruszające się falami przez wszechświat tańczyły na moich dłoniach, otulony w szaty Magna Mater, Hieros Hieros, mój duch jaśniejący między brwiami radośnie promieniał, przytulony przez kwintesencję duszy Wszechświata, w której dawał narodziny Rosa Mundi, drgającej, żywej, pięknej pneumie o kształcie wielopłatkowej róży. Inwokowałem Bóstwa, z którymi współbrzmiałem, te, które byli dla mnie najlepszymi przyjaciółmi w znoju i szczęściu, których Ka mocarniejsze niż moja z dawna zamordowana dusza.

Wracając do kompozycji Gustawa Holsta, wpierw Mars, wysłałem intencję o pośrednika, angeli bonum, agathos daimona, aby otrzymać jego przekazy na czas pracy z archontami sfer i planet, tak, aby pracowali nad moją naturą zgodnie z moim starym życzeniem, aby ze zbiorów moich poruszeń na ziemi wybudować doskonały pośmiertny umysł w eterycznym ciele młodego bóstwa, nowy dom mojej świadomości, sumacja tych wszystkich rzeczy mojego życia, które rezonowały z wyższymi oktawami harmonii, rewolucji, obrotów sfer niebieskich, głębię mojego czucia i intelektu w każdej najpiękniejszej instancji. W ten sposób wchłaniałem część szlifów i rzeźbień tychże natur na ziemi, mój geniusz, inklinacja zindywidualizowana, maska Boskości, zharmonizowana z całością ekspresji kosmicznego pędu życiowego. Każda z planetarnych sfer była koncentrowana przeze mnie, jakbym był pryzmatem, interpretując moją naturę przez swoje jakości, w moim umyśle pojawiła się Mars i Neria z Picatrix, piękna, dostojna para, nagle znalazłem się w wojennym sztormie, wycofując miecz przed cięciem, potem znalazłem się w Japonii kontemplując wskazania mistrza Dogena z mieczem przede mną, który nie miał prawa pić krwi bez wskazania od mistrza, przypomniałem sobie Hagakure Yamamoto Tsunemoto (1659–1719 n.e.), zrozumiałem, że ostrzem i tarczą jestem ja sam, a te artefakty są jedynie narzędziami woli. Przenosiłem się między maleficznymi, a beneficznymi aspektami sfer, mając słowa wielkiego Al-Kabisiego w pamięci, wkraczałem w Mitraicką świątynię–jaskinię sfer, przechodząc w pokorze przez kolejne stopnie, okrążając świątynię wzdłuż konstelacji, zodiaku i planet, wznosząc swe pochodnie: Cautes, Cautopates.

Bez struktury pracy, imaginarium magicznego, nie mamy punktu odniesienia. Jesteśmy wytrenowani w wystarczającym stopniu tylko wtedy, gdy możemy powołać filozoficzny kształt, który nadajemy ideom reifikując je w wybudowanych światach. Dlatego przyswojona teoria jest ważna, ekwipuje umysł w architekturę, przez które porusza się nasza wyobraźnia, wyobrażenia, tam gdzie wyobraźnia styka się z makrokosmosem przez intelekt, a także intencja, receptywność, inceptywność, wola, działania, wizja — tam stoimy sam na sam z boskością świata. W rzecz samej nasze poruszenia są przyswojone poprzez działanie, odważenie się, odgrywanie, pracę, performans, rzeźbienie w kreacji, do tego potrzeba pewnej głębi życia, wzierania w jego sedno ze zrozumieniem i wyrozumiałością. Działa to podobnie

do metody alchemicznej wyobraźni Junga, ale w przeciwieństwie do wyzutych z metafizyki technik psychologii głębi, świadomie angażujemy się w działanie z niecielesnymi inteligencjami, choć ostatecznie każda mentalna, lub psychologiczna metoda jest też zakamuflowaną metodą magiczną, użytkownicy ww. metod nie do końca zdają sobie sprawy z tego że ich działania mentalne są również odzwierciedlone na planie magicznym, o ile są stosowane z pełnym zaangażowaniem w ich składnię, a także działanie.
Możnaby to przyrównać do neuroteologii, a także neurobiologii i plastyczności mózgu, te dwie domeny są reifikacją, a także aspektem działań podejmowanych w obiektywnym biologicznym świecie, wewnątrz praw a priori, które redukują całość swoich scjentystycznych działań do swoich fundamentów, przez które są tłumaczone, ale nigdy nie wybiegają poza nie, otwierając się na możliwości mentalnego-magicznego działania. Zatem należy być ich świadom, są faktami. Lecz nie powinno to ograniczać w żadnym stopniu kroku poza scjentyzm, nauka jest bowiem dopełnieniem transcendencji w funkcji systematyzacji realiów praw świata.

W tenże sposób splatałem sieci między sferami planet, zaczynając od Id Marcowych, Marsa, nawiązując nić porozumienia z Wenus itd. Wyłoniła się z tego harmonia, a także pewna nauka sfer którą przyswajałem podczas rytuału emotywnie, poznawczo, metafizycznie, intelektualnie. Bynajmniej bez efektu w życiu codziennym. Na 'La Foille Journee' w Teatrze Wielkim w Warszawie podczas koncertów poruszyło mnie, aby notować muzykę oktawami planetarnymi zgodnie z ich naturami, tak oto słodkie pieśni Wenus przeradzały się w pełne żądzy i brutalnej wojny grzmienia Marsa, wycofując się w Uraniczno-Księżycowe rozmarzone, delikatne, kobiece tęsknoty za niebiosami, aby Saturnalnie w niższych oktawach przerodzić się w ciężką śmierć, ostatecznie utwór miał rozwiązanie w Merkurialno-Jowiszowej pieśni pełnej chyżej, szlachetnej nadziei. Podobnie jest z życiem — w tych symfonicznych przekształceniach odnajdujemy los. Poznając natury sfer, wiemy też, które mają na nas największy wpływ. Jeżeli im nie ulegamy, uczymy się przez lekką presję, idziemy pod prąd natur aby się kształtować, lub za ciosem, aby utrwalić, niemniej jednak przekształcając je. Wymagana jest pewien gamut samo-świadomości, autonomii, wewnętrznej mapy do czego dążymy, czym chcemy się stać, jak chcemy się wyciosać, aby przekształcić swoją naturę i przyowdziać ją jako nowe szaty naszego ducha.

Wspomnienie

Jechałem autobusem nr. 146, pośród potu i zgiełku przekroju myśli rozmaitych ludzi. To linia w Warszawie, która łączy metro Stadion Narodowy z miejscem, w pobliżu którego mieszkam. Próbowałem zebrać swoje myśli, słuchając "Flesh and Bone" Black Math. Zamknąłem oczy. Wizje zabrały mnie w pola na których w znoju pracowali afrykańscy niewolnicy. Śpiewali w jednogłosie jako cienie swoich przeszłości. W jaki sposób wolny człowiek reagował na niesprawiedliwość, która była mu przyniesiona przez losy? Jakże afrykański niewolnik odnosił się do niesprawiedliwości, będąc już zniewolonym? — pośród rozmaitych myślokształtów, które badałem, ten był o najostrzejszym charakterze. Łzy wolnego człowieka, są różne od tych zniewolonego, te drugiego mają smak żelaza wokół swojej szyi. Usłyszałem w swoich myślach: -"Fuomo, jesteś tam?". Odpowiedziałem ciszą. Łaskawi zmarli ułożyli garlandę z martwych róż wokół mojej szyi, podczas gdy wznosiłem się do mojej gwiezdnej świątyni. Wszystko było tam w rozkwicie, bluszcz i winorośl, kwiaty róż wspinały się wytrwale po marmurowych ścianach, mocarnych kolumnadach, które kiedyś zbudowałem, przez których prześwity widziałem rozgwieżdżony świat. Pośrodku była fontanna, w neo-klasycystycznym stylu.

Leanan sídhe, boginka z Irlandii, którą nazywałem raz Anand, raz Morrigu, podług Księgi Wzięcia Irlandii, a raz elfią pieśnią była przy mnie, jako srebrzysta żeńska postać pełna gracji i piękna, byłem tam jedynie duchem, niebiesko-azurowym światłem. Czułem się kontent, zadowolony z wycofania w swoje sakrum. Razem patrzyliśmy się w gwiazdy, wspierała moje ramię swoją dłonią.

— "Tutaj, mój przyjacielu jest spełnienie, Twoja Eudaimonia" — wyszeptała zwiewnie. -"Jesteśmy tu jedynie na chwilę, to iluzja która wkrótce się rozpadnie" — powiedziała w delikatny i subtelny sposób.

Rozmyślałem przez chwilę, patrząc dookoła ponownie, wszystko było takim jakie jest, perfekcyjnie, skończone. Wszystkie żale były tu zamrożone,

wszystkie nieszczęścia wygasające, jak pamięć która była wygrawerowana w kolumnach świątyni, pojawiło się pytanie zawieszone w jej oddechu: –"Czy chcesz pamiętać swoje Ziemskie życie?" — spytała — "Jest to znój, który chętnie zapomnę, jednak wzorem rytów Eleuzyjskich, Orfickich, chciałbym odzyskać całkowitą pamięć o wszystkim, którą siostra Prawdy, Mnemosyne sprowadzi do mnie, wtedy będziemy jednością" — powoli pomyślałem, ważąc moje słowa, komponując je, aranżując z wielką pieczołowitością.

W świątyni zasalutowałem Mater Magna, Kybele frygijskiej, jednej z mask bogini, a świątynia została rozmyta przez gwiezdny, kosmiczny przypływ. Moje dusze rozpadły się nicość, geniusz-gwiazda zjednały się z nią, przywoływały przeszłość, teraźniejszość, przyszłość w jednym głosie powtórzenia wszystkich wolnych aktów wniebowstąpienia inicjatów, ostatniego opoczynku, ciągłego, nieśmiertelnego działania: En to Pan, Aletheia isa pros isa Mnemosyne.

— "Prawda, ostatecznie, nie toleruje żadnych złudzeń, jest nieśmiertelna jak pamięć całkowita, ponieważ jest numinosum, olśniewającym ogniem Ateny sprawiedliwej, ciszy, profundii, otchłani i idei. Piękne idee zaczerpnięte z Intelektu, który w koincydencji zbiega się z solarnymi, nad-solarnymi światami, czucie, co współbrzmi w wielkich polifoniach prawdy, moi przyjaciele. Nie umierają nigdy, bowiem są one duszą wszechświata, epitomizowaną przez konstelacje. Kto rozpoznał siebie, gnothi seauton, kto wywiódł z tego pamięć, zapisując swoje imię w światach Bogów, jest już heroizowany w gwiezdnych sklepieniech, jego serce unieśmiertelnione, podobne nieśmiertelnym w szczerości ostatniego tańca" — Morrigu pokłoniła się pustej scenie, znikając.

Otworzyłem oczy, akurat był mój przystanek, deszcz padał z jesiennych chmur burzowych, które zaraz zaognić miały merkurialne aetyry grzmotów i błyskawic, wyobrażałem sobie jak stary bóg Iszkur gromko potwierdza, że oto natura w szaleństwie daje wyraz swej satysfakcji naprężając w atmosferze, nasączonej energią Ki — bawiłem się nią jak starzy chińscy mistrzowie, gdy ściągałem ją na ręce, bawiąc się nią w tańcu i zachwycie, gdy wodziłem wzrokiem wzdłuż ulic i pobliskiego lasu, obserwowałem rodziny zmarłych, cienie ludzi i leśne sylfy, duchy lasu, gnomu, rzadkie manifestacje uskrzydlonych Kheper, skarabeuszy, oświetlających nocne niebo tęczowymi skrzydłami gdy w końcu dotarłem do kawalerki, w zamieszkiwanym przez mnie do-

mu, powitały mnie niektóre demony, zmarli, a także małe opiekuńcze duchy, które obserwowały mój dzienny znój, niekiedy się ucząc, a niekiedy chroniąc, interweniując gdy nadmiar wrogów się gromadził. Brzemienne w deszcz chmury powoli wydawały swój owoc, dotarłem do mojego małego kawalerskiego mieszkania.

Hermetyczna Synkretyzacja

Post-modernistyczna myśl magiczna, z paradygmatami magii chaosu włącznie pracuje w chaosferycznej, 'supermarketowej' estetyce, próbując obiecać więcej niż tradycyjne hermetyczne szkoły pozostawione zazwyczaj "fotelowym magom". Stosowanie synkretycznych paradygmatów nie jest niczym nowym, w starożytnych szkołach misteryjnych często łączyło się tradycje, inicjacje, lecz każda z nich zawierała pewną głębię, zrozumienie, a także skuteczność inicjacyjną, mysta- i psychagogiczną.

Poprzez rekonstrukcje starożytnych tradycji, studiując je z szacunkiem, omija się płytkie wody pop-śmieci bałaganiarskiej współczesności które mogą co prawda przynieść tymczasowe efekty magii personalnej, ale operatorzy tej magii do końca nie wiedzą w jaki sposób, a także na jakich prawach, manipulując na oślep fenomenami, które częściowo grają nimi do woli. Tego typu podejście jest kompletnie nieskuteczne gdy ma się do czynienia z większymi porządkami sił, które wymagają metodycznej, efektywnej, sprawnej i lotnej myśli, a także stosowaniu intelektywnego odkrycia i absorpcji charakterologicznej aby uchwycić choć ich malutki fragment. Nigdy nie polegałem na żywych w ich naukach, preferuję transmisję wiedzy, doświadczenia, inicjacji poprzez nauczycieli, mistrzów, mistrzynie, którzy nie żyją już w Dionizyjskich sarkofagach, mianowicie żywych ciałach, a w formie duchowej. Transmisja wiedzy, inicjacji, technik jest spontaniczna, to współpraca z niebiosami, istotna teurgia!

Aby dostroić się do ich inspiracji, nauczań, należy wyrobić sobie choć krztynę ciszy, pokory, otworzyć się na inspirację muz, a także nauczyć się języka idei, działając z nimi nieustannie. Ich duchy noszone w eterycznych wehikułach hipostatycznej, wywyższonej inteligencji, sublimacji należą

do tych oktaw wyższych światów, które ich przyjęły, zostawiając swoje ludzkie życia za sobą, a zwłoki pozostawiając naturze.

Ich geniusz natomiast pozostał, aby przekazywać nić inspiracji dalej, trzymając złotą pochodnię nauk, angażując się z rozmachem w dalsze prace. Aby zrozumieć ich pieczęcie, należy nabyć wiedzę i umiejętności, zmysł krytycznego myślenia, zdrową dawkę sceptycznej, apofatycznej pokory, lisiego sprytu, solarnej szczerości, przygotowując umysł na receptywny, głęboki, inteligentny, odporny sposób działania, aby zbić urojenia, fortele, pułapki, strategemy bardziej agresywnych, niestabilnych, inwazyjnych form niewidzialnych światów działających na naszą szkodę naprzeciw wielkich nauczań Starszych.

> *"Niektórzy życzą sobie aby ich Bogowie byli przyzywani na mocy tradycji wieszczów Chaldei; inni wyprowadzą rozwiązanie na mocy nauk proroków Egiptu; inni znowu na sposobem spekulacji filozofów, dumając iż powinni być przyzywani własnie tak".*

— Iamblichus, Emma C. Clarke, John M. Dillon, and Jackson P. Hershbell. 2004. Iamblichus, De mysteriis. Leiden: Brill, str.57

Aksjomaty:

1. Z jednego wiele. Jeden w wielu. Wszelka magia wysoka jest sztuką subtelną.

2. Wszystie operacyjne meta-języki sił działają na symbolach abstrakcji informacji znaczeń, a także kontekstu ich metamorfoz.

3. Operacyjne meta-języki nie są relatywne, tj. Poprzez sprzężenie z obiektywnymi prawami przynoszą efekt, który je definiuje.

4. Świętość jest zakreślona przez niewypowiedziane, jako całość niezdefiniowanych aspektów nie podlega analitycznej dekonstrukcji, ale ewolucyjnej konstrukcji symboliki esencjonalnej ciszy naładowanej znaczeniem wobec istniejących a priori praw.

5. Neuroteologia jest skrzyżowaniem obiektywnych biologicznych praw, a także rozwiniętych meta-językowych symbolicznych struktur które działają w obrębie neuro-metafizycznego spotkania, tu spotyka się rozum z transcendentnym intelektem, zmysły z postrzeganiem, a emocje z czuciem sił.

6. Pneumatyka jest filozofią duszy która współuczestniczy w całości pneumarchicznego świata. Są dusze wrażeniowe, jak i impasyjne, proste.

7. Istnieje gradacja, struktura, a także porządek we wszechświecie, który jest niepodzielny, ale nie jednolity, podobnie — tworzymy kategorie, ale jesteśmy też kategorią niepodzielnej całości.

8. Istnieją prawa, które podtrzymują porządek w senesetycznej (fundamentalne prawa) harmonii, ich poznanie jest fundamentalnym wykształceniem operatorów magii.

9. Wszystkie przekształcenia, metamorfozy rozpoczynają się od absorpcji, zrozumienia postrzeganiem, zapamiętania tych szyfrów w użyciu, poprzez zastosowanie kąta, perspektywy zaadoptowania szyfru wszechświata w personalny, indywiduacyjny, alchemiczny kod istnienia.

10. Rezultatem końcowym wszystkich opanowanych źródeł inklinacji, wydarzeń, doznań, doświadczeń jest karman, karman powiązany z indywiduacyjnym kodem daje wyjściowy rezultat danego istnienia, zdefiniowany także przez prawa systemowe, które nadają mu odpowiedni kształt. Karman owen może być dynamiczny za życia, a także być utkany z różnych tkanin duchowych, jak też być wpleciony w inne plany istnienia bez wiedzy użytkownika, lub z jego całkowitą świadomością.

11. Żadne z powyższych nie będzie działać na personalnym poziomie magii wysokiej, jeżeli prawa zostaną wytrącone z wewnętrznego równania działania, bez koordynatów, a także funkcji transcendencji, holistycznej, wysuszają efekty. Jeżeli istnieją prawa, są też określone metody ich przybliżania i absorpcji, a także upadku i oddalenia się od nich.

W mapach semiotyczno-semantycznych i zasobach strukturalnych inicjatów siły były samo — tożsame i ewidentne tak samo jak powiązania rodzinne współczesnych ludzi. Zatem nikt nie musi nikomu tłumaczyć kto jest jego dziadkiem, tak samo nikt nie musiał rozjaśniać kim był Musajos w starożytnym Orfiźmie. Próba odtworzenia tych map jest archeo-semantycznym zadaniem. Próba ich implementacji jest rekonstrukcją idei, rytuału, który musi mieć obiektywne odzwierciedlenie w świecie aby się odbywać efektywnie.

Rozumiem przez to, że mikrokosmos Teurgiczny musi odzwierciedlać choć po części obiektywny arsenał makrokosmosu danego systemu rytualno-

religijnego. Ciężko było wymagać od inicjatów owych czasów, aby dogłębnie znali wszystkie powiązania między ideami a siłami, dlatego też mistrzowie ceremonii byli tymi, którzy modulowali przepływ energii rytualno-magijnych, teurgiczno-deicznych przez swoje mistrzostwo w kapłaństwie danego kultu, czy religii.

Inicjacja była zatem tożsama z sukcesywnym przeprowadzeniem człowieka poprzez szereg transformacji jego duchowych atrybutów przez egregora kultu, a także poprzez akt boskiej samo-manifestacji w sobie, pośród sił, potęg, a także Bogów, z którymi wchodziło się w bezpośrednią, bliską tożsamość. Złożona sieć sił egzystowała w sferze wyobrażonej inicjata, poprzez inwokowanie potęg zmieniał kształt manifestacji, aż do znalezienia klucza w misteriach, które z inicjata formowały inicjowanego. Misteria Orfickie są przykładem wysoce zaawansowanej poetyki inwokacji, ewokacji, tańczenia, procesji, inicjowania, wołania i otrzymywania, metodami impresji, otrzymywania wrażeń, apotropaizacji (ochrony), prośbą o przejście, a także wywołaniem transformacji, gdy Bóstwa i siły wchodziły we współbrzmienie z czystą, świętą intencją inicjata, a inicjat otworzył się na ich wpływ i działanie w celu bycia inicjowanym.

> *"Procesja była publiczną ceremonią przynależną Greckim praktykom kultowym. Greckie słowo Pempein (wysyłać) zawiera ideę, iż coś konkretnego jest przenoszone z miejsca na miejsce. Można by posilić się o słowo ‚metafora', podczas procesji pewna esencja, jest zatem przenoszona z miejsca inceptcji w miejsce efektu. W Greckich praktykach rytualnych procesja dotyczyła wysyłania ofiary dla Boga lub Bogini. Obiekty kultowe, zwierzęta były eskortowane przez uczestników procesji, aby pojawić się w świętym miejscu przeznaczenia."*

Parafraza z Balty, Jean Charles. 2004. Thesaurus cultus et rituum antiquorum (ThesCRA). 1, 1. Los Angeles: J. Paul Getty Museum.,pp.1—2

> *"Wpierw Bogowie, później świat, potem ludzie"*

— Pymander, Hermes Trismegistos

Godne zakreślenia demarkacje, akcenty które nazywają fenomeny, witając katalog boskich znaków rozjaśniają ich wartośc inicjacyjną. Komukolwiek udało się penetrować ten alfabet relacji ze zrozumieniem, a następnie wyodrębnić złożone relacje między wydarzeniami, poprzez wewnętrzne okultozoficzne przekształcenia znalazł wewnętrzny klucz, a także płomienny filozoficzny kamień co otwiera skarbce transformacji, tłumacząc to, co boskie, na to, co śmiertelne, dając posłuch tym sprawom, a także tłumacząc śmiertelnika na anioła, pół-boga, lub bohatera, w taksonomiach istnienia, które są zbyt liczne, aby dać im w pełni wyraz. Każdy żyjący symbol, czy to ten jednego z Bóstw, daimoniona, jest artefaktem naładowanym praxis semantopsychicznym (język znaczeń, konstekstu umysłu w znaczeniu nauk poznawczych), a zatem goemetamorficzną (przekształcającą, transmutatywną, transssubstancyjną w znaczeniu magicznym). Żadna magiczna operacja nie działa inaczej, aniżeli poprzez indywidualną, nauczoną, zainicjowaną sieć wszechświata symboli, która jest na skrzyżowaniu mikrokosmosu, a makrokosmicznych praw. Wszystko, czym dysponujemy to narzędzia poprzez które nasze jakości i natury są poddawane ekspresji jako pryzmaty naszej totalności. Będąc intuicyjnymi, podświadomość i pamięć internalizuje, a także wchłania te sieci na podstawie transformacji, a także fundamentalnych narzędzi, które umożliwiają nam uczestnictwo w wielu światach lokalnych, a także tych kosmicznych.

Przykłady kombinatoryki:

Marduk w mezopotamskiej astrologii był widziany jako planeta Jowisz, podczas gdy Codex Hammurabi przypisuje mu rolę przywódcy Annunaki, którzy byli ukształtowani w Hebdomadę z Ogdoady w zrozumieniu neoplatonicznym, stanowiąc siedem wyższych Bogów tworzących Igigi podług mitemu, Jamblich teurg wzmiankował, iż Ka (dusza) Bogów jest potężniejsza, a także perfekcyjna w stosunku do śmiertelnej, ludzkiej, a deifikowane dusze, daimony, bohaterowie, anioły, archanioły nie są "substancją samą w sobie, lecz "pracują jako całość poprzez unię" dobra Bogów i Bogiń zamanifestowanych na czasowym planie egzystencji. Hipostaza fizycznej planety Jowisz jest zatem traktowana jako substaza, a zatem materializacja bóstwa Marduka w Hebdomadzie Układu Słonecznego, a także tymi syste-

mami wszechświata, z którymi rezonuje, poprzez którą manifestuje swoją naturę w substancjalnej formie na czaso-przestrzennym planie hyliotycznym (gr. Hyle — materia, pneuma — dusza).
Julian teurg, autor Wyroczni Chaldejskich (II w.n.e) pisał o Iynges, boskich dźwiękach i poruszeniach, znakach, które w dywinacji astrologii Babilonu były nazywane "ikki", zapełniają wszechświat, uporządkowany platoniczny kosmos ze strukturą utrwaloną przez konektorów, a także teletarchów na transcendentnym poziomie, można je zrozumieć jako monadyczny głos obejmujący całość innych monad w pochodzie pitagorejskiej Tetraktys, lub w ujęciu śmiertelnych binarności matka-ojciec Bogów i Bogiń rozumiana jako Bythos-Sige, czyli powaga ciszy, idei otchłani, w tym znaczeniu jedność panenteistycznego henoteistycznego monoteizmu jest rozumiana tylko przez wysokie bóstwa, nazywane przez Jamblicha w De Mysteriis "Starszymi Rasami".

Platon wzmiankował w Timeusie, iż "boskość geometryzuje", w konsekwencji kosmos ma głęboko wbudowany aspekt matematyczny który jest obiektywny, gdybyśmy nazwali matematykę jako badanie wzorców przekształcania fenomenów podmiotu języka matematyki, to magia zajmuje się wykrywaniem, a także asymilowaniem wzorców metafizycznych poprzez ich dywinację i translatorykę na plan śmiertelny w celu przekształcenia własnego wzoru istnienia, czy to swojego miejsca w świecie, rangi w porządkach, ekspresji w zgodzie z tym co ograniczone i tym co nieskończone, porządkiem i względnym chaosem. W Filólaosie (ok. 470 — ok. 385 p.n.e), czytamy:

> *"Esencja rzeczy, będąc wieczna, a także natura przyzwala na boską, a nie ludzką wiedzę, bowiem nie byłoby możliwe dla jakichkolwiek rzeczy, które istnieją, a także tych które są przez nas znane, wejść w istnienia ograniczonego i nieograniczonego, z których złożony jest kosmos, bez tego pierwszego założenia. Gdyby te pryncypia (przeciwieństwa) nie były ani podobne, ani z tego samego gatunku, byłoby niemożliwym dla nich wejść w pewien uporządkowany stan, tj. Harmonii, jakkolwiek by się nie zrodziła, nie narzuciła się im. Rzeczy które są podobne, a także tego samego gatunku nie potrzebują harmonii, jednakże jest koniecznym aby sprawom niepodobnym do siebie, innego gatunku, nierównym, aby były objęte harmonią, aby były utrzymane w całości jako kosmos, tj. Perfekcyjnie uporządkowanie."*

Levin, Flora R., and Nicomachus. 1990. Nicomachus of Gerasa. Manual of harmonics.

Rozrysowuje to poniższą operację, która jest mentalną gimnastyką aż do punktu, w którym staje się zazębiającą się z obiektywnym światem, zaangażowaną praktyką.

(a) Sygnifikując fizyczny obiekty, napełniamy je semantyczną, metaforyczną i metafizyczną znaczeniowością, czyli wewnętrznie spójnym systemem znaków

(b) Łączymy obiekt (np. planetę Jowisz) z kontekstem socjo-historycznego mitemu, a także fenomenologią projekcji naszego poznawczego fenotypu

(c) Porządkujemy świat symbolicznymi topologiami, hierarchami, a także serwitorami, duchowymi inteligencjami tej sfery planetarnej.

(d) Nazywamy byty, nadając im semantyczne znaczenie w sieciach mentalno-magicznych, inwokując i ewokując je

(e) Rozróżniamy między czaso-przestrzennymi obwodami, poziomami, a także sieciami synchroniczności.

(f) Wznosimy podmiot operacji magicznej do hipostatycznej sfery transcendentnej struktury (konsekracja)

(g) Rozróżniamy wzorce, kształtując je, porządkując, przyzywając w sferze neuroteologicznej

(h) Podpinamy uniwersum neuroteologicznej sfery łącząc je z transcendentną, a-reifikacyjną, duchową.

(i) Rozjaśniamy przestrzenne, a także typologiczne instancje koncepcji, idei opisowych boskości przez uprzednio rozrysowane semantyczne sieci.

(j) Opisujemy prawa porządkujących wzorców na rzecz danej operacji.

(k) Budujemy filozoficzną macierz aby rozszerzyć zrozumienie przestrzeni psychiczno-magicznej w której działamy.

(l) Modulując myślo-kształty, wzorce myślowe w sposób lokalny (neuroteologiczny) lub a-lokalny (pneumateologiczny, chroniący przed inkursjami na lokalnym poziomie) w Theion Ergon (pracy z Bóstwami), poprez Gnosis Arretos (języku idei, jak w Grze Szklanych Paciorków)

Skandynawska Polityka Dusz

Chcę dotknąć komparatywnego szkieletu w którym obejmujemy Północnego ducha Germańskich, Skandynawskich plemion, ale także wszystkich, które miały animalistyczno-totemistyczne ujęcie pneumatologiczne, np. Scytyjskie, czy natywno-Amerykańskie. W nordyckim polipneumatologicznym mitemie, dusza, która opuszczała ciało była zdolna do zmiennokształtności:

Studium dusz Claude Leconteux klasyfikowało trzy centralne koncepcje duszy (sala): hugr, hamr i fylgja[1]. Co było znane wśród Greków i Rzymian jako geniusz lub żeńska junona — kompletny potencjał lub natura człowieka może pod pewnymi kaducejskimi ofickimi operacjami stać się uskrzydlona, lub po odpowiednich pneumagogicznych ceremoniach i rytuałach dołączyć do procesji Bogów, przyoblekło się w odpowiedni animalistyczny kształt wśród Skandynawskich praktyk.

Pośród szerszych generacji ludzi żyjących wokół tzw. Kultur cywilizowanych, to jest rozumianych jako zawierających obywateli polis w złożonym, zinstytucjonalizowanym życiu publicznym, którzy uczestniczyli w pewnej paidei, o wyższym zaawansowaniu technologicznymi, a także bardziej złożonej strukturze niż plemiennej, odnajdujemy podobne myślenie.

Każdy człowiek miał zatem swoją hamingję, tj. Tytularnego ducha który akompaniował danej osobie, a także był w stanie przetrwać jego śmierć. Było to równoznaczne z siłą, a także szczęściem życia danej osoby, miała ona wielkie znaczenie w bitwie, podobnie jak Ren u Egipcjan,

[1] Christa Agnes Tuczay, Into the Wild — Old Norse Stories of Animal Men in BLÉCOURT, W. D. (2015). Werewolf histories, str.61—67

oznaczało imię i siłę słowa, logosu magicznego, a także potencjał jego duszy — Ka.

Haminja była żeńska (podobnie jak anima), towarzyszył jej fylgjur lub fylgja. Charakter danej osoby był sygnifikowany przez jego podobieństwo do zwierzęcego totemu, to jest fylgji. Fylgja mogła być zobaczona drugim wzrokiem, doświadczona, albo w pełni poddana ekspresji w transie, emanując przez daną osobę, a także obdarzając ją pewnymi cechami, czego przykładem mógł być berserk, ale widziane także podczas podróży astralnych, jako towarzyszące zwierzę-totem.

Nie wiemy, czy generacje Skandynawskie wierzyły czy dusza danej osoby stawała się pośmiertnie fylgją, czy też dusza danej osoby była eksponowana przez zwierzęcą fylgję — przewodnika dusz — umożliwiając podróż do innych światów. Typowa reprezentacja fylgji odnajdywana pośród Berserków, lub tytularna dusza, była reprezentowana przez wilka, lub niedźwiedzia. Mentalność Skandynawskich, a także Germańskich plemion była reprezentowana przez termin ham, lub hamrammir, co oznaczało "siłe przez podbój". Możemy wyobrazić sobie, iż zwierzę które rozszerzało swoje terytorium, podobnie reprezentowane było poprzez podboje Nordyckich wojowników (ulfheðnar — wilczo-skórzy), których zwierzęce natury mieszały się z mentalnością (hamrammir) plemienną. Wierzę, że wszystkie mitemy, w których udział biorą zwierzęta, są w rzeczy samej powiązane z tytularnymi przewodnikami, naznaczając swój wpływ w totemicznym szamaniźmie, a między duszami zwierząt, relacjami między światami ludzkimi, światem, a światami boskimi, były ujęte z akcentem położonym na świat natury. Wiemy, że wielkie przedstawienia Bóstw Egipskich były Teo-antropo-zooniczne, w których Boskość była wspólna z innymi częściami panenteistycznego świata — przełożona na antropomorficzny sposób, aby była bliżej pojęcia jego wykładni. Kolejnym interesującym terminem jest Hamramr: termin ten był zarezerwowany dla zmiennokształtnych. Jednakże, jak możemy go zrozumieć? Czy ludzie rzeczywiście zmieniali się w zwierzęta, wilkołaki etc.? W rzeczy samej, postuluję że był to jedynie sposób tłumaczenia transu, a także podróży duchowych "po drugiej stronie", w której wojownik, wieszcz, szaman, był opętany przez duszę danego zwierzęcia, a kompleks człowiek-zwierzę był eksponowany np. Podczas bitwy, tj. Wojownik był jednym z fylgją swojego wilka, lub niedźwiedzia podczas bitwy, podkreślając moc, siłę, wytrzymałość niedź-

wiedzia, czy zajadłość wilka, czy innego zwierzęcia. Podobnie gdy wieszcz mógł mieć sowę jako swoją fylgję, lub orła, były one totemami jego nocnych eskapad, ekspedycji indukowanych przez trans, lub właściwe techniki senne (oniryczne), lub astralne.

Jako sekret, zdradzę Wam, że kiedyś czułem mocarne poroże jelenia na mojej głowie, komunikowaliśmy się cichymi słowami we wzajemnym szacunku. Mogłbym podzielić się wieloma historiami wymiany zdań z innymi zwierzętami, z którymi miałem styczność, ale byłyby to czcze przechwalanki, pomiędzy światami żywych, zmarłych, światów daimonycznych, zwierzęcych, wyższych, średnich i niższych, wzorem Skandynawskim, skoro o tych tradycjach mowa, dzieląc oś świata, na Aesir (światy gwiezdne, niebiańskie), Midgard (światy ziemskie, widzialne i niewidzialne), a także światy podziemne, chtoniczne, którymi zarządza podług mitologii Skandynawów Hel. Życzę Wam personalnych doświadczeń, a także znakomitych eksploracji, abyście sami mogli nauczyć się prawideł tych sztuk!

Modularna Meta-Fizyka

Akt retoryczny zaczyna się wraz z myślą o treści, jej wyobrażonej kompozycji, inventio, płynnie przeplatając to z kolejnymi etapami: ratio, aranżacji układającej zamysł w porządku proporcji, tak aby dostarczone przemówienie miało swoje ciało, kończyny, aby stało jak rosły człowiek, monumentalnie podczas ciężarnych w powagę przemów, lub zwiewnych jak mgła uniesień w poetyckim zaangażowaniu, następnie całości nadaje się tonu stylem, poprzez który jego forma przeistacza się pod wpływem ciosań, ozdobników, rzeźbień. Na samym końcu istotna jest sztuka przemawiania, mianowicie sposób, w jaki wpływa się na audytorium perswazją, gestem, tembrem, modulacją głosu.

Retoryka platońskich idei w rozumieniu magicznym, jako zróżnicowane działanie sił, co nawołują przez świat, są tu rozumiane jako mistrzowie retoryki, jak magiczne istoty, które są równoznaczne z tajnymi słowami w chaldejskich tradycjach, eksponującymi polidaimoiczny, zróżnicowany logos, wielość nieskończonych geniuszy, co przekazują idee-słowa przez swoją esencję różnicy w jedności. Jeżeli idea Bogów scala się z podmiotem ich działania, to istoty te pełnią rolę emisariuszy jako nośnicy tych idei, utrwalając je, inspirując światy jej esencją. Esencje tych komunikatów są zróżnicowane, ale nie chaotyczne, grzmią harmoniami systemów światów, zapełniając je, w zależności od kształtu i receptywności formy, których dotykają, a zatem podlegają innej interpretacji sprawczej lub sztuce hermeneutikon.

Każda linia tradycji mistycznych Ziemi ma swoją etykę, swój etos, np. Ethica Odini w skandynawskim północnym mistycyźmie, czy Ethica Enki i Ninmah nurtów i źródeł mezopotamskich. Każde bóstwo, lub plejada bóstw i ich topoi cech są powiązane z mitogenezą i mitopoetycznymi historiami co nasączały ludzkie społeczeństwa sensem, spójnością, wartościami,

cnotami, kodeksami postępowania, we wzajemnym zapętleniu i wzroście. Każdy system wierzeń zawiera system wewnętrznie spójnych psychologicznie, niekoniecznie logicznych, symbolicznych macierzy osadzonych w: pneuma-sferycznych, socjo-historycznych, zoe-noerycznych, geo-etnicznych, tekne-noetycznych układach, jednymi słowy jest to całość środowiska, które działa z tradycyjnym przekazem i współrozumieniem z topologicznymi matrycami światów meta-fizycznych.

Te wewnętrznie spójne światy pojawiły się z indywidualnymi i grupowymi ko-eksami (termin ukuty przez Stanisława Grofa, oznaczający skondensowane doświadczenia), które były bardziej lub mniej skuteczne w zachowywaniu i stymulowaniu spójności grupowej a także jej interfejsem komunikacji ze światem, jednocześnie równoległe transcendentne, lub metafizyczne, a także technologiczne i naukowe, jak również meta-technologiczne w niektórzy współczesnych ruchach post-humanistycznych (meta-anthro-tekne), które w przeciwieństwie do tych pierwszych nie konsolidują tradycji grupowych i utrwalaniu ich egregora, etyki, interfejsu ze światami meta-fizycznymi, natomiast koncentrują się na nieuświadomionej neuroteologii i indywidualiźmie cybernetycznym, wyłączając z tego metafizyczne esencje filozoficzne i podmieniając je cyber-materią i informacją.

Utrwalony most między wewnętrznie spójnymi symbolicznymi światami a krajobrazami ko-eksów kontytuują tradycje, która w dynamice ciągłych metamorfoz i napięć wytwarza psychicznie modulowane: wartości, mitologie, systemy wierzeń. Fundamentem tych zmiennych jest ethos (charakter) plemienia, cywilizacji, kultury etc. Te ostatnie są nośnikami poznawczo-behawioralnych ekspresji sposobów interfejsowania świata swoimi mapami (poznawczy nadruk symboliczny), zawartościami (uporządkowanymi substancjami poznania), doświadczeniami, a także tym, co zostało skodyfikowane, wyparte, poddane nihilacji lub zapomniane. Zarówno antropologiczna socjologia wiedzy i ignorancji w mariażu z historią idei i wartości powinny unaocznić te zmiany.

Każda z tego typu tradycji jest zasilana przez egregora, czyli grupową energię psychiczną zainwestowaną we wzorzec mentalny, który ulega wariegacji, mutacji, przekształceniom w światach generatywnych, biozoonów, z kolei egregor ten jest osłonięty i połączony z pneumatycznymi porządkami, które rozumiane na platoński sposób są zróżnicowanymi siłami, moca-

mi, źródłami i nurtami gwiezdnych, planetarnych, między-wymiarowych światów, które penetrują egregora, mogąc dać mu zarówno początek, impuls do przekształceń, jak i jego koniec. Egregor względny, subiektywny i inter-subiektywny jest domknięty we wzajemnym rozwoju, ewolucji, dewolucji w chaosferze informacyjno-organizacjnych entropicznych transformacji, jest on kategorią Pitagorejsko-Platońskiej synergii fizyczno-wymiarowych geometrycznych, algebraicznych, fizycznych porządków światów w obiektywnych prawach składni i gramatyki świata.

Kulturogeniczne źródła ludzi manifestowały się jako indywidualne i grupowe doświadczenia, zarówno ze światów generatywnych, jak i transcendentnych i równolegle istniejących domen metafizycznych. Napotykamy tutaj typologicznie horyzontalny rozwój, w których dyspersja ludzko-zwierzęcej generacji somato-pneumatycznej i noosferycznej następuje równolegle z wertykalnym rozwojem, czyli dyspersją hipostatyczno-substatycznej pneumatycznej noosfery, która emanuje izotropicznie w rozumieniu platońskiego transcendentalizmu, a pomimo uchwycenia w różnorodne anistropiczno-izotropiczne węzły łącząc je z entropią generacyjnych światów jest płynnie wkomponowana w niepodzielność świata przy zachowaniu różnorodności jego funkcji i kategorii.

Polityka Niebios

Każda teologia, filozofia, metafizyka była produktem ludzi, zmieniając się w zależności od regionu, idei społecznych, czasu. Postuluję istnienie obiektywnych metafizycznych praw, lecz zastanówmy się jeszcze raz, zanim przystąpimy do definicji, czy afirmacji jakiejś dziwnej teokracji: Cóż to za polityka, religia, ideologia jest tą niebios? Wielość, wiecznie wolna, działająca w obrębie praw kosmicznych! Nie wyobrażajmy sobie zatem, że bitwy, ignorancja, głupota ludzi Ziemi jest w jakikolwiek transponowana, tłumaczona na nieboskłon, które rozerwałyby nonsensem! Inspiruje to jedynie śmiech celestialnych! Co jest z unii, wielkości, świętej harmonii nie rodzi moralizowania ani bigoterii, małostkowych trybalnych przekonań małp, co dopiero stały się ludźmi!

Tradycji niebios jest wiele, podobnie jak rodzin niebios pośród gwiazd, lecz nie wyobrażajmy sobie, że ludzie o zamkniętych głowach kiedykolwiek się do nich zbliżą, mając boskość na ustach, żyją, myślą jak wróble pozamykane w klatkach, a nie sokoły które wzierają przez wszystko na wszystko, bez resentymentu wobec inności! Dlatego w Rzymie Bóg-Słońce był nazywane Pater Liber, ojciec wolność, dlatego A-pollo któremu akompaniowały muzy był wiecznym dyrygentem harmonii sfer, które wirowały wokół jego energii, synergii, czystej, szczerej mocy co obdarzała swymi promieniami prawdy wszystkich, wszystko. W istocie jest to dystans odległości od Bogów, którym mierzy się upadek człowieka, jest to odległość od ludzi od ludzi, którymi mierzy się upadek człowieczeństwa, jest to odległość ludzi od natury, którymi mierzy się upadek od własnych korzeni — boskość, za Plotynem — nie przeczy naturze, jako wygenerowanej, generującej matce Afrodycie. Ta, symbolicznie powstałej z genitaliów Uranousa po ich odcięciu i zapłodnieniu płodnych wód kosmicznych, sześcianu Poseidona-Okeanusa skąd wynurzyła się jako Wenus triumfująca, wszystek reprodukcji, panseksualności, wyższej miłości jest jej, która sublimowała się wśród ludzi wraz z generacjami, niekiedy będąc upokorzona jak Sofia, prostytuując się w byle burdelu, niekiedy wywyższona

na wieżach pięknych, jako dumna matka Erosa, ten jest wiecznie zakochany w Psyche — duszy która lgnie do nieboskłonów.

To poprzez symulację egzekutywy metafizycznego porządku, jego badanie, negocjując między ludźmi, ziemią a niebiosami mądry porządek jest ustanowiony. Metafizyczny porządek jest wywiedziony z wglądu, głębokiej obserwacji świata, wyprowadzając z niego prawa! Co jest mądre, a zgodne z syntonią świata jest jedynym dobrym wykładnikiem prawa! Wszystko inne jest zbędną, sztuczną separacją, poprzez skorupy idei, surogaty współzrozumiałych przez wszechświat intelektu myśli i wyobrażeń.

Nie wyobrażajcie sobie, że weźmiecie swoje małe wulgarne pustynne moralizowanie, swoje pogardy godne cnotki, na które splunąłby jakikolwiek cywilizowany człowiek, ten, co nie musi być na siłę ciągnięty do człowieczeństwa! Zostawcie swoje ujadanie na dobro i zło, monochromatyczni idioci, wasze resentymenta, nacjonalizmy, narodowybrańtwo, systemy wierzeń uzurpujące sobie niebiosa dla siebie, w swojej głupocie zarażając każdego żałosnymi grami swoich afer, skandali, kołtuństwa! Nigdy nie ukradliście boskości nobilitas, poganom, ani nie odarliście Boskości, Opatrzności z Intelektu, swoją przewrotną nienawiścią do świata, swoim piedestałowaniem, ignorancją przemieszaną z zawiścią! Jedynie zniszczyła ona świat, oczekując miłości od swego trupa na krzyżu, co obwołany był bogiem przez większych kretynów od siebie, w zamian za utoczenie krwi trzystupięćdziesięciu milionom ludzi! Cóż to była za jatka wśród kół fortun, a wiedzcie — każda religia zbiera swoje żniwa, jak człowiek — poprzez karmiczne powiązania, inklinacje, tendencje, natury, ma też swój koniec. Zmienność idei pośród wieków rozbłysków co rusz obalała kolejnych gigantów! Jeżeli gracie swoimi religiami jak w grze, gdzie przywdziewacie maski aby ukryć własne niedoskonałości, fetyszyzując się symbolami powołanymi jako usprawiedliwienie, przynajmniej nie myślcie, że jest w tym poszlaka boskości! Jak skorupy cienia, nie ma esencji w waszych projekcjach, jedynie maszynowe powtórzenia przedsięwzięć, które kto inny poruszył, jest to czerw co żyje na waszych umysłach, zakazując wam szczerych poruszeń waszych dusz!

Aby sięgnąć po boskość idealnie, należy być idealnie zrealizowanym, spalić wszystkie niedoskonałości które zabrudzają lustro postrzegania, czucia, separując nas od jaśniejącego pola świadomości. Nie jest to łatwa podróż, bowiem najpierw należy opanować życie, następnie poznać siebie —

tj. Własnego boga w sobie, który tworzy mosty do reszty niebiańskich rodzin, co rozkwita w theion ergon, poprzez prace wszechświata. W Somnium Scipionis jest napisane: "Jesteś bogiem, boginią" — jednak, ten prosty fakt należy zrealizować sobie przez pracę, zaangażowanie w świat, a poprzez filozofię, teurgię, psychagogię zrzucić to, co zbędne, nadmierne, jako zasłony zaślepiające istotne widzenie. Dopóki to nie nastąpi, jest to proste sformułowanie, dopóki samotożsamość naturalnie nie przyoblecze się w boskość bez inflacji w obłęd w przeinaczonych konstelacjach psychicznych, bez wbijania się w zbędną czołobitność, autentycznie, dojrzale, prześwietnie, w statecznym umiarkowaniu! Wtedy stajemy się jako gwiazda pośród gwiazd, jednakże powinno się znaleźć drogę! Ośmiel się! Było wielu wcześniej! Mógłbym pokazać ci lustro pytając: -"Co widzisz?"-. Dopóki nie nauczysz się kontemplować własnej duszy, własnego bóstwa w odbiciu Bogiń, Bogów w jedności boskości zobaczysz tylko własną twarz. Tat Tvam Asi! Twoja sztuka tym! -"Kimże jestem? Jestem Tobą!". Animowałem cię stale, jak wiele innych spójnych samotożsamości wystarczająco silnych aby rozróżnić separację w jedności! W tym wielkim dziele nie pracuje się na tyranię jednojakości w światach generacji, jakiejś wynaturzonej soborwtórczości, ale harmonizuje się różnorakość konieczną w świecie generacji, zmianach sezonów, natur a w tym współpołączeniu potrzebuje równowagi, reformy, indywiduacji geniuszu.

Teraz! Jest to trudna sztuka! Bez impozycji, bez gwałtu, brutalności, próbując utrwalić współpracę, zasługę, szlachetne rzeczy! Tyrania nigdy nie prowadziła do żadnego z tych, jedynie wzbudza protest wyższych rzeczy, prowokując obrzydzenie na wyrządzoną niesprawiedliwość, która w tyranach próbuje imponować pustymi cnotami co wmuszają w ludzi ich praktykę, sami nigdy ich nie posiadając, w ślepej niewoli wobec władzy, czy dominacji zabijają wolność tych, którzy wiedzą że gnoza scalona z praktyką, filozofia z teurgią ma naturę anarcha — nie podlega władzy ziemskiej, a niebiańskiej, ten drugi jest królem anarchistów, niezależnie od współpracy politycznej ze społeczeństwem na ziemi. Jakim byłby gigantem, gdyby ze zmurszałego porządku, nie wykroił dla siebie czegoś zreformowanego, opierając się na ramionach starożytnych, budując wieżę prosto do niebios? Jakim byłby reformatorem, gdyby powtarzał jedynie tradycjonalistyczne automatyzmy porządku zastanego? Czy jest w tym zarodek buntu, rebelii, masakr? Dla osób

niedojrzałych, które ze wszystkich chcą zrobić anarchów, którzy chcą stworzyć totalitarne wyrównanie własnych projekcji zarobaczych woli. Tak dzanujący się anarcha nie dopuściłby innych, chyba że sami zrealizowaliby sobie swoją władzę nad sobą — tu zaczyna się kooperacja. Wiedz zatem, że każde zrealizowane przedsięwzięcie magii wysokiej, wielkiej pracy, zaczyna się, a także kończy wewnątrz, nie szukaj tego w świecie! Każdy nadludzkie poruszenie twojego serca, umysłu, duszy, każde tytaniczne odczucie, błyskotliwa myśl, przeżyte, pokonane nieszczęście, zwycięstwa — są treścią, która w alchemicznym geście jest składana jako ofiara. Nie pytaj mnie jak! Wiedz, że tak jest! Czy mając bagaż głupca nie wiesz jak iść dalej? Stań w miejscu, niewinny czarodzieju! Być może postawisz pierwszy silny krok na niewidzialnym moście ponad otchłanią, to krok oddania, wiary, ale też wewnętrznej siły!

Poznać siebie

Plutarch w "E w Delfach" pisał na końcu dialogu, iż "twoja sztuka" przypisywana bóstwo jest admonicją "poznaj siebie", ponieważ pierwsze odnosi się do zachwytu, oddania dla boskości co jest wieczne, a drugie jako przypomnienie dla śmiertelników o jego naturze, słabościach, a także przemijalności.

W Plutarchu to Apollo był reprezentowany jako niezmienny, wieczny element boskości, jako jedność, porządek, powagę, natomiast świat zmienny, fenomenalny, ulegający ruchowi był symbolizowany przez Dionizosa, Zagreusa, Nykteliusa, Isodaetesa: W tej doktrynie ten drugi element był transformacją, metamorfozami, rozrywaniem, zszywaniem, reunifikacją świata. Apollon natomiast byl czysty, stały, jako ciągła twarz boskości. Podobne elementy odnajdujemy w Jamblichu Teurgu, zawarte w "De Mysteriis Egyptiaca", w którym wyzwolone bóstwa nie podlegały światowi generacji, fenomenalnym przekształceniom. Apollonowi i muzom przypisywał się harmonię, bowiem jest to najbardziej synergetyczne wyłożenie hermetycznych doktryn w unii, podziale przez piękno. Najpiękniejsze dźwieki tej ideacji harmonii w hipostazie dla najwprawniejszego odbiorcy reprezentowane były w świecie zmian przez piękno, odnosząc to do spraw najwyższych, a estetyka, etyka, architektura, filozofia, metafizyka, teologia ciągle poszukiwała doskonałego wyrazu ogromu harmonii najwyższej.

"Poznać siebie" jest terminem zbyt powszechnym, aby w jego prostocie zauważyć głębie. Poznanie rzeczy w jej istocie jest niełatwym zadaniem. Od narodzenia aż po śmierć poddani jesteśmy procesowi warunkowania socjalizacyjnego, pierwotnego, wtórnego, jednak dopóki z nabytych przyzwyczajeń, nawyków nie zaczerpniemy autentycznego poruszenia w sobie, zrywając łańcuchy powtórzeń, nie możemy mówić o poznaniu siebie. Nie jest to spojrzenie w lustro psychiczne, które odzwierciedla nasze wewnętrzne projekcje o nas samych, widzimy się w pewien sposób, w inny sposób postrzegają nas inni. "Poznanie siebie" można porównać do wzierania poza lu-

stro weneckie, patrzymy na siebie jednocześnie z punktu widzenia obserwatora, jak też odzwierciedlanego. Można pomyśleć o tym jak o scalaniu swojej najgłębszej a-psychicznej substancji która jest obdarzona pewną indywidualnością, tożsamością, skłonnością natur, sumacji inklinacji, która istnieje jak personalna pieczęć na naszej duszy.

Schodząc jeszcze głębiej, a zarazem wspinając się wyżej — o personalnym duchu który jest wierszem ducha wszechświata, jego tożsamą kategorią, wyzutą z generacji, zaczerpniętą z duszy świata, a jednak pochodzącą zarówno z generacji, z podstaw ewolucyjnych, metamorficznych, pneumo-różnicujących, jak też większej zróżnicowanej mocy. Od najmniejszej rektyfikacji dusz aż do absolutnej unifikacji z panenteistyczną monadą, jest dynamiczną przestrzenią ekspresji, która zawierając wszystko, jest też pierwszą instancją świata.

Jak zatem, oprócz terapeutycznych, psychologicznych, psychoterapeutycznych środków, które uzewnętrzniają treści psychiczne w celu ich przebudowy, poznać siebie? Czy istnieje jakaś sekretna mystagogia, psychagogia, alchemiczne przekształcenia poznania, dynamizowanie geniusza, junony, które umożliwia nam przejrzeć się w sposób autentyczny, niewymuszony, prosty?

Pierwszą drogą jest rzeczywista konfrontacja, wykuwanie się przez życie, w którym podczas wędrówki bierzemy dłuto, ciosając się świadomie w coraz to nowszą formę, dopóki nie zabraknie nam materiału, substancji doświadczenia, jeżeli upodobnimy ją w treści do współbrzmienia ze światem, staje się ona wehikułem — jest to transformacja psychologiczna. W tym przypadku nie tyle przeżywamy doświadczenie, nie przytrafia się nam, ale rzeźbimy aktywnie w procesie jego rozwinięcia! Równoległą ścieżką jest odkrycie metafizyczne, w której linie psychologiczne przeplatają się z alchemicznymi, bowiem pasywna dusza odbiera engramy od umysłu, poznawczo-emocjalnych równań, które są efektywne gdy rozbiją warunek (solve), spalając wyzwoloną treść psycho-duchową na wyższym etapie (coagula coincidentia oppositorum). Trzecią metodą jest kontemplacja, medytacja, nawoływanie, inwokacja, rytuał, ceremonia, studia, które angażowane w świadomy, mądry, aktywny, skuteczny sposób również harmonijne prowadzą do przekształceń. Czwartą metodą jest przerzucanie mostów między sobą, a światami boskimi, zróżnicowanymi siłami, mocami, ukryty-

mi światami, nawoływaniem ich, praca z nimi, przekształcanie siebie, bycie przekształcanym, a także modyfikacje substancji, jest to rodzaj trans-substancjacji surowego materiału w doskonalsze treści przy mediacji, pomocy, a także przeprowadzeniu przez nadprzyrodzone istnienia. Ostatnią, najtrudniejszą ścieżką jest absolutna realizacja "homiosis theo" w sobie, przy połączeniu z fenomenem "pratyeka-buddy", czyli samoistne zrealizowanie sobie najgłębszych praw świata poprzez spolenie podmiotu swojego poznania z całkowitym poznaniem światła świadomości duszy świata, Rosa Mundi ab Unus Mundus, lux ex nihilo!

"Poznanie siebie" było kluczowe w odczytaniu wyroków Wyroczni Delfickich, w pozornie kryptycznych formach odczytu tego, co miała do przekazania wieszczka, pytonessa, każdy odchodził z interpretacją, którą chciał usłyszeć, nie z tą która odczytana poprzez mądrość, intuicję, bez łusek zafałszowania dotyczącej poznania swojej najgłębszej tożsamości jako boskiej. Zgodnie z tym co czytamy w komentarzu Makrobiusza do Snu Scypiona Cycerona: "człowiek w istocie jest bogiem", małym bogiem, pośród bogów, jednak w absolutnej realizacji świadomości tożsamy z absolutem — scala się ze snem boskości wszechświata. Bez rzeczywistej instancji henosis, czyli spolenia się pierwiastka boskiego z pneumą tego, który odczytywał słowa Pytii, mianowicie kapłanów, którzy przekazywali ich wzięte transem słowa, aby przekazać je dalej, zrozumienie było znikome. "Jestem bogiem, boginią" — każdy może to powiedzieć, poniekąd ma rację, jednak zrealizować sobie to w potędze ciszy, sublimować esencję, ukoronować pracę życia, doprowadzić do faktycznej efektowej inicjacji jest wynikiem potężnej wielkiej pracy, tytanicznego wysiłku, afirmacji każdej świadomie przeżytej chwili, kierowaniem swoim doświadczeniem jak generał, heroizacji, która odnajduje się w pośmiertnej ascensji. Za J.J van der Leeuwem — jesteśmy Bogami, Boginiami "wygnanymi" w ignorancję o swoim pochodzeniu.

Dyktanda w fortecy

Dialog — O generacjach władztw

Fuomo: Peripsolu, mój przyjacielu, chciałbym abyś poinstruował mnie w sprawie generacji władzw i pryncypiów w Układzie Słonecznym, co zostały uchwycone przez Iamblicha w hierarchie, a jak przypuszczam w ich metamorfozach, nie pozostawały bez wpływu na historiografię socjo-politycznych, a także psycho-seksualnych sił które były skonfigurowane przez moce o różnych cechach, zabarwieniach i atrybutach, a podlegające im ekspresje ludzkich energii zostały skatalizowane, niejako przetworzone przez te drugie w indywiduacji, oddzieleniu, lub w zgodzie z nimi na Ziemi. Jest to poniekąd karkołomna praca, aby być kartografem meta-fizycznej, niewidzialnej historii Ziemi i tych konstelacji wyzwolonych energii które w swojej koncentracji i kalibracji soczewkowały się przez Ziemię, zarządzając, splecione z każdą erą, epoką, eonem nadając sobie nowych sił w ekspresji, której siły Ziemia otrzymywała, a ludzkość współdziałała, działała w opozycji, ignorancji, lub współtworzyła splatając nowe węzły tych sił, jako kapłaństwa Ziemi.

Peripsol: Twoja pamięć, wydawać by się mogło, znowu została usunięta przez niesprzyjające sprawy. Ponownie, lecz jest to natura twojego przedsięwzięcia, iż musisz o nie walczyć, o ile chcesz je podtrzymać. Podobni tobie, jeżeli wiedzą po co, piszą dzienniki magiczne, natomiast w twojej sytuacji — kompaktowe filozofie z odpowiednią składnią działania i wykładni są podręcznikami teorii magii, które zapełniasz praktyką podług sztuki, którą opanowałeś w sobie znanym stopniu. Jak wiemy specjalna wiedza jest podatna zarówno na urojenia tego co nią włada,

jak i urojenia zainspirowane przez złośliwość drugiej strony, lub natarczywą próbę ukrycia mistycznych rewelacji sprzed oczu niepowołanych, lub maleficzną próbę usunięcia nauk, które wyzwalają, tak aby ten, co posiada akesis, theorię i praxis był niewolnikiem i nie posunął się o krok dalej, w ten sposób wykręcając pamięć w ignorancję, lub świadomość w zapomnienie, działanie w demotywację, rozleniwienie i marnotrawstwo, ceremonię w pisaninę i roztrwonione słowa, przez tych co tak nie znoszą duchowych i magicznych przedsięwzięć tych, którzy są na drodze w ich pokonaniu, albo ominięciu obostrzeń stworzonych dla niewolników, jakby uważano na to, aby nikt przypadkiem nie umknął spod oczu tych sił, które czuwają nad niewolą. Jak wiesz, pani Tyche, szansa, a także fortuny dały ci rzadkie ostrza i tarcze w postaci protekcji Bogów tak aby wszystkie te sprawy które prowadzą do wolności nie zostały ci odebrane. Niechże zatem wielka Pani Mnemosyne zachowa twą pamięć, a Angerona, ta piękna córka Psyche zwana przyjemnością, której atrybutem jest też cisza w znoju, abyś mógł wykuwać mocny charakter, niechże Peitho zamieni twoje wulgarne i gburowate wyczyny w pełne elokwencji i wagi słów, niechże Hanankeia uzbroi cię w dyscyplinę i powściągliwość niezbędną, aby mówić piękne rzeczy, które są przemyślane i dostarczone przemową, dialogiem i sympozjum w najbardziej współzrozumiały i wpływowy sposób, jednak jedynie jako eksponent mówcy, który jeżeli nie wywodzi swego impulsu z etosu i dobra, wglądu, powagi, lotności, sprawiedliwości i mądrości, jest w istocie kiepskim mówcą, to czyni jedynie zło i pomieszanie. Jak wiesz, pierwszą Boginią, której zapis pojawił się na tablicach klinowych była święta Ishtar-Ili, archontyczna hipostaza planety Wenus. Nieśmiało możemy cokolwiek wyprowadzić z tego cokolwiek co odpowiadałoby na twoje pytanie, jako że są to jedynie zarysy historyczne. Zakładając a priori istnienie nieludzkich sił, splecionych sił Solarnych, planetarnych, gwiezdnych które współpolegając na sobie, współpojawiają się w czasie, nie tylko odkąd ukształtowała się magnetosfera Ziemi w sektorze Solarnym, trzy i pół miliarda lat temu, należałoby dotknąć prymordialnych cmentarzysk pamięci, które śpią, lub rozpadły się, demony dziwne nad którymi dumali Bogowie Babilonu, podług tekstów Akkadyjskich. Niektóre z tych form rektyfikowane, uzyskały status awangardy swoich gatunków w boskiej formie poprzez niezliczone

metamorfozy i alchemiczne połączenia. Biorąc pod uwagę rozmnażanie i dywersyfikacje na ewolucyjnych i subtelnych skalach, co zróżnicowały życie, miały one tylko jedno ograniczenie, mianowicie to, co natura uniosła w jej wielokształtnym, wieloformowym, wieloaspektowym wirze mas istnień, pozostawiających swoje odciski na sferach planet, zgodnie z naukami astrobiologicznymi, jednoczesnie otrzymując pieczęcie od tajemnych źródeł i wirów własnych mutacji, co w indywiduacji stawały się bóstwami gatunkowymi. Czy sam nie uświadczyłeś starożytnego bóstwa, które pokazało ci swoje dzieło, rozgwiazdę, choć jedyną nić porozumienia jaką wyczułeś, to chęć ekspresji i eksponowania rozwiniętego życia wobec ciebie, natomiast ty odpłaciłeś się tym czym mogłeś, mianowicie porozumieniem przez tą nić życia i utożsamieniem się z całością fal życia z wyczuwalnym przez tego boga poczuciem łagodnej, oceanicznej błogości. Czy bogowie ropuch nie inicjowali cię w swoje misteria w dziwny, głęboko lunarny chtoniczny sposób, gdy tańczyłeś w ekstatycznych podrygach w parku w nocy, zapominając się w transie jak zniekształcasz swoje ścięgna, mięśnie i kości w tych istotnie dziwnych, prehistorycznych podrygach, gdy twoja skóra stała się pod wpływem dziwnej magii półprzezroczysta, dopóki nie powróciłeś do swej stabilnej, ludzkiej formy? Nikt nie zmierzył jakie energie gwiezdne przeszły przez Septadyczną fortecę, nikt nie wie co bierze się z dzieła Słońca, a co z dzieła gwiazd, co z dzieła światów chtonicznych, wyższych, a transkosmicznych. Tego też się nie dowiesz. Nie w tym życiu. Widziałeś natomiast boginię pszczół, jako sublimację i rektyfikację kolektywu tego gatunku jako fronton ich formy świadomości, co zamianifestowała się jako ogromna, piękna insektoidalna królowa przed tobą, podobnie jak bogini modliszek, widząc niektóre chtoniczne cmentarze które niektórzy mylą z demonami co przecież też przyoblekły się w maski ludzkie, ucząc się człowieka, oba fenomeny są w istocie groźne dla kruchej ludzkiej formy ze względu na ich nieprzewidywalność a niekiedy gwałtowność mieszania się z ludzkimi pasjami i umysłami. Natura, z której ludzie się wywodzą, uczy się też ludzi, a ludzie wywodząc swoje dusze z harmonii gwiazd dzieląc je z substancją Bogów, ale też zwierzęcych dusz, uczą się własnej boskości i przekazują te sprawy w intelektywny sposób naturze, gdy nauki zostaną pobrane w zły sposób, oddawane są jako bicz i rozumiane jako zło, lub wręcz przeciw-

nie, jako forma nauki rozumiane są jako dobro. Zatem, jako pół-bestia, pół-bóg człowiek jest odpowiedzialny za swoją gigantomachię, pół-odpowiedzialny za swoją naturę, po części bezsilny wobec jej deformacji, lub doskonałości, po części odpowiedzialny za jej kształt, zamieniony w bestialskość przez instynkt i pasje, lub uszlachetniony i rektyfikowany w piękną postać na mocy swojego współbrzmienia z wyższymi światami. Oto — jesteś odpowiedzialny w wiedzy za wyciosywanie siebie poprzez odkrycie faktu, iż może się kształtować zgodnie z własnym geniuszem, a Intelekt jest punktem pomiędzy czystym rozsądkiem który w człowieczeństwie twój gatunek posiada, a rozwinięciem skrzydeł w opatrzność transcendentnych spraw. Mistrz Plutarch pisał iż szkodliwe demony są zwrócone ich światom, jeżeli przekroczą przypisany im próg zbyt daleko, zagonione zatem i ukarane, są ustawione ponownie w porządku natury, podobnie jak ludzkość co obecnie nadużywa siebie i natury będzie unicestwiona przez silniejsze ramię, upadając we własne cmentarzyska form, ale też wznosząc się na rektyfikacji ich dusz. Podążając za tym tropem, spójnie podglądając pierwsze hominidy twojej przyszłej rasy, gdy animowały energię natury wokół nich, jak szamanie z duszami zwierząt, nocnych łowców i dziennych kreatur, padlinożerców, zabójczych, jadowitych, lub całkowicie wobec człowieka i innych zwierząt nieszkodliwych, zgodnie z ich naturą i charakterem. Wyobraź sobie złożoność biologicznych, psychologicznych, polipneumatycznych, seksualnych ukrytych sił życia i człowieka, co może się stać, gdy te siły się głęboko ze sobą mieszają? Pamiętaj, że dostepna jest ci tylko ich zaobserwowana powierzchowność, a nie sedno, bądź ich ślady które manifestują się poprzez subtelne eteryczne bioformy w pół-materializacjach i mentalizacjach. Czy może być że ludzie stali się bogami, których czcili? Musielibyśmy założyć iż ludzkość była pierwszą i jedyną generacją żyjących istot, a jak wiemy tak nie jest. Starsze rasy, o których wzmiankował Jamblichus w De Mysteriis Aegyptiaca poprzedzają waszą egzystencję, a istnienia miliony milionów lat starsze od was jeżeli w nie formie żyjącej, to subtelnej, eterycznej istnieją na wskroś wśród rozmaitych domen wszechświata, istoty dziwne i tajemnicze, istoty przerażające i niezrozumiałe, istoty piękne i napawające zachwytem. Możesz jedynie spekulować iż klasa istnień którą reprezentowała Isztar, te zrodzone ze słońca boskie smoki były w rze-

czy samej prehistorycznymi istotami, które sublimowały swoją metafizyczną domenę podbijając ją, jednocześnie objęły zrozumieniem perspektywę hominida, mieszając się z nim poprzez duchowe afiliacje, wcielenia, częściowe odrodzenia w ludzkiej formie, co dało im nową maskę zrozumienia przez inkarnację, metempsychozę, awataryzację, lub emanację i absorpcję. Czy uwzględniając wszystkie klasy hominidów wylistowanych przez antropologów, nie zakładasz że człowiek stał się na obraz i podobieństwo czegoś innego, niż on sam, inaczej zakładałoby to niejako jakąś formę czczego eksperymentu genetycznego, ale czy nie byłoby tak w przypadku bauplanu wszystkich istnień, za którymi stałyby ich awatary, lub może odwrotnie poprzez pojawienie się życia, awatary te zostały stworzone z życia a następnie przyoblekały się w kolejne zróżnicowania? Uwzględniam zatem zarówno serię losowej mutacji, podlegające prawom ewolucyjnym, jak i te które pojawiły się pod wpływem interwencjonizmu, przez splot energii które nadały pewnym istnieniom ich atrybuty i jakości. Przecież sam uświadczyłeś eksperymentów w sekwencjonowaniu protein na planie mentalnym, jakbyś był zaproszony do bio-inżynierii, a twoje ciało, mózg, tkanka, kręgosłup i układ nerwowy zostały wielokrotnie modyfikowane in vivo, nieinwazyjnie i w delikatny sposób, jakbyś wrastał w pewien plan, założony przez dziwne siły, iż w istocie jesteś mutantem, nie-człowiekiem, a człowiekiem. Jeżeli delfin jest najinteligentniejszym istnieniem w swoim żywiole, wodzie, to czy człowiek jest analogicznie władcą ziemi, tak jak ptak powietrza? Analogicznie, czy zakładasz że półbogowie nigdy nie przywdziewają ludzkich masek aby obserwować, współdziałać, uczyć się poprzez odrodzenie, zrodzenie, tymczasową inkarnację, lub dziwne zaklęcie magnetyzmu co przyciąga ich do człowieka. Zatem łączność między Starszymi Bogami, a ludźmi jest ustanowiona i utrwalona, przy czym niektórzy ludzi zostają powiernikami, co są strażnikami ludzi jako ich pasterze, jeszcze inni zostają przeznaczeni do innych światów i sfer aby tam pełnić swoją funkcję? Tak nawiązuje się złota nić między małpą z duszą co czerpie z substancji ducha świata, a boskością, która zawiera w sobie duszę świata, między ludźmi, sferami, wszystkimi istotami widzialnymi i niewidzialnymi, a gwiazdami, światami chtonicznymi i celestialnymi, transcendentnymi a dziwnymi, niezrozumiałymi. Nieznanym jest przecież, czy Smocze Bóstwa mogą po-

chodzić z konstelacji Ili, czyli gwiazd Króli Namiotów, znanych pod tą nazwą w Arabskiej astronomii i astrologii, jak spekulujesz w swoim umyśle, jednakże jeżeli dusze mogą podróżować między ciałami, mogą też podróżować między sferami planet a gwiazdami, bliscy noetyczno-noerycznych enkosmicznych hiperkosmicznych bóstw są bowiem wyzwoleni Bogowie, którzy są utrwaleni w swoim majestacie. Zanim pomyślisz, że w Układ Słoneczny jest wbudowany pewien bauplan jak w każdy inny o egzoplanetach, co mogą podtrzymywać życie, potwierdzę to co mniemał Giordano Bruno — iż podobne światy są całkowicie możliwe, jednak nie wszystkie brzemienne w życie światy rozwijają podobne ewolucyjne mutacje, różnią się zatem sekwencyjnością i wykładnią pierwotnego rozgałęzienia drzew życia, jednak całkowicie podlegające limitom natury danych systemów, która podlega głębszym jeszcze prawom składni biologii ewolucyjnej i współbrzmienia z energiami danego systemu gwiezdnych i planetarnych inklinacji w tymże. Naprowadzono cię na dopełnienie świadomości w punkcie Omega, w której przestrzeń pewnych systemów światów do których twoja Jaźń się dostroiła, była w stanie wspiąć się do poziomu gwiezdnej telepatii, podczas których to operacji osiągnąłeś kontakt z kilkoma rasami Starszych, wysyłając sygnały z Ziemi. Podobnie, jako przekaźnik byłeś w stanie połączyć się z paroma sektorami poprzez układ słoneczny, ze świadomością transcendentną skoncentrowaną przez jakiś czas w tobie jako komunikacyjny tunel przerzutowy. Wiesz też, że w wielorakości swojego istnienia jedna cząstka Ciebie pochodzi z umierających systemów gwiazd Hyadesu, a dostrojony możesz przesyłać w niższych rejestrach w których pracuje twoja świadomość. Teraz, jeżeli chodzi o Twoje pytanie mądry głupcze, niechże ci przypomnę, że tracisz pamięc zbyt często, a sprawna pamięć jest operacyjnym narzędziem maga. Waż zatem: podwojona koncentracja będzie dla ciebie pożądana, aby przeorganizować siły w cichym, potężnym skupieniu. Historyczność o którą pytasz nie jest teraz istotna, twoje podejście do personalnej religii i nauki powinna działać na twoją rzecz, tworząc mapy ludzkich narracji systemów wierzeń, a także swojego czczego zrozumienia, które próbujesz przeze mnie zawrzeć. Zwróc się do tradycji i linii, od których otrzymałeś, angażuj się w nie, jest to niezbędne.

Fuomo: Stoję jako człowiek i wskazuje ku sobie, jednak jestem nieczłowiekiem, który wskazuje ku człowiekowi, czy nie lepiej by było gdybym był starożytnym kapłanem rozdzierającym szaty nad ludzkością?

Peripsol: Fuomo, zapomniałeś, że chciałeś wszystko wytłumaczyć, twoim imieniem jest też Darsar, a także "z tego powodu, po czym", jako dyspozytor skarbców wiedzy, jest za późno na odwrót, będziesz samotnym pół-bogiem, jak obiecano.

Fuomo: Przekleństwo zatem w błogosławieństwie. Jednakże, w snach cień nie jest dla mnie łaskawy, robią ze mną co chcą, co jeśli...

Peripsol: Twoje losy nie są pisane przez ciebie. Bądź wobec siebie łaskawy. Obiecałeś się przydać.

Dialog – O woli

Fuomo: Wołam cię do siebie, Peripsolu, abyś rozjaśnił moje wątpliwości. W nocy, gdy angażowałem się w ceremonialną medytację przy wtórze "Planet" Gustava Holsta, wspiąłem się przez umysł, wolę i ducha poprzez sferę Merkurego, Wenus, Marsa, Jowisza, Saturna aż do Uranii, tej jaśniejącej muzy astronomii. Nie będę teraz wchodził w szczegóły operacji, które przecież znasz jak całość moich poruszeń, czułem się jednak, jakbym był przepełniony ekstazą podobnej to tej podczas przeszłej jogicznej pracy, jednak była to inna forma przepełnienia wewnętrznym śmiechem, radością, ekstazą, który był ekspresją jakieś niesłychanego kosmicznego pryncypium, tak jakby mój geniusz scalił się z tą wolą, co szła falami przez świat. Przekształcając, katalizując jedynie ekspresję tej wzniosłej pieśni, nie byłem ani pełen woli, ani bezwolny, byłem perfekcyjnie dostrojony do przestrzeni jej esencji, substancji i echa, podobnie jak Chaldejskie istoty składające się ze świętych misteryjnych pieczęci, sigiliów, co bieżą nieustannie, niestrudzenie przez świat, zapełniając przestrzeń kosmosu świętym tchnieniem. Następnego dnia jednak natknąłem się na praktyczną sprawę, która mnie zasmuciła: Kiedykolwiek coś stoi w opozycji do mojej ekspresji, mojej woli, próbując odwrócić moją naturę przeciwko moim zamierzeniom, lub upodobnić ją do swojej, muszę zahartować się w fortecy umysłu, aby wzmocnić moje siły wolicjonalne naprzeciw siepaczy, co chcą przechwycić geniusz mojego ducha poprzez zniewolenie umysłu, lub jego podcięcie u korzeni, przekierowując na sprawy ohydne! Uznaję to za szkodliwe, ponieważ wola jest dyrektywnym przekaźnikiem naszej wizji, intencji, a gdy jest nagięta, staje się złamana we wszystkie wady ludzkie, które posiadamy, a wiemy przecież jak niedoskonali są ludzie śmiertelni. Jednak, jednak! Poprzez ochronę mojej woli przed pomniejszymi sprawami tego co bliskie, ziemskie, tymczasowe, generacyjne, co próbuje ją nagiąć, wzmacniam ją w kajdan, upadając prosto w egzekucję zniekształconego czarostwa, a nie magii wysokiej, chwyta zatem mego ducha, wiążąc go

w cieniu chaotycznego ognia Tyfona. Z drugiej strony, gdy próbuję dostroić, wznieść mą wolę, będąc niejaką całkowicie zaangażowanym, umyślnym, tak jednak, jak wodospady które upadają w rwący potok stają się u którychś z ujść spokojnym jeziorem, poprzez większy wachlarz kosmicznych poruszeń, czuję jakbym kroczył przez bagno usiane pułapkami, albo jak w grze w chowanego: między mną a rozmachem ekspresji są te najbliższe sprawy, pełne ignorancji, przywiązania do jestestwa, urojeń naprzeciw realizacji, a także celowych, lub zupełnie chybionych uderzeń wytrącających nam miecz z ręki. Wiemy, iż natura nie znosi próżni, a ja, jako otchłań zamknięta w ciele, której ciało ma jednak umysł, zespolony z wieczną gwiazdą, zapraszam wiele zbędnych istnień, które chcą tą wazę zapełnić własnym krzykiem "ja jestem ja!, ja jestem mną!". Walczę zatem na rzecz zachowania siebie, chciałbym niekiedy rozwiązać te części mojego umysłu które wolne, są chronione, usankcjonowane, przypuszczając potężny szturm na ekscelencję poznania, katalizę tych świętych poruszeń w łagodnym działaniu godnym ich ekspresji, ignorując kurz niektórych niewidzialnych światów ziemi, co zanieczyszczają lustra świadomości. Tak zatem, między mężczyzną, kobietą, a boskością ekscelencji ekspresji które manifestują się przez wiele masek i sił, co zawierają w sobie indywiduację w ciągłym, szczodrym działaniu mocy, pojawiają się nieistotne lustra ignorancji, co próbują zniewolić mnie jako eleuzyjskie dziecię natury i gwiazd, co uczestniczy w rasie niebiańskiej.

Peripsol: Twoje poszukiwania godne kosmicznego szwindlarza, o którym pisał Czuang Tzu, aby być jednym z tym, co robisz, perfekcyjnie dostrojonym do tego, czego uświadczyłeś w sferach Uranii, życząc sobie, aby było to przetransponowane w życie generacyjne, śmiertelne, jednakże zawodzisz. Wiedz bowiem, że świat jest skomponowany z wielorakości sił, które chcą dać moc własnym poruszeniom poprzez grawitację, a także przyciąganie ich natur. Jednakże, pomnij, one też są domknięte w kosmicznej ekspresji, jako siły, które mają mieszane energie, nacechowane innymi różnorakimi charakterami, preferują oddzielić się od całkowitego poruszenia, jak złożenia jestestw, natur, inklinacji, zabarwionych energii owiniętych wokół ich substancji. Pomyśl o swoim umyśle, woli jak o mistrzu miecza który Ci podlega, a o scenerii bitwy jako tych wydarzeniach które są jak dobra bitwa, stając się

stałym w działaniu, dostrzegając wszystkie wydarzenia, jednak płynąć przez ich fenomeny. Jak doradzał mistrz Takuan, nie myśl ani o mieczu, bowiem wtedy związałbyś umysł mieczem, ani o przeciwniku, ani o uderzeniu, ani odparciu ataku, bowiem wtedy wiążesz swój umysł, a także wolę tymi drobnostkami, jak Kannon o dziesięciu tysiącach rąk, z dziesięcioma tysiącami mieczy, działasz sprawnie pośród setek tysięcy fenomenów, nie zatrzymując się w wirze ani na jednym z nich, jest to całkowicie zaangażowany ruch przez ciągłą stałość. Jeżeli stracisz równowagę, nie powinieneś winić się za tymczasową przegraną, ani żyć w dezorientacji, trzymaj statecznie swój wywalczony grunt, poruszając się dalej, uderz aby zgładzić. Pamiętaj, że jesteś sumą swojej walki, a nie pokonanym, na to przyjdzie czas wraz z prawem twoich lat i czasu na ziemi, jednak! Pomnij, cała twoja siła jest zabrana wraz z tobą, zachowana w twoim geniuszu młodości. Zerwij wszystkie nitki, sznury, chyba że chcesz aby bawiono się tobą jak kukłą, a gdy to się stanie, nie trać rozumu, czmychnij gdy fałszywi władcy nie patrzą, powracając do natury swoich złotych czasów. Mistrz Takuan nauczał przecież w "Niezwiązanym umyśle", iż umysł, ciało powinno być niezwiązane niczym, spoczywające w nieporuszonym polu Buddy, wtedy nie są też niczym wzięte, przez co rozumiał, że umysł nie staje się niewolnikiem dziesięciu tysięcy rzeczy, ani na chwilę nie jest skoncentrowany na nich, jednak podąża pięknym gestem posługując się nimi, gdy wymaga tego działanie, a w spoczynku, robi to naturalnie nie tracąc ani jednej z nich.

Fuomo: Co zatem mam zrobić, gdy mój umysł pomimo uzbrojenia w trening i mądrość jest nagięty przez silniejszych ode mnie przeciwników, którzy niejako zamieniają ten umysł w swoją zabawkę, co prowadzi mnie do największych z głupot, wulgarności, prostactwa, nieodpowiedzialności, a także brudu, skaz i przywar, odwracających niejako całą moją siłę przeciwko mnie?

Peripsol: Istnieje prosty sekret, który teraz ci zdradzę. Ponieważ nie masz czasu na zrozumienie wszystkich perspektyw, ruchów, motywacji tych co próbują zdominować twój umysł, a w punkcie teraźniejszości punkt tarcia spotyka się z twoim umysłem, zamień się przeciwnikiem z miejscami niejako z trzeciej pozycji, tak aby uderzył o nicość, rozpływając się w scenie

działania. Nie zawsze ta sztuka ci się uda, bowiem nie opanowałeś swojego umysłu w wystarczająco sposób, a gdy silniejsza od ciebie siła uprze się na wybicie cię z rytmu, to zrobi to na poziomie fizjologicznym, poprzez wybicie twojego fizycznego mózgu z koncentracji, lub poprzez przekalkowanie niepożądanych zbitek emocjonalno-poznawczych na twój umysł, tak iż mózg reaguje właściwym sobie prawom. Jednak bądź ponad swój umysł, nie jest on przecież wszystkim co cię definiuje, nie poddawaj wywalczonego terytorium, ale zaprzęgaj bitwę w realizacjach, które wykuwasz podczas kolejnych potyczek, to twój arsenał. Magia jest przecież narzędziem, które jest jedynie nakładką na twoje mentalne podstawy, tam gdzie dąży twój umysł, tam dąży twoja magia, tam gdzie dąży twoja natura, etos, charakter, tam dąży twój los i przeznaczenie. Dzięki tym zabiegom podtrzymasz swoje siły wolicjonalne, które personalne — były uważane za złego demona, dostrojone wysoko — stają się jednomyślnie z twoją jaźnią zanurzoną w tej ekspresji kosmosu którą poznałeś po zrzuceniu z siebie łusek zanieczyszczeń generacyjnych. Jeżeli będziesz w ten sposób trenował subtelne myśli, a te są bardzo trudne w komanderowaniu, jak wiesz najłatwiej rozbić delikatne myśli. Osiągając mistrzostwo piórka, doszlifujesz, naostrzysz stal! Jak szable sułtana Al-Gawriego, o których donosił Wacław Seweryn Rzewuski — są bardzo rzadkie, a także niesamowicie cenne. Jeżeli pozwolisz myślom płynąć korytem rzeki, które wytyczyłeś, poprzez nawyki mentalne które ukształtowałeś, o których kształtowanie prosiłeś, rozpuszczasz te które są zbędne, nadmierne, działające na twoją i świata szkodę. Każde napięcie między obiektem a podmiotem rozwiązuję się w większej wiedzy o sobie, ponieważ tylko poprzez różnice, kontrast, wiesz kim jesteś, w którą stronę dążysz. Człowiek nieporuszony przez opozycję jest zarządzany tylko tym co wie, często bezmyślnie, człowiek zahartowany w wewnętrznych wojnach, musi być całkowicie świadomy siebie przez cały czas. Jeżeli nie możesz się pozbyć przeciwności, znajdź sposób jak je przekształcić, aby ci sprzyjały, a następnie ucz się z nich!

Fuomo: Dziękuję, mistrzu Peripsolu!

.

Dialog — O pitagorejskiej Tetraktys

Fuomo: Mistrzu Peripsolu, dotykając topoi Pitagorasa w platoniczny sposób, czy mógłbyś eksponować, jak Mistrz Jamblich z Kalcis widział generację światów, lub jak teologia arytmetyki tej progresji była rozumiana przez niektórych za pomocą filozofii? Zrozumiem prostotę interpretacji jako perfekcyjną mądrość, wezmę to, co inni mogliby dostrzec jako spektakl naiwności z braku posiadanego wglądu, w głębię cognoscendi! Bowiem co znamy dobrze, tłumaczymy w prosty sposób, co tłumaczymy w prosty sposób, możemy wytłumaczyć za pomocą złożonych szczegółów, gdy zostaniemy o nie spytani. Dlaczego zatem być zbytecznym, gdy monolityczna, prawdziwa mądrość jest odnajdywana w prostych tezach, które są śladami większych, złożonych, poruszeń idei zobaczonych w zachwycie przez filozofów, którzy penetrują ich profundię?

Peripsol: Teraz, teraz, Monada tworzy się sama z siebie, zawierając różnorodne monady w sobie, generując je w proporcjach zakresu swej podstawy i siły. Monada może być scharakteryzowana kreatywnością i inteligencją, a także swoim samopodparciem, ponieważ jest samowyprowadzona przez siebie. Boskość współpojawia się z Monadą, jest początkiem, a także końcem tej samej ilości, sprawia że fenomeny są koherentne, a także to, że łączą się ze sobą. Nie zmienia swojego biegu z dala od własnej zasady, dlatego czasem jest nazywana chaosem jako generatorem, jest też nazywana światłem, mieszanką, miksturą, powodem prawdy, paradygmatem, a także prostotą, bytem, porządkiem, zgodą. Jest nazywana Proteusem w Egipcie, ponieważ

przyjmuje dowolną formę. Monada otwiera się na dyjadę, która jest odwagą, odważeniem się, impulsem, ruchem, energią, generacją i formą, odnajduje wspólnotę przez wszystko i między wszystkim, jest nazywana nieskończenie podzielna, jako Erato, przyciąganie, separacja, łączenie, wpisywanie Monady w substancję, jest wytrwałością w sile, znojem dualności, może być nazwana tęsknotą za jednią Monady, jest nazywana sprawiedliwością, ponieważ ma doskonałe wagi, Dio-meter, jest też bazą Triady. Kolejny most jest zbudowany, tak jak Monada zawiera Dyjadę, tak zawiera w Dyjadzie Triadę, jest to pierwsza nieparzystość, perfekcja, proporcjonalność, limitacja, a także zjednoczenie. Jest rozwagą, mądrością, wzrokiem patrzącym w przyszłość, jest też pokorą, oddaniem, terrorem który wywołuje przez swoją świętość, potrójne błogosławioną, potrójnie fortunną, trzy światy transcendentne wywodzą się z niej pośród wierzeń Chaldejczyków, jest dopełnieniem wszystkich rzeczy, przyjaźnią, harmonią, jednogłośnością. Wątek biegnie teraz przez trzy figury, otwiera on bramy Tetrady, która jest wielością wywodzącą się z Triady, a następnie impulsem wyprowadzona naprzód, jest stabilnością, a także "kustoszem natury", tym, co jest wytrwałe, ponieważ trwa. Tak zatem cztery monady są zawarte w pierwszej, a wszystkie monady wyważone naprzeciw sobie nawzajem otwierają wrota Pentady, gdzie wszechświat który jest zamanifestowany jest dokończony, zamknięty w Dekadzie, zainicjowany, wygenerowany z Monady, poruszony przez impuls Dyjady, w którym wszystko charakteryzuje się brakiem tarcia, alteracji, zmiany, w zrozumieniu sprawiedliwości, która penetruje wszystko, tj. Harmonii i kompozycji wszystkich pierwiastków we właściwych proporcjach, jako taka jest nazywana Nemezis jako sprawiedliwość, a także Opatrzność, jako że likwiduje nierówność, a także nadmiar, jest nazwana ślubną, bowiem jest androgyniczna, jest nazwana pół-bogiem, bliźniakiem, nieśmiertelnym, Pallas, ponieważ ujawnia piąty element, jest podobna sercu w porównaniu do żyjących istnień. Potem Heksada, późniejsza mutacja w tej procesji jest androgyniczna, reprezentując małżeństwo, jest przyczyną i warunkiem życia, Pitagorejczycy, za Orfeuszem nazywają ją całkowitością części, pokojem, pogodzeniem, jest też nazywana oszczepnikiem, nadzoruje rozstaje dróg jako Hekate, w której mieszka Sprawiedliwość, Thaleia, Panaceum, jako że harmonizuje różnorodne sprawy, jest mądrością która nadzoruje nade wszystkimi cnotami, mieszając się z nimi. Teraz Heptada, dziewica, po-

nieważ nie zrodzona z żadnej matki, jest łowczynią, ponieważ zbiera sprawy w sposób przypominający unię. Heptada jest nierozwiązywalna, oprócz przez siebie samą, reprezentuje strażniczkę która pilnuje wiecznej stabilności w wielu kosmicznych ciałach, dlatego jest nazywana silną, ufortyfikowaną cytadelą wewnątrz Dekady, jako że jest Hebdomadą pomiędzy Monadą a Dekadą. Jest Ateną krytycznego czasu, denotuje zmianę, inteligencję, zdrowie, światło. Otwiera się kolejna brama, Oktady, ta obejmuje wszystkie harmonie i jest Ogdoadyczna jako Rhea, matka Bogów, oznacza miłość, przyjaźń, mądrość, kreatywną myśl, bezpieczeństwo, fundament. Enneada jako pokrewieństwo, afiliacja, a także równość jest Okeanusem Horyzontów, zawierając wszystkie przestrzenie i miejsca, jest też nazywana Prometeuszem. Jest zgodą, ograniczeniem co przynosi wszystkie rzeczy razem, jest brakiem znoju, a także asymilacją, jako Hefajstos oznacza "drogę w górę przez topienie metali, a także parowanie, przez alchemię", jest też nazywana Herą — ponieważ element powietrza podlega Enneadzie. Jest też nazywana Hyperionem, ponieważ jest najwyższa w swojej wielkości. Tu, Drogi Fuomo tworząc kolejny wątek, pętlę w Tetraktys, odkrywamy Dekadę, która ani się nie kurczy w pomniejszy sposób, ani nie jest ekspansywna w niezgodny sposób pośród wielości, jako symbol wszystkich fenomenów, aby nie mnożyć bytów ponad potrzebę, a także uperfekcyjnić, zaokrąglić wszechświat w Dekadzie — jest pewna całość, ekwilibrium przynależne Dekadzie. Biegnie, krąży z powrotem do siebie, jest tam wszystko, los, wieczność, konieczność, siła, zaufanie, Atlas, niezmęczony, nieutrudzony jak Niebiosa, Urania, jest wiecznością, ponieważ doprowadza wszystko do całkowitego spełnienia.

Fuomo: Dziękuję za piękne eksponowanie tego Boskiego krajobrazu, jako progresji generacji współ-przeplatających się sił zreifikowanych do ludzkiego zrozumienia, które są zinterpretowane przez ludzkie serce, a także intelekt przez wyobrażenia archetypów Platonicznych idei, a priori, zrozumiałych uprzednio jako moce, pozostawione jako ślady w Sokratycznej ironii, która żąda, żeby spisane było to, co może być jedynie zrozumiane przez doświadczalną, a nie spekulacyjną filozofię, mianowicie gnozę.

Peripsol: Pamiętasz, gdy podziwiałeś obrazy w Narodowej Galerii w Londynie, jako młody chłopak?

Fuomo: Przypominam sobie.

Peripsol: Całość teologii arytmetycznej to tylko wysoko zorganizowane techniki docierania do całości, jeżeli władasz cierpliwą, ciekawą inteligencją, aby dostrzec całość, podziwiać ją — odnajdziesz to, czego szukasz. Natomiast, jeżeli jeden detal uchwyci Twoje postrzeganie obrazu, wyłączając wszystko inne, obraz traci harmonię, kompozycję, treść, tonalność i równowagę, następnie spłaszczasz wszystko w dysproporcji.

Fuomo: Czy jest sposób aby zrozumieć to lepiej, to znaczy, czy zaoferowałbyś jakąś technikę?

Peripsol: Jeżeli sobie życzysz, możesz postępować w następujący sposób: Weź podobne sobie otoczaki, zarysowują na nich figury monad, a następnie mając ten wstępny instruktaż, a także strukturę, treść, podtrzymując ją żywym płomieniem w intelekcie, wiedząc co każda monada oznacza, spróbuj ją zaaranżować w Pitagorejską Tetraktys, możesz znaleźć tym sposobem łatwiejszą metodę odkrywania całości, a także wszystkich harmonii i proporcji między nimi.

Fuomo: Dzięki Ci, wielki Heliodromie! Jest to spraw o wielkie wadze, jako że mogę teraz lepiej zrozumieć moje gwiezdne tęsknoty, które podobne Aerotomis, Di-Meter znajdują bój dualności, marząc o połączeniu idei mojej miłości w gwiazdach, gdy wycofamy się we wszystko, przez wszystko, jako ostateczny punkt odejścia, czy nie jest to godne przedsięwzięcie?

Peripsol: Niektórzy odchodzą w rozgwieżdżone niebiosa, niektórzy pozostają z własnej woli wspomagając postradaną ludzką rasę, inni mniej szczęśliwi, działają jak obserwatorzy znoju tych co pozostali, nawołując ich, próbując znaleźć podatny grunt, jakby wielka ślepota ogarnęła ludzkość, a ich statki gwiezdne, czyli duchy są przyobleczone w szaty gorszej jakości, niektóre tak czarne, że zamykają ich duchy w spętaniach Tyfonicznych. Niechże Bogowie wysłuchają Twojego apelu!

.

Dialog — O maskach świata

Fuomo: Gdy siedzę przy swoim stole w pracowni, zawsze zastanawiałem się, o Peripsolu, jak to jest, iż meta-religia, a także polityka i władza są tak silnie ze sobą splecione? Jakże szukać przybliżeń prawdy w tych wszystkich systemach wierzeń, związanych z tymi praktykami? Jako, że nie uważam się za praktyka-imbecyla, a także widzę, że są to jedynie pewne wycięcia obiektywnej rzeczywistości, metodą w której mężczyzna i kobieta mają swoje umysły zapełnione pewnymi historiami, mitologiami, podług których żyją, a także pryncypiów, które z nich wywodzą. Wiem, iż nie są kompletnie relatywne, jako że mają mniej lub bardziej szczęśliwe metody w osiąganiu swoich celów, jednak wysoce efektywny hinduski jogin starożytności nie może być naśladowany przez osobę Zachodnią, która ma nadzieję na osiągnięcie tego samego rezultatu. Podobnie Tybetański mnich, nieważne jak bardzo wyedukowany w arabskiej duchowej alchemii, nie będzie miał niezbędnego semantyczny aparatu umysłowego, aby zaaranżować te symbole pomyślną strukturę na swojej ścieżce. Podobnie, zeaolota chrześcijański nie będzie miał absolutnie żadnego treningu ani technicznej zdolności aby praktykować magię dharmiczną, ani wysoką magię Egipcjan. Jakże to, iż zbliżamy się, a także oddalamy, w dziwnej topologii, w której każdy wiek wymaga nowych mistrzów i mistrzyń odnawiających gnozę przez złotą nić inicjacji, zdobycznych poprzez tradycje niebios, niejako wpisywanych z niebios w dół, w nas, aby przekazać je dalej, odnawiając rosę Gwiazd, zapalając raz po raz pochodnie?

Peripsol: Tak, jak wzmiankowałeś, są to jedynie systemy wierzeń, jako uskrzydleni posłańcy, jako boskie istoty, jesteśmy niereligijnymi istotami, jak stwierdziłeś w innym dialogu, niektórzy, a także niektóre z nas nadal są związane tym światem, lub sferami, schylając się nad tą planetą, pomniejszy-

mi sprawami śmiertelników. Twoim rzeczywistym pytaniem natomiast jest: "Dlaczego oślepione dusze, niektóre daimoniony, istoty powietrza Hadesu podksiężycowego, które korzystają z interfejsu wierzeń, inklinacji mogą działać na twoją szkodę? Pomyśl o tym jak o grze wierzeń, stanowisk i spostrzeżeń, grze zrozumienia, poglądów, a także punktu odniesienia. Podobnie, jak z każdą istotą, która nie jest omniscjentna i wyzwolona ze swoich relatywnych stanowisk, a mianowicie nie jest obiektywna, będzie się angażować w swoje osądy, a także w ograniczony sposób rozumowania i reakcji na to, co są w stanie spostrzec zgodnie z naturą, a także tendencją. Pułapem postrzegania tych istot jest fundament ich istnienia, a także zasięg ich zrozumienia, jakże uważasz że zaprzeczą własnemu istnieniu, jeżeli zgodziłyby się na to, że ich postrzeganie jest urojeniem, prędzej będą cię atakować w swoim zacietrzewieniu. Masz do czynienia z wieloma myriadami istnień, zauważyłeś przecież, że albo najbardziej fanatyczne, albo najbardziej wyrachowane, albo najbardziej głupie atakują twój umysł, życie i ciało. Co więcej, ze względu na ograniczone widzenie, są łatwe do wykorzystania przez te nadrzędne istoty, które otwarcie razi człowiek wolny, a tym bardziej ten, który wyzwoli się pośmiertnie spod ich wpływu, bowiem tracą kontrolę nad podmiotem, który jest źródłem ich władzy. Podobnie z urojeniami, nie mogą zobaczyć niczego poza swoje zrozumienie i widzenie, podobnie jak i Ty, nie możesz widzieć poza własne zrozumienie, interpretację, sztukę Hermesa. Zapominasz przecież, że światy niewidzialne też mają swoją dynamikę, psychologię, patrz na nie jak antropolog czy ksenolog. Doktorowie Hinduizmu rozłożyli nasiona, rdzenie, zasady, przyczynowość praw zarządzających transakcjami psyche-logicznymi światów na proste składowe zwane dharmami. Człowiekowi nie sposób zrozumieć perspektywy czegoś innego poza nim samym, ale może zredukować te zjawiska do własnej miary, aby choć częściowo je uchwycić. Współpracujesz z inteligencjami planetarnymi, sferami co wirują wokół Słońca, a to skomponowane z myriad Boskich istot, lecz także w światach monadycznych, jako to co wygenerowane, a także to, co generuje, jak w wierzeniach Azteków, lub neo-platońskich, wygenerowanych przez Ajony i Teletarchów, generując, konsolidując się w systemy Gwiezdne w materialnej substazie hyle, w swej hipostazie będąc esencjonalnie doskonałe. Wiesz już, że istnieją myriady światów niewidzialnych, których niektóre eteryczne istnienia po prostu nie widzą, są tak obce

dla siebie jak świat większości ludzi dla światów niewidzialnych, a zatem prędzej cię zniszczą, aniżeli dadzą posłuch, podobnie z tymi którzy widzą, wiedząc że widzisz, na mocy tego cię niszczą, bo gdy spadają zasłony ślepoty, na której ich władza polega, tracą władzę. Podobnie z tymi co wiedzą, że widzisz, którzy nawołują Cię w górę do wyższych sfer, sztuką kaducejską, podobnie jak Paracelsus — widzisz drugim wzrokiem, a nie jesteś doskonały, za życia, sztuka to nie lada, tym bardziej w twojej sytuacji, natomiast podtrzymuj złotą nić inicjacji niebios, oddany gwiezdnym światom. Wszystkie te nazwy są instrumentalne, a to, iż podążasz Helleńsko-Egipską Chaldejską ścieżką, z głęboką rewerencją dla Hinduskich i Dharmicznych nauk, łącząc Solarne religie z głębią Ex Oriente Lux, przemawiam zatem frazami które są zrozumiałe dla Ciebie, abyś mógł zrozumieć siebie, a także przyswoić swój świat lepiej. Jest to znacznie lepsze rozumowanie, niż to ignoranta, ale nie wyższe ponad Rzymskiego Pontifexa Jowisza, nie zbliżające się ni krok do profundii realizacji arjów, boddhisatwów wschodu, czy magów Chaldei — Babilonu. Teraz, weź to za pewnik, iż natura nie znosi próżni, a niektóre dusze jako niewolnicy ziemi i niemi egzekutorzy ślepoty silniejszych od siebie sił ignorancji chcą abyś oddał się we władanie pomniejszym światom ziemi, pełnym złudzeń, iluzji, prokrastynowanych odrodzeń, transmigracji, metempsychozy, lecz też należą częścią do oślepiającego schematu w którym uczestniczą. Bowiem w rzeczywistości, czy uważasz, że gdyby były obiektywne i wolne, musiałyby działać na twoją szkodę, albo siłować się z tobą? Nie atakowałyby cię, a twoje akty ceremonialne, akty woli, byłyby im obojętne, natomiast o wielkim znaczeniu dla tych sił, które chcą cię wyzwolić w afirmacji życia i przebóstwieniu jako młode, nowe bóstwo, dołączając do orszaku starszych sił zgodnie z atrybucją, przeznaczeniem i przypisaniem. Są używane jak kukły na ich fantyźmie aby atakować ciebie, młody prometejski ogniu, ze względu na ich ignorancję, jako część gry ciemności. Pytając o meta-religijną perspektywę, istnieje władza w zarządzanu systemem wierzeń umysłów, serc i dusz, bowiem umysły przekazują pasywnym duszom to, w co wierzą, a emocje w pasji przekazują swoje pieczęcie Hati, czyli duchowemu sercu i krwi, tak zatem manipulując ślepotą, lub wierzeniami zniewalającymi podporządkowuje się ich w niewolnictwo. Religia, a także kulty zawsze były regulowane w celach konsolidacji władzy, mniej w sekularnych czasach, jednakże we współczesności ukryte struktury ude-

rzają z zemstą — tu jako fanatyczny fundamentalizm, tam jako kompletny chaos konspiracji, lub supermarket niezbyt przemyślanych wierzeń — z perspektywy wyzwoleńczej, auto-soteriologicznej via Theion Ergon, jest to droga donikąd. Nie chcę stwarzać złudzenia, że istnieją słuszne ścieżki, jednak pewne działają zniewalając ludzi, a inne przerzucają pomosty między światami niższymi, a wyższymi skutecznie. Zawsze wymagają strojenia, doskonalnia, pracy, pewnych kwestii alchemii połączonych wyobrażeń i proporcji działania w całości przyswojonych prawideł i realizacji. Jeżeli wszechświat jest kosmosem, lub ornamentem, o ile zgodzimy się z Platonem, istnieją głębokie prawa zaobserwowane pooprzez fizykę. Metafizyk, mag, posługuje się podobnymi odzwierciedleniami aby dokonać transmutacji jego dusz, serca, gwiazdy-ducha, nie tylko poprzez wchłanianie wiedzy, jak fotelowy mag, ale działa na rzecz Bogów, świata, innych i siebie, poprzez ceremonię, inwokację, ewokację, inkantancje, modlitwę, medytację, aby wpisać pewne siły w świat i siebie, obligująca zrozumiane w formi struktury, które porządkuje nie tylko siły świata, ale także umysł maga aby wspomóc jego etos (charakter) i naturę. Mam nadzieję, że teraz jest to da ciebie jasne, nie miej żalu dla tych religijnych piewców, bowiem twoja nienawiść wobec tych ignorantów jest wielką formą przywiązania do podmiotu twojej awersji, utnij to w pół, jeżeli nie możesz patrzeć na nich z wyrozumiałością, zignoruj ich!

Fuomo: Dzięki, mistrzu solarny, olśniewasz moje martwe serce swoimi jasnymi myślami, jestem wdzięczny, Eoai Aiones! Hie Paian!

.

Dialog — O dywinacji

Fuomo: Jakiś czas temu przyjaciel poprosił mnie o dywinację, myśląc, że jestem wystarczająco kompetentny w sięganiu po gałązki wróżebne, w całej szczerości nie chciałem wyglądać jak szarlatan w swoich własnych oczach, posiłkując się wytłumaczeniem, iż jest to forma konsultacji z mądrością zawartą w Księdze Przemian, a nie ostateczność podlegająca determinacji, tym bardziej że sprawa dotyczyła zmian, kierunku, a nie stałego argumentu, który miał zdefiniować całkowicie życie wzmiankowanego przyjaciela.

Peripsol: Jeżeli posiłkujesz się dywinacją z niepodzielnej całości, jak myślisz, jakie są podstawy zakładając, że wszystko pójdzie zgodnie z planem?

Fuomo: Naturalnie, akt interpretacji, naszkicowanie inspiracji, tchnienie czegoś co zainspiruję moją intuicję, czy będze to istnienie wyższej kategorii, ja sam, czy byt z większym rozeznaniem, wiedzą o możliwych zajściach.

Peripsol: Jeżeli tak, czego potrzebujesz do właściwej interpretacji?

Fuomo: Głęboką, pełną wglądu wiedzę o przyczynowości między ludźmi, światem, a niebiosami. Czy to odróżnia szarlatanów od tych angażujących się w szczerą dywinację?

Peripsol: Otóż to. Jeżeli jesteś jednak mistrzem wiedzy przyczynowej, a w swej mądrości wiesz jak postępować, czy potrzebujesz posiłkować się instrumentami wiedzy o przyszłości?

Fuomo: Ludzie zawsze sobie pomagali, biorąc pod uwagę ich przesąd, a także potrzebę komfortu upewnienia się, iż nieznane pójdzie po ich myśli, myśląc że mogą znać przyszłość w łatwy sposób, wręcz próbując narzucić swoje przyczynowe interpretacje światu.

Peripsol: Jest to całkowicie ludzki odruch, potrzebują czuć się w choćby minimalnym władztwie nad swoim losem, czy pamiętasz mistrza Chuang Tzu, gdy w jego pismach opisywał innego mędrca?

Fuomo: Ten drugi wróżył z Księgi Przemian na straganie, lecz udawał jedynie że wróży aby połechtać ludzką potrzebę nadprzyrodzonego, choć w rzeczywistości radził im ze skarbca swojej mądrości, po dokładnym poznaniu ich sytuacji, co więcej, nie uczył przecież niezainteresowanych ludzi złożonych rytuałów magicznych, ani teologii, bowiem wiedział że nie są przygotowani na tego typu misteryjne nauki, wymagające wielkiej dozy poświęcenia fundamentu ich żyć. Lecz co z prognostykacją astrologiczną, na przykład?

Peripsol: Studium potencjałów, a także ich natur jest delikatną, jak i głęboką sztuką w świecie zmian, ko-ordynatów, a także układów odniesień, nie powinno być to traktowane jako studium konkretnych niezmiennych, pamiętasz jak wróżbici byli wyganiani za układanie chybionych wróżb w Atenach i w Rzymie?

Fuomo: Ach tak, śmieję się, często zmieniali miejsca w popłochu, gdy ci, którym wróżyli dopadali ich ponownie.

Peripsol: Siły, inteligencje duchowe, natury planet możesz potraktować jako pewnik, ale czy chcesz się pozbawić losów wielkiej Pani Tyche, szansy, wyboru, woli, przeznaczenia, poprzez niewarte czasu okazyjne prognostykacje, które mogą magicznie uwiązać ci życie przez wiarę w nie, podczas gdy nie wiesz kto lub co mogłoby egzekwować tego typu wydarzenia, lub naginać Twój los, w dobry, lub nieprzychylny sposób?

Fuomo: Zatem niektóre przepowiednie, a także prognostykacje spełniają się przez pewne siły, które je spełniają, bez wiedzy tych, którzy je ukuli, lub ich odbiorców? W istocie, niektórzy mogą być silnymi magami, wpisując swoją wolę na nich, niektórzy świadomie, niektórzy pół-świadomie, niektórzy w całkowicie niemądry sposób. Jednocześnie ktoś może być magiem o pewnym potencjale, uzyskując radę w swojej naiwności od amatora, nad-

pisując swój własny los, co wtedy? Czy nadpisuje sobie wydarzenia, które się zdarzają, naginając do nich fragmenty lokalnego mikrokosmosu? Podobnie niektórzy zobaczą w wizjach, lub snach pewne sprawy, które w oneirze są niepewne, na podstawie tego wyciągając złe wnioski, podobnie wizji i sny, mogą być fałszywe i służąc pewnym celom rozmaitych istnień, w tej kwestii raczej ufałbym kapłanom Anubisa, albo Plutoniom kapłaństw Rzymu, którzy zasięgali rady zmarłych i augurów, aniżeli proroctwom pijanych na własnych jestestwach i wierzeniach ludzi, którzy coś zobaczą, coś usłyszą i już w swej naiwności skaczą do fałszywych konkluzji, najłatwiej bowiem ustawić fortel na ludzi naiwnych, a także podlegających impresjom, lub głupich.

Peripsol: Zgadza się

Fuomo: Rozumiem, zatem długa droga przede mną, aby obserwować i uczyć się tego świata, pomiędzy światami ludzi a niebios jest przecież tyle zmiennych, praw, koordynatów, punktów odniesienia, zmian rozmaitych typów, wzorów, a rzeki czasu płyną nieustannie.

Peripsol: Są narzędzia prognostyczne, które z odpowiednim wglądem w przyczynowość są całkowicie mądre, jednak powinny Cię wspierać, a nie rozpisywać ci przyszłość.

Fuomo: Tak zatem, muszę je objąć zrozumieniem, dziękuję.

Dialog – O dualizmach

Fuomo: Peripsolu, Ty, który przemierzasz słońca, chciałbym apelować abyś pomógł mi rozwiązać następujący problem: Niektórzy twierdzą, iż świat dzieli się na dualizmy, jeszcze inni, że jest to harmonia, która równolegle oddaje swoją całość poprzez wszystkie światy, przenikając i dopełniając je. Od Pitagorejczyków wywiodłem, że drugą monadą jest dyjada, ten łuk Artemis który poprzez wielką koncentrację uderza swą mocą przez czas, na sile strzały, która między napiętymi dualizmami wyrzucona jest poprzez antekosmiczny świat, poprzedzający całą różnorodność w następujących po niej monadach. Aby rozwiązać ten problem w świecie fenomenalnym, czy powinniśmy podążąć absolutnym przykładem aby znaleźć szczodrą poszlakę światów idealnych w tych platońskich cieni, jakże powinniśmy rozwiązać te zagadki?

Peripsol: Czy rozumiesz to pytanie postawione różnorodności, która jest jako porządek z chaosu, a także chaos z porządku, jako zmienną entropię organizacji wobec pewnych obiektywnych praw, czy rozumiesz ten paradoks? Jest to pewne wstępne ustalenie.

Fuomo: Ereb, smok co połyka swój ogon w bezczasowości jednak otacza domenę Kronosa, mogę zatem spróbować transponować co, co wiem o porządkach fenomenów poniżej wiecznych światów, a następnie zaobserwować zmiany wobec tych nauk o transcendentnych, idealnych światach, które przestudiowałem wśród starożytnych, a które tak pięknie wkomponowały się w część moich przemyśleń i obserwacji.

Peripsol: Bardzo dobrze, czy pamiętasz co Chaldejczycy i Egipcjanie nauczali o triadzie?

Fuomo: Tak, iż jest to perfekcyjna sprawiedliwość Izydy u podstawy, moc wskrzeszonego Ozyrysa jako ramię triady, a także cisza mądrości i wglądu w przyszłe sprawy Horusa w hipotenuzie, co powstają w antekosmicznym stadium, emanując potrójnie transcendentne światy które utrwalone zostają w następnym rozdzieleniu monadycznym w przestrzeni sześcianu Posejdona, są jednak ponad nim, niezwyciężone, dopóki, jak twierdzili Egipcjanie w swej eschatologii, wszystko powróci do Lotosu, a otchłań zostanie podbita i anihiliowana.

Peripsol: Studiowałeś uważnie! Światy o których się uczymy są meta-binarnymi dualizmami, dyjada bierze się z monady, z Pierwszego, generując tao, co dzielą się przez siebie równomiernie w jakościach o wielu polaryzacjach, uskokach zmian energii w monistycznych przyczynowościach, co prowadzi do dalszych bifurkacji wobec przyzwoleń natury i porządku kosmosu fenomenów, zanim to, co niedoskonałe albo nadmierne nie upadnie w chaotyczne ognie, tamże oczyszczone, odchodzi w sub-chtoniczne cmentarzyska form, które są zarazem potencjałem, błotem Atuma, co zapłodnione przez strzały Artemidalne przyoblekają się w nowe światy fenomenalne. Teraz, mój studencie, co rozumiesz poprzez zestawy tej mitopoetyki?

Fuomo: Rozumiem, iż ze śmiertelnej perspektywy, obiektywny wszechświat jest o jednym smaku, jak twierdzą buddyści, jednak ludzie dzielą fenomeny na podmiot i obiekt rozmaitych polegających i uzależnionych od siebie przyczyn i skutków, nazywając to zatem kątem różnicy dualizmu, są zatem dualizmy sensoryczne, jak ciepło i zimno, światło i ciemność, są zatem kategoryczne, jak fizyka i metafizyka, są zatem konceptualne, jak dobro i zło, są zatem topiczne, jak polityczne lewo i prawo. Jednak gdy schodzimy w głębie symbolu i zawartości stoimy na krawędzi chaosu, jest tu terror nieskończonych bibliotek potencjałów.

Peripsol: Owszem, jednak zgodziliśmy się wielokrotnie, iż działamy w obrębie porządku i zdobień kosmosu, synezji, wzorce praw których poszukujemy, jeżeli oddzielimy materię od nieskończoności, zauważymy że się rozpada w nicość, podobnie z nieskończonym podziałem i inspekcją fenomenów — odkrywamy że są pustymi naczynami, co przytaczał Nagardżuna,

wielki filozof Nagów i Nagiń hinduskich. Jednakże, czy oznacza to, że nie angażujemy się w przedsięwzięcia pełne znaczeń w rzeczywistości konwencjonalnej, tj. ustalonej jako takiej, mając w pamięci transcendentną i Boską, do której aspirują wielcy ludzie, niejako działając z jej poziomu, nie negując świata tymczasowego, jakby zakotwiczeni w doskonałości światów wyższych, ale eksponując je w światach generacyjnych na Ziemi?

Fuomo: Tak mi się wydaje, zatem powinienem zmienić wektor ustosunkowania się do obecnych wydarzeń na świecie, kiedy to panika i ignorancja rośnie w wielu ludziach, podczas gdy powinien być to przyczynek do nieulękliwego rozsądku i współpracy. Jaka zatem jest podstawa postępowania?

Peripsol: Ruch zasady, pryncypiów, co są zbudowane na mocy charakteru, etyki, doświadczenia, wglądu, są substancją stałości, wytrwałości, a te posągiem bezpasyjnej mądrości, a także autentyczności z której wyprowadza się siłę nieporuszonej obserwacji wszystkich perspektyw, łącząc je w inteligencji poprzez stałe zaangażowanie w podtrzymanie odporności aby nie poddać się pomieszaniu. Krytyczne myślenie łączy wiele dyscyplin, wsparte przez ciągłą edukację i nauczanie wyposaża nas w rozsądek, co jest architekturą i geometrią myśli poprzez ważenie spraw w logiczny, sekwencyjny sposób, podczas gdy osąd jest wagą, która podobna ułożeniu i kompozycji retora, powinna mieć rozsądne przełożenie i oddawać sprawiedliwość wszystkiemu jak rosa co jest zebrana podczas całego życia, odwołując się do każdej przeszłej instancji historii i życia. Na końcu sztuka podejmowania decyzji, aktu w myśli, mowie, czynie — na samym końcu! Jednak ta wykładnia nie powinna petryfikować twojego postępowania, gdy już jesteś wyćwiczony, intuicja działa jak silna brzytwa oddzielając zbędne sprawy, a pozostawiając te o ważkiej substancji, zatem prawdziwa mądrość polega na byciu z nią jednym, w dynamicznym działaniu, gdy mądrość nas opuszcza — wtedy należy posiłkować się myślą, polegając na powolniejszym procesie, polegając na naszym umyśle, a także radach tych ludzi, których osądom zawierzyliśmy. Teraz, muszę cię opuścić, emisariusze porannego Słońca wołają mnie z dala, powinienem do nich dołączyć w tej godzinie.

Fuomo: Merkurialny posłaniec, Splendor Solis odwiedził mnie znów, niechże będziesz zapamiętany w wielu światach, Peripsolu!

Dialog – prawda czy szczerość?

Fuomo: Peripsolu, jakiś czas temu napotkałem człowieka nazywającego mnie "kłamcą", nie dlatego że forsowałem swoją opinię, czy wierzenia, ale dlatego że metodycznie obnażałem błędy w jego rozumowaniu, ponieważ usiłował mi on narzucić swoją wiarę, a z braku argumentów innych niż poczucia, że zagrażam jego "prawdzie", była to jego ostatnia obrona, podążając tropem pewnego japońskiego księcia, którego słowa były uchwycone w dziele Shobogenzo mistrza Dogena, przypomniałem sobie szczery fakt, iż: "co jest prawdą dla jednego, jest kłamstwem dla drugiego, co jest kłamstwem dla jednego, jest prawdą dla drugiego", jakże podejść do sprawy, jeżeli chce się być przynajmniej szczerym i konsekwentnym ze sobą i z innymi, bez jałowych kłótni i mielenia językiem w bezcelowości prób podważenia fundamentów drugiej osoby, na których przecież polega, aby istnieć w swojej rzeczywistości, cytując Schopenhauera, nawet idiotes, człowiek niemądry, ma przecież prawo do życia.

Peripsol: W pismach znalezionych w Nag-Hammadi jest pewien manuskrypt który nazywa się "Ewangelia Adama", w której pisarz jednej z sekt gnostyckich, Adamitów, wzmiankuje słusznie, iż prawda jest chroniona na najwyżej górze świata, poza światem, pilnowanej przez anioły, nie do poznania przez śmiertelników na wieczność, zrządzeniem losów i przeznaczeń. Podobnie, czy myślisz, że ludzie ze swoimi zmysłami, umysłami, z całością swoich duchowych powłok mogą na intelektualny, poznawalny sposób zawrzeć wszechrzeczy aby docieć obiektywnej prawdy, będąc przez nią umniejszeni wobec nieskończoności obiektywnych światów? Owszem, za Jamblichem, twoja rasa interpretuje rzeczywistość zgodnie ze swoimi wierzeniami, inklinacjami, projekcjami, semiotyczno-semantycznymi fety-

szami w metamorfozach cywilizacyjnych, jednak jakąkolwiek filozofia, teologia, nauka, religia by nie była, jest jedynie pewnym przybliżeniem, które sprzyja poznaniu, albo wręcz odwrotnie — rzuca na pustynie oddalenia, są to jedynie interpretacje stworzone przez ludzi, na potrzeby człowieka, kodyfikujące jego rozumowanie. Twierdzenie iż wszystko jest relatywne negowałoby obiektywne prawa kosmosu, natomiast twierdzenie że te prawa są całkowicie poznawalne, negowałoby ograniczoność ludzkiej, zwierzęcej formy. Tak zatem nawet wysokie doświadczenia duchowe, magia, teurgia, są jedynie interpretowane przez człowieka, podług jego filozofii i uznania, a przepaść jaka dzieli henosis, czyli punkt w którym człowiek i Bogowie, Boginie, boskość i jej wspólna wszystkim substancja spotykają się, od przełożenia tychże doświadczeń na ludzką gnozę, na Sokratejską ironię słów, jest wielka. Nie znaczy to, że człowiek nie może wspiąć się ku tym wielkim duchowym światom, znaczy to że ich poznawalność jest znikoma jako doświadczenia podlegające interpretacji. Nie znaczy to, że człowiek w heroizacji nie może zostać aniołem, bohaterem, czy pół-bogiem, oznacza to że te ścieżki nie podlegają metodzie, a sprzyjającym okolicznościom, przeznaczeniom, losom i zrządzeniom Bogów, przy wtórnej pracy człowieka nad Theion Ergon, tj. wspólnej pracy ludzi i Bogów i wielu ukrytym zmiennym, które nie mogą zostać przeforsowane. Niechże nie odwiedzie to nikogo od ćwiczeń magicznych, duchowych, praktyki ceremonialnej, a także inwokacji, ewokacji, nawoływania boskich światów i otrzymywania od nich złotego runa, zgodnie ze starożytnym chaldejskim dictum. Jednocześnie pamiętaj że jeżeli dwie osoby zgodzą się nazywać "drzewo", "drzewem", a "boginię", "boginią", jest to kulturowo, historycznie, lingwistycznie, etymologicznie wynegocjowany konstrukt, abstracja, która jest o tyle prawdziwa, o ile obiekt który jest sygnifikowany ma przełożenie na podmiot, którego dotyczy, niezależnie od tego czy jest wyobrażony, czy rzeczywisty, czy fizyczny, czy metafizyczny. Oko ludzkie rejestruje pewne spektra światła inaczej niż to ptaków, te jakości są nie do przełożenia, podobnie w filozofii, apofatyczna niepewność instruuje w naukowej pokorze. Prawda jest ustalona, konwencjonalna, przynajmniej ta, którą posługują się ludzie, inter-subiektywna, nigdy obiektywna, przecież nawet matematyczne obiekty, które wydają się obiektywne, ujęte na platoniczny sposób, są pewną anomalią, która jest wewnętrznie spójnym systemem znaków, co w filozofii matematyki jest de facto obiektywnie nie-

zależną kategorią wyodrębnioną ze świata. Czy załamuje to ludzkie próby przybliżenia fizycznych i metafizycznych znaczeń w nicość? Skądże! W analogii, alegorii, integumentum, tym wartstwowym treściom filozoficznym dostrzegamy porządki o różnych wielkościach w ich proporcji, proporcji, prawie, substancji w synchronistycznych skalach i oktawach co jawią się jako trwałe, choć są to jedynie ślady w świecie subiektywnych, fenomenologicznych założeń, tak zwiewne jak sny. Uprzedzając twoje pytanie, czytam bowiem w twoich myślach, czy Platon odnalazł ostateczne odniesienie do obiektywnego świata? Absolutnie nie, jednak był wielkim mistrzem, co przybliżył pewne prawa, na siłach intelektu człowieka sprzęgniętego z intelektem świata i duszą świata, co istniały a priori, w antedacji tego młodego gatunku na Ziemi, którym jest człowiek. Pomyśl, nawet gdyby człowiek był w stanie stworzyć teorię wszystkiego, wskazałoby to ku fundamentom samej teorii, wyłączając wszystko to, czego twoja rasa nie wie. Wyobraź sobie, iż stworzyłbyś genialny, idealny instrument do mierzenia świata, który przekazywałby ci wszystkie dane, składnie, zasady, prawa o całym wszechświecie w sposób zrozumiały dla ciebie. Nadal byłbyś całkowicie pochłonięty w tym, czym jesteś, jako człowiek, w swoim poznaniu, emotywnym, intelektualnym i duchowym ograniczeniu, twoja interpretacja polegałaby na rekursywnej projekcji twojego zrozumienia, ponad które nie wykraczasz.

Fuomo: Dlatego też ci co uzurpują sobie prawdę, nazywając się prawdą są niebezpieczni, czy nie tak?

Peripsol: Matka Aletheia nie prostytuuje się wśród ludzi, jedynie wskazuje im potencjalne drogi. Jeżeli w tym przytyku chodzi ci o pewnego nazarejskiego esseńczyka, którego tak nie lubisz, to pamiętaj iż łatwiej jest podważyć słowa współczesnych szwindlarzy obiecujących niebiosa, niż tych historycznych, niemniej jednak jeżeli rozsmakowałeś się w awersji do religii która zniszczyła złote czasy antyku, wiedz że i tenże ukrzyżowany śmiertelnik byłby nazwany "kłamcą i fałszywym prorokiem" przez swoje stado przez wieki istnienia jego religii. Nie ma różnicy zatem między szwindlarzami historycznymi a współczesnymi. Słuchaj raczej tych filozofów, którzy jak Jamblich twierdzili że człowiek winien posługiwać się mądrością w poszukiwaniach, czy jednak czyniło go to mniejszym mistrzem,

cudotwórcą, teurgiem, niż tenże Syryjczyk był, jak donoszą źródła, czy Apolloniusz, wielka mistrzyni Sozypatra, lub Szymon Mag byli umniejszeni ze względu na to, że nie obwoływali się "prawdą" wszem i wobec? Święci mistrzowie i mistrzynie pogańskiego antyku angażowali się z odpowiedzialnością w swoje czyny, mieli wystarczająco pokory, aby przyznać jednak się w szczerości przed swoją niewiedzą, bowiem "wiedząc co czynią", nie przekazywali fałszu, jednak pomimo tego działali, pisali swoje dzieła, czynili cuda, uczyli ludzi, a niekiedy, gdy wężowe różdżki kaducejskie manifestują się na dziennym i nocnym niebie, czy nie utwierdza cię to w ich ascensji, idee którymi cię poją, miłością, którą cię obdarzyli jakbyś był ich synem, nauki, wobec których jesteś niekiedy niewdzięczny, będąc spętany nierozumnym złem, pamiętaj zatem o ich i swoich szatach, z wdzięczności chociaż, jeżeli nie z upadku — miej wobec godności, wywyższenia szacunek.

Fuomo: Tak Peripsolu, jestem gwałtownego charakteru, urodzony w godzinie i dniu Marsa, niekiedy podirytowany, lecz z łaską moi przyjaciele mają wyrozumiałość dla moich okropnych, Saturnalnie okrutnych niekiedy — wybryków. Niekiedy wydaje mi się jakoby Ziemia w dzisiejszych czasach była festiwalem dla hipersensualistów, a gdy wyrośniemy z pasji, chcielibyśmy wydostać się z podksiężycowego Hadesu, Hellenowie wiedzieli iż metempsychoza na Ziemi jest tymczasową rezydencją, a ich dusze są z wyższych światów, wygenerowanych z brzmień i harmonii wszechświata, podług Pitagorejczyków, a także inicjatów Orfeusza, wieszczów i młodych, wtajemniczonych inicjatów i pół-bogów Eleuzyjskich, jednakże właściwym podejściem jest przecież afirmacja życia, przy zachowaniu "inności istnienia". Heroiczna postawa wobec życia, która nie jest poddańcza, lecz w szczęściu działa jako ludzkie wspólnoty, na mocy sprawiedliwości i porządku który umożliwia poszukiwania szczęścia, wolności, a także tych rzeczy, które człowieka wywyższają, a gdy przyjdzie jego kres — wycofuje się ona, on z powrotem na łąki eleuzyjskie, rozgwieżdżone niebiosa, odzyskując pamięć o wszechrzeczach w swoim współ-istnieniu z bóstwami, nawołując tych, którzy zdaniem Makrobiusza zapomnieli o sobie przez bycie zdradzonym, zwiedzonym, okłamanym, lub wziętym ślepotą i ignorancją, nie widzą już nawet gwiazd, goniąc za marnymi rzeczami, odnajdując spełnienie w mizernych sprawach.

Jakże to, jeden człowiek potrafi opanować astronomię swoim geniuszem, a drugi myśli o małym zawiniątku w sklepie, bijąc się w myślach który produkt wybrać, jakby była to sprawa tak wielkiej wagi, że przesłania mu cały świat? Oto upodlenie, iż ogromny umysł i wyobraźnię może posiadać, wyćwiczyć każdy, ale spora większość ma jedynie przebłyski, w których wolą patrzeć na mrówki, te zapewne myślą: "Giganci oszaleli, opętani małymi sprawami".

Peripsol: Pamiętaj o tym, Coraxie, że dopiero niedawno uzyskałeś Mitraicki status Lwa, widząc Ziemią jaką jest, twoje doświadczenia mogą być nieprzyjemne, okrutne wręcz, jednak po części jesteś w prawdzie, jest to wyobrażenie upadku, sprawy za którymi gonią, pół-umarłe, pół-uśpione dusze, ciągłe wynoszenie niewartych rzeczy na piedestały, uchwycenie umysłów przez egregory Hypnosa. Wydawać by się mogło, że wszystko jest do góry nogami, ale to ty stroisz się zbyt wysoko, z odwrócenia sięgając bruku, jednak traktujesz wszystkich jakby byli w więzieniu, choć często sam jesteś więziennikiem własnej roboty. Teraz, uporządkuj swoje sprawy, pokonaj tą nagłość umysłu, wyczuwam że coś stara się sprowokować cię do przykrych słów.

Fuomo: Będę miał się na baczności, drogi Peripsolu!

.

Dialog — O dysafektacji

Fuomo: Jestem dokładnie w tym punkcie, Peripsolu, opuszczając moje astrolabium mierników odniesień, skomplikowanej filigranowej maszynerii koordynatów i sieci, co wzniosłem wysoko do niebios, wskazując tu ku metafizyce i górnym światom, w dół ku nauce i filozofii naturalnej, ze szkiełkami wielobarwnymi, wielodźwiękowymi o rozmaitych harmoniach, teleskopów percepcji, różdżek którymi działałem, kielichów co zapełniają mój umysł i serce substancją odsłoniętych tajemnic, które starałem się zinterpretować, gra szklanych paciorków idei odzwierciedlających gwiazdy i te maski Bogów których mam jeszcze siłę przyzywać, wobec których salutuję, gdzieniegdzie ich w swej desperacji dostrzegę, z płonąc duszą, zapaloną pochodnią iluminacji jak onegdaj aby przeprowadziła mnie przez czarne pustynie, Miasto Piramid, w którym odbywałem letarg lat temu parę, gdy moje mauzoleum nieporuszone pilnowało mego ciała, kohorty szakali z cienia, co zebrały się wokół mnie w gęstej ciemności, znówże lata później, gdy mój mózg został wyskrobany przez kapłanów zagiętym szpikulcem, moje wnętrzności zachowane w dziwnym rycie, co poprzedzało przywrócenie mi wzroku wieszcza przez Wielkiego Horusa, a kapłaństwa Seta widzenie, którym mogę obserwować poruszenia Tanatosa i jego zmarłych. Bogowie w istocie obsypali mnie podarkami, chroniąc mnie jak młodego boga w ich kołysce, jakbym patrzył na starożytne czasy przez współczesność w chtonicznych i celestialnych lustrach. Czy nie był to Konfucjusz, który wzmiankował, iż Ci co opanowali starożytne obserwatoria mądrości budują most do współczesności poprzez mistrzostwo, działając w polu wielkości wewnątrz i na zewnątrz, emanując nią? Jednak, stoję tu poskromiony, niepocieszony, czas Ziemski przepływa mi między palcami, patrząc ku przeszłości tej rasy, nienawidząc teraźniejszości, co wzmaga moje nie-

ustanne obrzydzenie spowodowane niemymi obserwacjami, martwymi łzami, wyciszonym krzykiem, co przypomina historyka który marząc o złotych czasach, zakurzony, nie może ponad swoje sny się wznieść, aby w istocie angażować się w akt dziwnym zrządzeniem czasów i losu? Czasy mnie odrzuciły, jednak i ja odrzuciłem czas w impotencji, będąc pokonanym przez silniejsze sprawy. Wiedząc o tym, Peripsolu, pozbawiony szarży i rangi, działałem ceremonią i gestem na tyle, na ile mi starczyło sił i determinacji, aby ulżyć czasom, poszukując wizji, którą chciałem przeforsować i w błędzie nie narzucając jej światu, w obłędzie będąc odartym z działania. O próżności! W czymże się to skrystalizowało? Porównuję to do szumu powietrza, co dmie przez jaskinie, z krótkim echem przez glob, gdy mój zabłocony, zabrudzony głos został przechwycony, zakrzyczany, utopiony w jakiejś podziemnej komnacie, powtarzany tylko przez wyjące światy zmarłych, szeptany pośród cieni jako pamięć, rodzaj ich plotki, co nigdy nie mają zbyt dużo siły aby odżyć poprzez ciało i krew. W czasach złych, próbowałem szturmem przemóc to awersyjne odczucie, aby być przydatnym, z własnej woli angażując się w sprawy, które uważałem za wystarczająco godne, wszystko rozpłynęło się, wszystek na nic! Byłem pokonany, podcięty przy małych sprawach życia, na prawach ludzkich, grając mądrze między fortelami drugiej strony, przewidując pułapki, ale przetrwanie nie oznacza działanie, jest to forma obrony, czy był to błąd i winien bym był wpaść w sidła i zostać uśmiercony, czy byłoby to lepsze rozwiązanie? Walcząc o życie, zapomniałem o nim, walcząc o coś ponad życie, straciłem się w mortyfikacji, zmieciony przez nieludzkie siły, a także tych głupców co atakowali mnie w ślepocie. Gdybym miał więcej rozsądku i mądrości, siły, determinacji, wytrzymałości, gdybym był ze stali, gdybym był tym lwem, którego widziała we mnie kiedyś ona, może zmiażdżyłbym zęby aby się przegryźć przez niefortunne okoliczności. Jednak gdzie brak woli, a tak ugięła się wielokrotnie, tam wszelkie podstawy działania ulegają ruinie, jaka jest twoja opinia w tym względzie? Stanowisko, punkt zmiany, rozwiązanie?

Peripsol: Nie zajmuj się tym więcej, inne ścieżki zostały wytyczone przez losy, bądź posłuszny godności zgodnie ze swoim wiekiem, jeżeli nie chcesz przynależeć do głupców, twoja młodość została roztrwoniona

nie z twojej winy. Siły zmieniają punkt ciążenia zgodnie z czasem, dysharmonie i wrogowie są w skorupach niższych światów, w których zasiewają swoje knowania, dając wrazenie że ich wola jest większa niż potężne koła fortun predestynacji i przeznaczenia, oszukując siebie i zaślepiając innych tak, aby uważano ich za prawdziwe siły, jednak prędzej czy później te plany są zmiażdżone przez sprawiedliwość i huraganową moc większych obrotów teatru świata. Jeżeli z ich głupoty wasz świat będzie poświęcony, kolejny, to znaczy to, że nie usłuchał godności i przestróg, które próbowały zwalczyć urojenia dotyczące skorup tych opinii i działań, które działały na jego szkodę. Co do twojego życia, na każdym kroku wobec światów niewidzialnych i ludzi udowadniałeś z czego jesteś zrobiony, zbyj więc "co gdyby", jeżeli się nie pojawiło w istocie, bez substancji są to puste spekulacje. Twoja awersja i wszystkie demony umysłu które cię nawiedziały są doskonale zrozumiane, zarządź swoim czasem podług twojego życzenia, lub podług tego do czego jeszcze jesteś skłonny, w wycofaniu twoje życie zaczyna wygasać. Prawda, walczyłeś sprawnie przez młodość, choć rozumiesz ją jako zmarnowaną w działaniu, dorośnij do swoich lat, w których jesteś nie tyle pokonany, co roztrwoniony przez całą opozycję wobec naszych i twoich wrogów, przez masę pluskw, wznieś się ponad czasy aby rozerwać łańcuchy i zapanować nad czasem, podczas gdy ci sami co ruszyli przeciwko twojemu życiu będą nie tyle pokonani, co zniewoleni na ziemi, staczając się wraz z nią podczas tranzycji. Myśląc że udało im się zrealizować cele, zastawili na siebie sidła. Niechże królowie będą królami, jeżeli chcą, niechże mistrzowie będę mistrzami, jeżeli chcą, wzlatuj ponad nich, zostaw to wszystko precz. Nie uda ci się zwołać dzieci do domu, jeżeli dalej chcą się bawić, ani nie nauczysz ignoranckiego gbura jak być mądrym, jeżeli to wszystko co zna i chełpi się swoim stanem, ani ślepca jak widzieć, gdy jego wzrok jest organicznie uszkodzony, chyba że jego oczy są przesłonięte złośliwą zasłoną, wtedy można przywrócić mu wzrok. Niemożliwym jest usunąć uzależnienia osoby, jeżeli nie ma choć zalążka woli po jej stronie, podobnie niemożliwym jest przekonać osoby do spraw, które przeczą całości jego egzystencji. Niektórzy odnajdują sens w egzekwowaniu swoich urojeń, inni w gonieniu swoich psychicznych projekcji, choć wielu upada pod fortuną w tenże sposób, czy nie lepiej wyzwolić się z tego wszystkiego? Tyche, pani szansa, rozdaje nadzieję pośród fortun, tkanych przez

wszystkie wydarzenia z życia, niektóre zależne, niektóre niezależne od nas, te wątki kauzatywów które rozwijają się przez godziny, dni, miesiące i lata, dają narodziny wielu dzieciom, wielość ich rodzin, rodzajów i owoców, ostatecznie losy jako determinanty kierunków poprzez które fortuny płyną mają swoje słowo. Wszystko w generacyjnym świecie jest przechodnie, więc czy jesteś niewolnikiem czasu, czy wznosisz się ponad to jarzmo, jeśliś w wycofaniu, kontruj ruchy przeciwnika, abyś przypadkiem nie został przez nie uchwycony, niechże się do ciebie nie zbliżą! Śmiej się w ekstazie nad tymi głupcami! Chciałeś grać w ich gry polityczne, społeczne, religijne? Abstrakcje które gonią wkrótce na wszystkich nałożą jarzmo. Rozumiem twoją postawę, chciałeś działać i kształtować! Nie bądź zawiedziony, nie trzymaj tego jako ujmy, choć życie ma swoje prawa i może osłabiać twoje siły, w smutku i radości, przemija! Odnajdź swoje pocieszenie, nadzieję, swoje spełnienie w gwiazdach, wyzwolonych bóstwach i tych pozostających sprawach które kochałeś kochać, inne które zostały ci odebrane są zbędne, te które poświęciłeś, aby znaleźć dźwignię w swoim życiu, odarty z nich po to, aby uczynić cię wolnym z pęt!

Fuomo: Żyjący człowiek, a jednak mortyfikacja godna żałosnego mnicha!

Peripsol: Nie słuchałes mnie, Fuomo. Odseparowanie nie jest to obojętnością, punkt na szczycie góry, wyzwolenia, jest splendorem widzenia, tam stary mistrz patrzy na przebytą drogę z wieńcami laurowymi na skroni, to co przechodnie w czasie, należy do śmierci. Lecz jak sokół co odżywia się swoimi zdobyczami, tak ty karmiłeś się przednimi i złymi rzeczami, odrzuć te, które są trucizną, sokół nie traci skrzydeł pośmiertnie, tak jak ty nie tracisz swej natury, ze względu na tymczasowe zatrucia, które się weń wkradły, heroizowany i uskrzydlony. Ci którzy osądzają się jako winni wobec własnych praw, ci co chcą się sądzić sami, już się pokonali, nie pozwól sobie na to!

Fuomo: Zatem stać na ciężarnej tygrysicy jak mistrz Dordże Drolo, szalona mądrość Padmasambatwy, miażdżąc upadlające pasje i zwłoki pod jej pazurami, rozrywając na strzępy ignorancję, przywiązania, urojenia i awersję, jako czerwony smok należący do wadżrów, jako wijąca się kobra wokół

mego kręgosłupa zwieńczająca moje kły i czaszkę, opierzony kolorami tęczy we wzlocie niczym Bait, drakon egipski, którego podobizna wytatuowana zdobi moje kręgi szyjne, pieczętowana i konsekrowana przez Izydę, jestem bowiem jej świętym zwierzęciem. Jednak nadal zapominam o zdobyczach i zwycięstwach, ulegając melancholijnemu pokonaniu.

Peripsol: Smutek ten jest pozostałością twojego współczucia, zapadł się w ciebie, ponieważ strata pamięci i ignorancja jest odzwierciedlona w oczach umysłu, którymi żywią się przeciwnicy, to ich ostatni pokarm, który mogą pożreć, resztki z ciebie, twój duch nigdy nie będzie ich! To powiedziane, ja w swej naturze przemierzam słońca, żegnam cię tej nocy, wokół mnie miliardy miliardów gwiazd!

Dialog — O świniach i pryncypiach

„Jedz, pij, baw się!
Reszta życia niewarta rzutu monetą, Cytował rubasznie król";
Myślę, iż zdradził za dużo: Świnia rzec mogłaby to samo!

Sir Richard Francis Burton (1821 — 1890 n.e.).
The Kasidah Of Haji Abdu El-Yezdi,

Fuomo: Kontynuując swoją przemowę, drogi Peripsolu... te nieokrzesane, nieucywilizowane świnie nadal dumają dlaczego nazywam ich świniami, gdy te prześcigają się w kłótniach, wskazując na mnie jak na jednego z nich, lgnąć do mnie obrzydliwie oczekując instruktażu, co więcej, nieprzystosowanego do ich żenujących zdegenerowanych gier szumowin, myśląc że zamieniam się w moralizującego świętoszkowatego imbecyla jako oni sami, albo zdiabolizowanego degenerata, jak oni, pogański człowiek nie mieści się w ich kategoriach, co więcej nie są w stanie zrozumieć jak własną miarą narzucają swoją obrzydliwość, a to religijnego motłochu, a to scjentystycznych szkiełek, a to zdeprawowanych idiotów, a to niemądrych pedantów. Śmieli wytykać mi hipokryzję, nazywać mnie raz diabłem, raz świętym, myśląc że jestem hipokrytą angażującym się w ich dziwnie poturbowane moralności, nie zauważając że postępowanie wywodzę z rozsądku, będąc etycznie a-moralnym, w przeciwieństwie do bydła tych diabłów co odwracają wszystko, wyjadając to. co autentyczne, genialne, zawłaszczając to, niszcząc mnie, wykręcając każdą ideę w ich żałosne półprzedstawienia, będąc niezdolnymi do przekazania niczego w czystej, albo inteligentnej formie, patrosząc pomysł, oprawiając ideę, mieszając

to ze swoim zacofanym błotem w tej wojnie umysłów, serc, dusz i idei, rozprzestrzeniając bełkot przez ludzkie dusze i umysły w grze percepcji, wierzeń, iluzji, zasłon i ignorancji. Mój głos był skradziony lata temu, gdy zostałem strącony w obłęd i obsesje niegodne dojrzałego maga, a gdy miałem sprawy wielkiej szlachetnej wagi do przekazania, zostałem uciszony przez pasożyty, teraz gdy jestem pełen brudu, zakażony chorobą tych świń, pełen złości, irracjonalizmu i nienawiści, została ona wypuszczona w zabłocone powietrze jak strzała zgnilizny, niegodna wobec spraw, którymi żyłem. Cisza jest rodzajem pocieszenia, jednak gdy nawet nawyki umysłu poddane korozji i uszkodzone, zarażone tą trucizną, skażone przez głupców, życzeniem moim jest wściekłość nad tymi idiotami, co zrujnowały wszystko od początku do końca, a we własnym zidioceniu przepraszając i błagając mnie abym ponaprawiał to, co sami zniszczyli, przynajmniej ci co w mniejszym zadufaniu przełamali swoją marną głupotę. W rzeczy samej, ich działania zemściły się na nich, a patrząc ponad to świniowisko, które myślało że dokonało strategicznego ruchu, co więcej zwycięskiego, okazało się sztyletem, który wbili sobie w plecy. Niechże ich dobiję, z zimnokrwistym jadem który wpełznie w ich zwłoki, ułatwiając rozkład ich obrzydliwości. Odzyskując moją trzeźwość, przemogłem na wpoły obłęd wielką koncentracją i siłą, wspomagany przez drakonów, śmiałbym się nieskończenie z perfidią na pośmiewisko którym się stali, a którym chcieli uczynić mnie, jak staczają się w ognie i otchłanie, w swych rojeniach i majakach, myśląc że strącą tam mnie! Z Bóstwami się śmieje, niechże wieńce laurowe Orłów Rzymu, co widzę na nocnych i dziennych przestworzach, S.P.Q.R, Ojcowie i Matki Saturniczne po trzykroć błogosławione, po czterokroć piękne! Niechże zasalutuję Izydiakalnym, Horusowym sprawiedliwym sokołom, skarabeusze, tarcze słoneczne oplecione podwójnym, a spagyricznymi wężami na potężnych skrzydłach. Chwała rodzinom Niebios eleuzyjskich! Niechże wystąpią przeciwko tym zdradom robactwa wokół pana much, ukrzyżowanego zdrajcy, bowiem posunęli się przeciwko posłannikowi, którym jestem jako powiernik podwójnych różdżek Kaducejskich, w imię swojego esseńskiego trupa, miażdżę go i kurwę lewantyjską, którą z honorami swoimi zrzuciłem w noc chtoniczną, miażdżę ich bożka pustynnego, którego w pomyleniu wzięli za głębie transcentnej Boskości triady Izydiakalnej, strącając go w chtoniczne groby, gdzie demony dziwne

rozrywają go na strzępy. Tak chwała smoczych bogów, Solarnych tarcz, realizuje się w odwecie, gdy powrócili, chwała Igigi! Te gnidy muszą krzyczeć, dysputować, kłócić się, oskarżając mnie o wystąpienie przeciwko ich trupowi, zatruwając Ziemskie, podlunarne piekła Hadesowe, nawracając swoich żałosnych niewolników aby dołączyli do grona cieni i podwykonawców starożytnej klątwy, obiecując im nieba za życia, są kastrowani pośmiertnie prosto w światy umarłe, zieleń Thanatosa. Niechże wyśmieję tych fanatyków, niechże siepacze dusz i ich żyć wezmą swój odwet na tych trucicielach świata, co wsączając trupi jak ich ukrzyżowanego łgarza w serca, pretendują do boskości, wywyższając kanibalizm nazywając go miłością! O, gdybym nie widział światów niewidzialnych, upadłbym pod kłamstwem słów tych propagandzistów łgarstwa, gdybym nie zachował otwartego umysłu, ledwo umknąłem siłowni umysłów, serc i dusz, gdyby potężne, ciche, potentne, płodne idee z wyższych światów nie odratowały mnie z bzdur tej narzucającej się, bezczelnej religii Abrahama, którego ojciec pouczał że tron magów jest w Babilonie, a zdrada Babilonu to rzeź co trzy kłamliwe religie spowodowały później, rozprzestrzeniając swoje modły przez dusze silniejszych, szlachetniejszych ludzi, co między Opatrznością, wielkimi Bogami i Boginiami potrafią zbudować świątynię w sobie, nie pełzając wobec świata i nienawidząc go, ale dołączając do orszaku heroizowanych w apoteizacji, istnej apokalipsie Orfickiej, epifanii Eleuzyjskiej! Uparty religijny motłoch, co wytłukł mądrzejszych ludzi na ziemi, zapyskował ich kazuistycznie na śmierć, teraz z powietrza ziemi truje dalej, aby złamać inteligencję, wolną myśl, oddanie wyższym sprawom i sprawom wszystkich, musieli przez wieki zniszczyć starożytność misteriów swoim bełkotem, zniszczyć człowieka, dopóki nie doprowadzą jego umysłu do kłamliwego zwarcia, robiąc żałosnego niewolnika co pada na płask przed padlinożercami o otchłań od niego gorszymi, łamiąc górę muszą celebrować jej upadek, inaczej są zawistni, zazdrośni, że Intelekt, Ethos triumfuje, a anioły fałszywego hebrajskiego bożka, zlepione z idiotów gorszych od ludzi, fanatyków i robactwa co pełza u stóp mocarzy i ludzi oddanych Gwiazdom, wyższych enkosmicznych, noeryczno-noetycznych sił, zaślepia silniejszych, inteligentniejszych swoim ziemskim religijnym bełkotem tak, aby nigdy nie zobaczyli gwiazd, tak, aby nigdy nie wznieśli się na skrzydłach glorii, tylko służyli swojej podłej zawiści, swoje psiej lojalności wobec mistrzów niegod-

nych rangi i pomniejszego pustynnego bożka, który ze ślepoty i zidiocenia zakazał ludziom wznosić się do statusu bohaterów i Bogów przy celebracjach Orfickich, Eleuzyjskich. Tylko ci, co przejrzą tą grę robactwa, ich polityczne siłowanie i religijne podjudzanie w imię trupa, potrafią zacząć budować się jako mistrzowie, mistrzynie.

Peripsol: Widzę, że angażujesz się w równie wulgarny sposób, co świnie, o których piszesz, po tym jak wciągnęły cię w swoje błoto. Są jak flagi na wietrze, biegnąc ku swoim celom, wszystkożercy swoich przywiązań, niezdolni do autentycznej myśli, idei, czy czynu. Jeżeli pokażesz im jadło na prawo, biegną w prawo, jeżeli pokażesz im jadło na lewo, biegną w lewo. Nie waż się ich porównywać do psów, bowiem podobni są do nich tylko w jednej sprawie, mianowicie lojalności, jednak jak świnie lojalni są jedynie wobec marnych rzeczy, psy natomiast szanują się i szczekają lub atakują zgodnie z ich naturą, pewną prawością, podobnie jak Anubis, który jest kaninoencefalitą, świętym bogiem, co przynosi wiadomości ze świata zmarłych jako Janus Horusowy, albo Hermanubis, co jest posłannikiem transcendentnych światów nad domenami dodekahedronu, demiurgicznymi, lub jak wściekłe, lub opanowane szczenięta łowczyni Artemis, lub te Hekate co gonią za zającami próbując się przedostać do nad-Hadesjańskich światów w pogoni za księżycem, jedne szczekając z trwogą w raku, gdy dusze niejako zstępują umierając w ciało, a inne płynnie przechodzą w niebiańskie światy, gdy boski koziorożec przenosi ich dusze w światy Bogów. Świnie natomiast są inteligentne tylko w odniesieniu do wszystkożerstwa, innymi słowy nie gardź zwierzętami, ale ludzkimi świniami i tymi którzy mają się za równiejszych świniopasów, a także te istnienia, co podobne są tym atrybutom, stosując swój podstęp i inteligencje tylko aby zrealizować swoje żałosne cele i motywy, aby znaleźć natychmiastową ulgę w swoich nagłych potrzebach, jednocześnie prześcigując inne zwierzęta, próbując uczynić się równiejszymi, choć ich mięso jest wzgardzonym przez lwy, a lwy i lwice preferują rozedrzeć na strzępy godniejszy pokarm, antylopę, bydło, czy człowieka. Zatem lwy, co ucztowały na tych chrześcijańskich rozwydrzonych tłumach, które narzucały się Rzymowi, będąc z niego wyrzucani tak jak Żydzi za czasów Manetho, później za czasów Klaudiusza, razem z chrześcijańskimi sektarianami żydowskimi i za czasów Tyberiusza, który miał dość tego nędznego ga-

lilejskiego motłochu rozprzestrzeniającego swoją zgniliznę. Gdy misteria dionizyjskie przemieszały się z wierzeniami naśladowców Jeszui nie było końca orgiom, dopóki nie nastąpiła interwencja, jak donosił Porfiriusz, którego dzieła były spalone przez Chrześcijan w IV w.n.e. jako zbyt inteligentnie, dobitnie dowodzące głupocie, rozbestwieniu Chrześcijan. Lwy działały zgodnie ze swoją Solarną naturą, podobnie jak mężczyźni i kobiety w randze Mitraickich Lwów i Lwic, te pierwsze pożerały świętoszkowate i rozwydrzone bydło, które zatruwało Rzym, Ci drudzy jako Principales legionów byli w stanie dowodzić, tak też lwice zachowywały się zgodnie ze swoją naturą! Stabilność i mądry wgląd, dojrzały rozsądek powinien charakteryzować człowieka, znajomość dobra i zła, aby wyprowadzić z intelektu rozumne cechy, inteligencja, która rozróżnia dobro od zła, co jest w istocie przedsięwzięciem, które w efekcie kończy się dobrze, a co działa na niekorzyść wszystkich, bowiem co działa na niekorzyść wszystkich, w rezultacie działa przeciwko racji stanu i ostatecznie przeciwko nam. Ludzkie świnie natomiast zdradziłyby inne zwierzęta, aby odnaleźć w tym jakieś profity własne, znam twą ujmę, ukrzyżowałbyś tego Esseńczyka dwadzieścia razy i pozbawił go oczu jako Corax, jednak czy nie jest to czczy resentyment wobec resentymentu tychże religii, wobec których jesteś tak wrogi? Czegóż chce ludzka świnia? Gratyfikacji, satysfakcji żądz, przedłużenia swych złudzeń, projekcji swych żołądków i wypartych chciejstw na niebiosa, spełnienia kaprysów wszelkimi środkami, tak niskich spraw, że nawet stara świnia, którą zaobserwowałeś kiedyś w stajni twoich przyjaciół, pracując jako chłopiec stajenny, gardziłaby tymi ludźmi. Nie żyj ich sprawami, jako pnąca się żmija, uskrzydlony na mocy drakonów, Starszych Bóstw, niechże twoje myśli uszlachetnione, substancja zamieniona w złoto jak w przeszłości twoje serce, potrójnie uniesmiertelnione, będzie nie bezmyślnym akefalitą, świętym jednakże, przez które płyną energie świata, ale lwiogłowy jak Aion, z intelektem, co patrzy na świat jako Kassandryczny wizjoner, gotowy by rozedrzeć szaty, ale preferujący wzmacnianie swego serca, umysłu, aby działać, pośmiertnie, jeżeli trzeba, za życia, na ile czas i miejsce pozwolą. Wiem bowiem, że twoja wizja koliduje ze światem, ale to nie świat koliduje z twoją wizją, bądź trzeźwy, zachowaj zmysł, wybierz wyższą ścieżkę, zamiast pełzać w bitwie z pomniejszymi sprawami, wycofaj się w światy nie o swoich marzeniach, żyj póki możesz, mknij gdy odejdziesz. Czasy znają swoje miejsce, kołowrotki

Mojr biorą nici z wydarzeń losów, fortun i przeznaczeń. Bądź świadom egzystujących sił które cię rozbrajają, nie chwaląc twojego pobytu w tym świecie, w równym stopniu co ty nie tolerujesz ich. Teraz idź, pamiętaj o śmierci, jak Marek Aureliusz co wygrawerował swoją myśl Stoa „Memento Mori" na cmentarzyskach wielu chwalebnych ludzi.

Fuomo: A zatem! Niechże się nie złamię!

Dialog — O wolności

Fuomo: W wielkim zmartwieniu wobec wydarzeń na świecie, chciałbym skonsultować się z tobą Peripsolu w związku z wzorcami, które wykańczają rozsądek, inteligencję, rozeznanie, virtutes, Opatrzność Solarną, co je iluminuje i związuje w proporcji i harmonii, z jednej strony wręczając laury skorumpowanym pedantom władzy, co uważają się za możnowładców i mężów stanu, będąc w istocie nepotycznymi psychopatami, lub tymi, co uważają się za ludzi nauki, a są pedantami scjentyzmu, losy drugą ręką wręczają laury rozwydrzonemu motłochowi, lub kondescencyjnym bigotom i cynikom, którzy podlegają tym pierwszym, jednocześnie ludzi o większych brzmieniach w ich umysłach i sercach zatruwają i psują, niszcząc wszelkie ich uderzenia o tego współczesnego Hobbesiańskiego lewiatana, pilnując aby i oni zarażeni, byli oczerniani, lub doprowadzając ich umysły do desperacji i szaleństwa, unicestwiają ich działania na rzecz całości, sprawiając, że na ostatku nienawidzą mocniej tego świata, niż wcześniej go kochali. Tak bowiem Giordano Bruno pisał w swej obronie przed inkwizycją: jakże to, że człowiek który kochał ten świat, poświęcając mu się, jest przez ten świat najbardziej znienawidzony, okaleczony, jest przez świat ludzki tłumiony, szkalowany, psuty, gdy kohorty obrzydliwych dusz i świętoszkowatów religijnych idiotów dokańczają dzieła, robiąc z człowieka geniuszu i nauki idiotę wystawionego na pośmiewisko, a z ludzi większych od siebie, biedaków, w których nareszcie mogą się przejrzeć, nie mogąc znieść ich dobrobytu i pomyślności, dopóki ich nie postradają. Jakże to, że siły ignorancji, głupoty, urojenia, złości, przywiązań, atrybutów wścieklizny, która drąży ludzkość, obecnie ukoronowana przez odczłowieczone, zezwierzęcone sprawy wylały się jako awangarda świata, zatrzymując swoim złem pochód złotego brzasku, rewolucje czystego rozsądku, olśniewającymi źródłami Heliosa, jakże to, że retoryka tych aroganckich, spoufalających się, pospolitujących się świń, co nabrały rozpędu, animuszu w kompletnej derogacji człowieczeństwa, troski, integralności, silnej szla-

chetności i dyscypliny w egzekwowaniu zasad, ethosu, pryncypiów, odpowiedzialnej wolności, które były na sztandarach złotych epok ludzkiej rasy. Co zezwoliło wpełźnięciu tym fanatykom, tym bigotom, tym zaślepionym pedantom, tym skorumpowanym aroganckim cwaniakom na zatrucie społeczeństw od podstaw aż po górę, od góry aż po podstawy, patrząc z żenującą wyrozumiałością ze swoich wież z gówna urojeń na wszystkich, którzy nie poddali się ich fetyszyzacji własnych fekaliów co okrzyknęli złotem wiary, złotem nauki, złotem polityki, złotem — co gorsza, świata?

Peripsol: Bądź pewien, Pater Liber, ojciec wolność obejmuje wolnych i tych, co żyją w umiarkowaniu i sile, za radą Pytoness wyroczni Delfickich, bowiem niebiosa wywyższają wolnych, a boskie Słońce — szczerych, dumnych i sprawiedliwych, Merkury — ten o genialnych myślach i przemyślnych metodach, jasnych i błyskotliwych przekazach, inspirując retorów co piękną sztuką sprawiają, iż ludzie stają się lepsi, a z pewnymi prawami, naucza ludzi rozsądku, proporcji i złotego środka, wywyższając ich dusze do najbardziej honorowych i szlachetnych z działań. Wenus, przez panseksualizm i rozpustne Bachanalia aż do wysublimowanej miłości transcendentnej w triadzie: Eros, Philia, Agape, oczy więzi i wspólnoty, książę Księżyc, co uszlachetnia spokój, ale też poetyckie i pełne sztuki natchnienia w swym olśniewającym stanie, Mars, co w wielkiej sztuce dyscyplinuje gigantomachię, wewnętrzną wojnę, której nadzoruje Neria, co w czasach pokoju wykuwa stal z ludzi, a w wojnie kształtuje ethos wojownika, co miażdży przeciwników opatrznościowego Słońca, jego władcy. Jowisz, co zezwala na rozmach posiadłości i wywyższenia na tronach fortun, szlachetności co godna schyla się nad najmniejszymi w wielkiej filantropii, bez rozrzutności, lecz z wielkim gestem, wspierając wraz z Merkurym, Wenus, Księżycem, Marsem, Słońcem i Saturnem genialność wszelkich sztuk i nauk co są przeplatane dostojnością, ekscelencją, estetyką najpiękniejszych spraw. Saturn, król wieszczów i upadłych, cesarz w dystynkcji, melancholijna inspiracja poetów, wieszczów, kapłanek i wiedźm, ten arcykapłan erememitów, co stoi na straży Septady, fortecy Septagramu, co wycofuje się ze świata i wie, że „Wszystko, wszystek próżność", a jednak jako Kronos zbiera żniwa czasów, przyczynowości, co zostały zasiane przez siły, ludzi, losy, fortuny i przeznaczenia, głowy gdy musi, jak stary dobry Dis, król chtoniczny, ukochany bóg agrykultury Rzymian ożeniony

z Ops, Ziemią i Reą, czasem, co w Horach i sezonach przechodzi i oznacza początek i koniec roku. Teraz, czy wyobrażasz sobie, iż te siły są zniewolone przez religię, lub politycznych kundli, co spuścili ze smyczy swoją głupotę, zamieniając święty Tybil, naszą Atlantis w czarną rozpacz? Co rozbudzili się wraz z ciemnością ignorancji, głupoty i kretyńskiej upartości wzmacniając czarne słońce, ten smród Apepa, czarnego smoka, z którym spowinowacowany jesteś tylko przez twoją szkarłatną gwiazdę, smoczy synu niebios, co wyższe siły tolerują jedynie po to, aby jego cuchnięcie przypominało w kontraście o tym, jak te zaciemnione, ignoranckie czerwie są niszczone, nie mając wstępu w najwyższe rewiry sfer, nie mówiąc o mocy miliardów miliardów Słońc które umniejszone tylko przez triadę nieskończonego świętego ognia nad nimi, światów teletarchicznych z jaśniejącymi Aionami, stojącymi na wieczność triumfującymi, niepokonanymi, dopóki z gwiazdą nie wycofają się w spoczynek w światy Harpokratejskie, zgodnie z teologią Memfis, Teb i miasta słońca, Heliopolis. Fuomo, czasy mają swój tor, siły Apofisa odnalazły sposób, aby złamać wolność poprzez ufortyfikowanie się głęboko w tym świecie, wbijając swoje szpony wraz z religijną i polityczną trucizną, inwigilacją i niewolnictwem, niesprawiedliwością i głupotą, zasianą wśród ludzi niezgodą. Zrozum, że wolne siły nie nakłaniają siłą nikogo, lecz inspirują pięknem i wielkością stale, rzucając wzrok milionów milionów gwiazd na ten i inne światy, jakże rzadko spotykają się z odpowiedzią na Ziemi. Czy zamierzasz ronić łzę czasu jak Horusowe oko nad losami nieskłonnymi do zmiany, szarżować przez świat ponownie? Byłbyś przekrzyczany, umniejszony, zniszczony, tak jak byłeś, w proporcji do twej siły i oporu. Heksagram 23, wrogowie u bram, strzegą nawet twego snu, drżąc że ich korupcja nie przeżarła cię do reszty. Bądź zapamiętany, za to, że działałeś w oporze przeciwko kłamcom, fałszerzom, uzurpatorom, co są dla nas jedynie kurzem i cieniami na twarzach pustyń. Daj im być tam gdzie należą, w termitierach form chaosu, co nie ma imienia. Czy nie wiązałeś Apofisa swoimi klątwami i łańcuchami, czy nie przeklinałeś go po trzykroć, czy nie pętałeś go swoimi czarami? Apep pożera swe sługi, co niszczyli rozum, światło intelektu, wolność i wielkość myśli w imię swego łańcucha, który był im przedłożony, w imię niesprawiedliwej władzy, w imię tego zła, czy tamtego. Pozostaw ich i dołącz do nas, Bogów, Bogiń, heroizowanych, apoteizowanych gwiazd, między tobą a twoim świętym aniołem stróżem, pół-daimonem jest taki sam dystans jak między

nim a twoją gwiazdą, między tobą a twoim chtonicznym obrazem jest taka przepaść jak między odwróconą, czarną piramidą a kosmiczną otchłanią. Czy nie widzisz, że pozwoliłeś odwrócić swoje aspiracje, a te siły i wolę co zebrałeś zostały odwrócone niejako przeciwko tobie i światu? Czy myslisz że ignorancji widzą w tobie coś innego niż złego geniusza, czy jak człowiek pasji i płomienny jak Bruno, którego wzmiankowałeś, nie pozostawisz posągu, a za pięć stuleci, pamięć o tobie na ziemi wygaśnie. Twoje potyczki były zauważone, działając zza armii, gestem i opozycją wykazałeś się wzmocniony, wsparty, nie poddaj się oślepiającej mgle, czy zamierzasz mieszać się z błotem? Czyż nie lepiej ignorować te insynuacje, kroczyć drogą gwiazd? Każdy otrzymuje swą sprawiedliwość zgodnie z obiektywnością osądów świata, cóż opinie i idee o tym, czym się jest w oczach innych, jeżeli osądzisz się sam, będziesz osądzony, pozostaw swe bitwy na szali Ma'at, rozewrzyj swe skrzydła, młody Algizie do nieboskłonu, nie tarzając się w piachu na wydmach pustyni, co zostawiłeś dawno za sobą!

Dialog — O magii egipskiej. Część I

Fuomo: Gdy Merkury wchodzi w trygon z Jowiszem, wołam Cię o Peripsolu, abyś rozpędził moje wahania, a także iluminował moje intuicje wyprowadzone z czystego rozsądku, a także doświadczenia którymi uszlachetnili mnie Bogowie, aby rozpędzić niespójność bez bycia zbyt autorytatywnym w kwestiach starożytnej magii, mianowicie tej faraonowego Egiptu, ich kapłaństw i ludu.

Peripsol: Słucham zatem Twojej ekspozycji, a także tego, czego się nauczyłeś, zdecydujemy razem jakie realizacje mogą mieć poszczególne sprawy twojego pojmowania, dotknięte twoją ciekawością, a sprawy, które mogą być użyte w efektywnej ceremonialnej pracy!

Fuomo: Nauczyłem się, iż słowo "Heka" oznaczało magię, ale jest też wielkim istnieniem jako syn Atuma-Re, tego Boga który powstaje nad wszechświatem z kosmicznego chaosu, pramaterii, które zarządzanie widzę jako wyższą uniwersalną moc, co pilnuje porządku, nadając swą moc Tefnut, a także Szu i wszystkim innym Bogom, jak też aktywnym i pasywnym wehikułom tej siły, poprzez wszystkie systemy światów. "Heka" można porównać do boskiego nektaru, część naturalnego porządku rzeczy podobnego do witalnego impulsu który jest krwiobiegiem wszystkich światów, podobnym oddechowi świata, a także duszom świata. Jest tym, co zachowuje przyczyny, a także zapewnia efekty. W przyczynowości jest esencją swej manifestacji. Zawiera go każde ciało, każda pustka w śmiertelnikach żyje w ciele dusz, poprzez składnię umysłu a także niewypowiedzianych, świętych rzeczy. W bogach żyje w ich wehikułach niecielesnych, działając przez składnię ich esencji, jako wewnętrzny logos.

Niektórzy śmiertelnicy, którzy posiadają pewne nadprzyrodzone dla innych siły wchodzą w posiadanie logosu teogonicznego, po części ich własnego, po części udzielonego z mocy logosu Bogów, na tyle na ile są oddzielnymi jednostkami zarządzanymi przez siłę Ka, pierwotnej teologii, lub poprzez siłę ich imienia, duszy, ducha, gwiazdy. Pamiętamy jednakże o tym, że efektywna siła magii ludzkiej jest niewspółmierniejsza mniejsza od tej Ka Bogów, niektórzy ludzie polegają na własnym logosie, inny na mocy Bogów. Co więcej, Heka oznacza cykle tworzenia, zegary Eonów, a zatem zarówno prawa jak i czas są weń wbudowane. Transcendentalne światy formuułują fenomeny, fenomenalne, które możemy w pewnym stopniu pojąć — aktualizują je w manifestacji. Logos był przez Egipcjan zwany "Hu" i działało się nim poprzez percepcję, mianowicia "Sia", jednym słowem należało właściwie ukształtować percepcję, niejako doświadczalnie, aby we właściwy sposób dostrzec swój logos, logos zewnętrzny, a także logos Bogów. Napisane jest, iż Bogini Izyda razem ze Starszym magiem, pilnowała porządku i sprawiedliwości. Starszy Mag był najprawdopoboniej synem Re-Atuma, tj. Harpokratesem, hipotenuzą Starszego Horusa, dziecię na lotusie co w ciszy idei komanderowało w najpiękniejszy, najperfekcyjnieszy sposób, tworząc słowem tak jak magowie neoplatońscy poprzez gnosis arretos — bezsłowną ciszę.

Peripsol: Była też nazywana Boginią-Kobrą, wielką w magii, która później został zespolona z kultem Izydy, jako kapłanka-zaklinaczka wielu światów. Wyposażony w tą wiedzę powinieneś wystrzegać się "tysiąca gwałtownych", chtonicznych demonów i dziwnych demonów otchłani. Były wzmiankowane w Wyroczniach Chaldejskich jako "wielo-płynące plemiona", ale też "podłe istoty", dlatego że obce im były aspiracje ludzi, a także Ci, którzy się z nimi zetknęli, podlegali grawitacji wielkiej przepaści, tracą zmysły, umysły, niemalże stradając swoją esencję. Perspektywa tych chtonicznych istot jest nieznana, a nawet Isztar w Sumerii była zaskoczona "dziwnymi demonami, których nie rozumieją nawet Bogowie".

Fuomo: Niekiedy spotykałem te chtoniczne istoty bliżej ludzi, czym zawdzięczam sobie protekcję Bogów?

Peripsol: Po części jesteś podobny daimonionom, gdyż twoja dusza została zabita, więc wydajesz się im podobny, po części — pomnij — są boskimi strażnikami, niektóre zostały ukształtowane przez Bogów, a ty wydałeś się wystarczająco godny aby poddać się adopcji, zatem nie jesteś już w tak wielkim niebezpieczeństwie okropnych terrorów, koszmarów, które dręczyły cię przez lata, a w większości przez apel do Bogów, wyzwolili cię z twojego cierpienia z rąk spraw chtonicznych. Niechże przypomnę ci że zaprzyjaźniłeś się z istotami cienia jakbyś był ich dziecięciem, zatem przez przyczynki całkowicie ci nieznane, nie uderzają w ciebie więcej biczami terroru. Pamiętaj jednak — nie folguj sobie, uważnie cię obserwują, każdy twój ruch, a także myśl. Pilnuj się, nie prowokuj ich, ponieważ jak sam uświadczyłeś mogą być niezwykle niebezpieczne, wybuchowe, a także gwałtowne w przemocy!

Fuomo: Dzięki Ci, Peripsolu, czy możemy też powiedzieć że jesteśmy chronieni po części przez Heka, wewnętrzny logos, tak jak Heka Boga Słońca — Ra, jest chronione w jego własnym boskim ciele, mianowicie słońcu, które jest manifestacją nieśmiertelngo, transcendentnego Aiona-Hyperiona? Zatem gdy Apep uderza Ra, nie może pojąć jego sekretu, ani penetrować swoją magią wewnątrz Ra, ponieważ serce tego drugiego ma transcendentne zakorzenienie, których Apep nie może pokonać, ani wejść w te rewiry, jest uderzany, a także wiązany mocą Bogów aby chronić Heka świata?

Peripsol: Słusznie, Bogowie pilnują porządku Heka, podobnie jak w późniejszej teologii wyznacznikiem było nie Ka, a "Ba", które było ucieleśnioną maską Heka. Siła Ka jest siłą twoich dusz, a także twojego magicznego potencjału i siły wpływu. "Hk" jako denotował hieroglif jest też porządkiem, sprawiedliwością co konsekruje Ka maga i mistrzyni, uświęconych przez Bogów aby uprawiać magię, aby podtrzymać porządek sprawiedliwości, a także kosmiczne pilary ciągłości wyznaczonych granic działań. Jest to samowystarczająca kreatywna moc która jest efektywna i jaśniejąca, przemieszana z podmiotami, ciałami, operatorami cielesnymi, a także niecielesnymi poprzez wszechświat.

Fuomo: Ah, dlatego zatem jedna mistrzyni powiedziała: "Stworzyłam zaklęcia w moim sercu", co oznaczało że związała, przywołała Ba-Kheper

we wspólnym działaniu z Bogiem lub Boginią podczas której to operacji przekierowała, "shpr" — stworzyła efekt, jako Izyda, która pokonała los, której losy się słuchają, a także ureiczny wąż, który jest jak syn Izydy, gdy Ka-Kheper poprzedniej teologii konsultuje Hemsut kapłanki, Hemsut jest bowiem żeńskim odpowiednim "Ka". Są zatem te zaklęcia, które są wypowiadane sercem, umyślem, duszą, ciszą, a także te działaniem, mową i szeregiem działań magicznych, w których Medu-Neter, lub słowa Bóstw, gromadzą się w siłę poprzez Heka. Podobnie zatemu było z gnosis arretos w procesie Homoiosis Theo Greków, a także Theion Ergon w aktach Teurgicznych nawoływania i otrzymywania, w których procesja metafor, wysoko złożonych aktów, ale też prostych, skutecznych przez szczerość, prawdę, otwierały wrota do wielkich aktów w których nadawano nam prawo do czynienia wysokiej magii i Teurgii. To tak, jakby wyniesiono nas do boskiego statusu, aby działać wewnętrznym logosem na rzecz Bogów, co jest dostrojony do ruchu świata, a przez modalność naszej woli czyni nas operatorami Heka. Aby znaleźć źródło najczystszego aktu strojenia do harmonii światów wyższych, to jest większego wehikułu, w których wszystko przez wszystkich, a jeden przez wszystko, a wszystko przez jedną, podczas gdy używanie logosu przez zawłaszczenie lub tymczasową emanację polega na pomniejszych źródłach, które mogą zrujnować naszą wewnętrzną harmonię, choć z pewnym krótkim wpływem, w zależności od Heka którą posługuje się mag. Czy rozumiem właściwie że mag, lub mistrzyni powinna wpierw szukać boskiego "Hu" Bogów i Bogiń, a następnie znaleźć swój własny logos i Heka, następnie stroiąc oba w jeden ton aby podtrzymać porządek deifikacyjny, ignorując pomniejsze akty dla własnych celów, które nie wywodzą się z odkryć światów boskich, ale są projekcjami umysłu, a także rozkapryszonych poruszeń wiecznie skaczącego umysłu, jakby będąc niewolnikiem sił, zamiast władcą trzymającym lejce swoich strojeń w ryzach?

Peripsol: To sprawa utrwalenia więzi między tradycjami a większą całością, a także wchodzenia na ścieżkę z pełną świadomością.

Fuomo: Pozwól mi wejść w dygresję, Peripsolu. Wydaje mi się koniecznym krokiem zilustrowania typu, a także śladu, czerpiąc z filozofii matematyki, a także archetypu i jego manifestacji, gdzie obecność, czas, byt, ata-

wizm są czymś jasnym. W jednej starożytnej historii, sucha mirra jest brana jako łza Horusa. Oczywistym jest, że historia ta wydaje się nieco naiwna, opowiedz w jaki sposób rozumować zetknąwszy się z tego typu z pozoru fundamentalnymi wierzeniami, zanim się je kompletnie odrzuci?
Peripsol: Z pewnością, gdy poddamy świat hipostazie, zakładając że Bogowie to spersonifikowane siły, zatem wszystko jest niejako zanurzone w boskości.
Fuomo: Bez zbytniego moralizowania o tym, co jest podstawowym błędem doktryny niektórych religii chcących zrzucić winę za zło na świat, zamiast szukając go w sobie, doskonaląc się, aby je zwalczać, lub oskarżając boskość, nie będąc w stanie zrozumieć działania praw metafizycznych gdzie gówno w hipostazie staje się duchowym złotem, tak jak ołów, podobnie gdy trup staje się rektyfikacją esencji, zachowajmy jednak estetykę, zamiast patrząc na cierpienia świata generacyjnego. Pytają: "Gdzie mój Bóg?" albo "jak można" — otóż, można, nie są w stanie rozróżnić etyki boskości, od własnej moralności w której się gubią, szukają działań boskich tam, gdzie sami powinni działać, szukają omnipotencji w trywialnych rzeczach, a omniscencji we własnych zakutych łbach, prostujmy ścieżki tam gdzie się da, wzorem starożytnych, którzy nawet świątynie chcieli przybliżyć do geometrii Zodii, ekliptyki itd., stwórzmy świat który jest w istocie piękny, zachowując dystans wobec świat duchowych, Bogów, ale żyjąc z nimi w przyjaźni.

Peripsol: Posłuchaj tych spraw, które są powiedziane bezpośrednio, sztuka filozofii ma wiele struktur, wiele perspektyw, używając takich modeli, a także układów i punktów odniesień aby unaocznić sprawy w bardziej szczery sposób, ale też piękniejszy, harmonijny, proporcjonalny, dając sprawiedliwość etosowi, a także esencji których dotyczy. Kontynuując, zatem, każda substancja materialna która jest znaleziona w naturze jest też emanacją, generacją głębszych sił w różnorodny sposób. Dlatego czarownictwo europejskich tradycji porównywało rośliny, zwierzęta do Bogów, wiążąc je z nimi, a także do daimonionów, czy Lilia Złotogłów, która była pokarmem zmarłych, nie przynosi ci na myśl uczty cieni? Jest to bowiem ciągłe wcielanie się mocy, ich rektyfikacja, iż z jednej strony są podobne do swych atrybutów, z drugiej współdzielą esencję. W toku ewolucji biologicznej, a także współ-generacji życia przez siły fizyczne, a także metafizyczne odżywiając je niejako pewnym pędem życia, zatem z tego punktu wracamy do starożytne-

go Egiptu, egipcjanie właściwie łączyli łzę Słońca z mirrą. Użyli metafory magicznej, która fundamentalnie polegała na transcendentnym atawiźmie, porównując balsamowca, z którego pozyskiwana jest mirrą, co jako roślina istniała od milionów lat, do mitopoetyki ich szkieletu teologicznego, który przybleczony w ciało zawierał tajniki ich nauk. Jednak zarówno balsamowiec jest dzieckiem nieskończonych eonów jak I ty, Fuomo, w buddyźmie wszystkie istnienia to wszechmatki, bowiem wywodzą się z pramacierzy. Praktycznie, czy nie czujesz magnetyzmu innych organicznych, a także nieorganicznych pól? Czy w tradycjach czarowniczych Europy pożyteczne rośliny nie były traktowane jako wcielone anioły, albo poprzez nieskończoność czasu w przebłyskach tych roślin, nie udzielało im esencji wiele światów, w naturalnej filozofii szukano przecież powiązań między botaniką a metafizyką!

Fuomo: To prawda, ludzie którym prezentowałem tą zdolność manipulowania polami czują jedynie ciepło, prawo radiacji elektromagnetycznej w bioelektomagnetyce, ci co czują pola, wyczuwali moje pole magnetyczne. Gdy unoszę rękę nad rośliną, różą, rododendronem, mają inne jakości które po części są magnetyczne, czuję ich siłę życia, podobnie jak z istotami eterycznymi, chtonicznymi, astralnymi, jednak zanim mnie oskarżysz o niecierpliwość proszę wyjaśnij, jak wyjaśniłbyś Heka starożytnego czasu we współczesności?

Peripsol: Pamiętaj, że Heka nie jest jednak zjawiskiem fizycznym, a czymś znacznie więcej. W kwestii geomagnetyki aethyrów, energia Ziemi jest rozproszona. Chińczycy nazwali by wolnym "Ki", inni — Vhrilem.

Fuomo: Czy jednak to wolne "Ki" nie zostało w jakiś sposób przerzedzone, skoncentrowane przez pewne siły, przejęte, utrudniając pracę magiczną z energią w obecnych czasach?

Peripsol: Te niecielesne rejestry, a także ich żyjący podwykonawcy nie powinni cię zajmować, ponieważ wykształciłeś sobie niezależność pieczętując się gwiazdą, ukołysany przez Bogów. W istocie znalazłeś sposób na ucieczkę z tej cytadeli, poprzez wędrówkę umysłem, duszami w Tartar, omijając cały układ sił ziemi, jednocześnie uzyskując szlify Septagonu — fortecy układu słoneczne-

go, chroniącego go przed trans-Plutonicznymi wpływami. Pamiętaj jednak o niezliczonych, pięknych, niewidzialnych światach ziemi, zignoruj zaślepki, które wrogie siły próbują ci nałożyć. W tym wszystkim wielka perspektywa wymaga mądrości, a także zrównoważenia. Nie angażuj się w niebezpieczne operacje, które są ponad twoją siłę i czas, wiesz bowiem, że są możliwe, jednak zaburzają zarówno ciebie, jak i pewien porządek, który zagraża innym większym obłędem, cierpieniem, niż jest to potrzebne. "Twoje korzenie są z głębin, jednak Twoje siły w sercu Hermesa-Thotha".

Fuomo: Nauczonym doświadczeniem, gdy spotkałem się ze starożytnymi światami, te lunarnej głębi, bogów ropuszych, które w dziwny sposób dewastowały mój umysł.

Peripsol: Rzucasz teraz słowa jak dziecko, rozmazując swoją gadaninę po etyrach. Niechże spoczną, Fuomo, znają swoje miejsce, tak jak ty, ci którzy otrzymali pieczęcie tych światów, są zawsze ofiarami — z początku, rzadko wybrańcami — wraz z nauką. Żartując, zaprzyjaźniłeś się z niektórymi z tych sił, w bardzo dziwny, obłąkańczy sposób, czyż nie?

Fuomo: O tak! Wybacz Peripsolu, zanim pozwolę Ci się wycofać, odpowiedz: Czym jest to, co łączy zaklęcie i jego podmiot?

Peripsol: Grecy nazywali to Epiklesis i Prasis, lub inwokacja i ryt, wołanie unifikowało maga z Heką, ryt był operacją jego siły, a także efektu. Zaklinasz słowami, recytacją, ponieważ możesz obdarzyć Heką obiekty i osoby, jak wiesz, możesz też konsekrować te sprawy siłą Bogów. Chroń się przed klątwami, ponieważ niszczą cię, takie też było oryginalne znaczenie klątwy, być przeklętym to zamieniać się w ruinę, odwróconym od sprzyjających sił, upadającym coraz bardziej. Wystrzegaj się jednak paranoi, którą ofiarą padło wiele osób przesądnych, bowiem rozum maga, a przesądność ludu to przecież dwie różne sprawy!

Fuomo: Dziękuję Peripsolu, bądź pozdrowiony, niechże twoje solarne skrzydła będą pełne splendoru, a twój skarabeusz-Kheper — pełen mocy!

.

Dialog — O magii egipskiej. Część II

Fuomo: Peripsolu, chciałbym się dowiedzieć jeszcze o paru tajnikach egipskiej magii, które nurtują mnie, aby oczarować niebiosa i zdobyć wiedzę i błogosławieństwa bogów, tak jak zdobywam inspirację od ciebie, wciąż i wciąż, dobry daimonionie Słońca, uskrzydlony heliodromie. Ujeżdżając sześć smoków, niechże konsekruję przeznaczenia, a głębia mnie wspiera, niechże potencjał niebios stanie się aktualnością w świecie i we mnie, niechże z pasją zainspiruję serce mej duszy do spraw rozgwieżdżonych niebios, aż do złotych pól Jaaru, Eleuzyjskich spraw ponad mną!

Peripsol: Władcy boskich spraw tańczą, oczarowują, rdzeń "phr" oznaczał bowiem akcję, a Starszy Horus, ten wielki Mag krąży jak sokół wokół, wokoło, zamykając węża czasu, ouroborosa. Wiążę on locum i jego geniusz, czas i rubieże pustki, terytorium i przyczynków. Starożytni okrążali mastaby, krążyli wokół swych domostw, wokół tego co chcieli rozgraniczyć, aby błogosławić i chronić, aby przepędzać, spętać, przeklinać i osłabiać, zaklinając czas i miejsce swoją Heka, tą mocarną esencją! Wielka Rudżeret, gdy usłyszała zaklęcia pradawnych wód kosmicznych, gdy były przed nią odkryte, ta preternaturalna muzyka, którą Pitagoras słyszał też w sferach dźwięków dziwnej glorii, wielkich śpiewów kosmosu w majestatycznym poruszeniu, wzięta tym działaniem jak wielka bogini, tańczyła w swoim pokoju, krążąc wokół, jako piękna zaklinaczka! Oczyściła, zakreśliła święty teren, ustaliła znak dla kosmicznej przestrzeni, chroniąc go przez inwazyjnymi siłami. Stań zatem pośród podziemia, Ziemi, gwiazd, między boskim ogniem, kosmicznymi otchłaniami, światami fenomenów, transcendentnych, wszystko przez całość, adoratorze celebrujący gwiazdy, niechże przydzielą ci honory, wszystko przez wszystko!

Fuomo: Ah, więc taka jest równość między zstąpieniem w kosmiczne wody, co sakralizuje więź między Bogami, światem, a ludźmi, między magiem a mistrzynią! Podobnie jak Re, co zakreśla kręgi, tak jak jego podwładne planety, które krążą wokół niego, chroniony przez swoją Heka, Phr-Ka, zaklinając cichym mocarnym językiem, niechże wystrzegam się zbędnych, niemądrych słów! Kompletny cykl był nazywany zatem "dbu" — słowo, które oznaczało pełne zakreślenie, niechże oczaruję swoje serce jak Rudżeret, te ludzkie niech będą znów oczarowane wzniosłością i cudami ethosu wielkiego, obawiam się, że moja magia krążyła przez serca, dusze i umysły zbyt długo, gdyż opierając się zniszczeniu i degeneracji, próbując naprostować moje ścieżki, broniąc się przed inwazją obłędu, straciłem się z czarną krwią, jadem skorpiona. Prosty jak strzała Artemis — chciałbym uderzyć przez szeregi wrogów swoim imieniem, sercem, wolą, dopóki żrący kwas czarnej krwi mnie nie zatruje do reszty, dopóki nie będę wyzwolony z pęt przeciwników, a oni spotykając śmierć w morzu ognia — niechże usunę prace przeciwników, aby nie ostały się ich fundamenty, niechże prace Bogów odnajdą się w pracach człowieczych, w przechodnich czasach ślepoty, niechże ta gasnąca epoka która miała być złotą, a zamieniła się w czarne tanga roziskrzy się znów jakimś — płochym jednak — płomieniem nadziei, aby rozpalić te losy, które nieposłuszne wyrokom nieporuszonych przeznaczeń, zboczyły z drogi, a Tyche, szansa zwróci szalę zwycięstwa ku tym ścieżkom, które utrwalały złote więzi, zrywając żelazne kajdany! Proszę jednak o rozświetlenie innych spraw, z książkami w rękach, doświadczeniem za mną, moją sztuką interpretacji, dzięki twoim radom mogę rozpędzić wątpliwości związane z nimi.

Peripsol: Zrodzony z powietrza, prominentny, a także przychylne, słucham cię dalej, przyszła inteligencjo Saturna i księżyca w domu Słońca.

Fuomo: Egipskie słowo "sp" oznaczało zaklęcie, czyn, akt magii, a "ir sp" oznaczało sztukę tworzenia i rzucania uroków, ale także tworzenia ksiąg magicznych, grimuarów, denotując akcję wycofywania się w bezpieczne przystanie wewnątrz siebie, a także egzekwowania magicznej kontroli nad wydarzeniami, innymi słowy biorąc magiczny rytuał jako wykonanie, akcję, jakże działał?

Peripsol: Przyczynowość wewnętrznie spójnych wirtualności, które okazały się skuteczne, przedsięwzięte z intencją w określonym środowisku są wspierane przez strukturę i mechanikę praw homogenicznych z wszechświatem znaczeń. Tym samym symbole i akcje, jeżeli współbrzmią we właściwy sposób z głębią, stają się de facto głęboką obiektywnością pewnych performansów wszechświata tożsamych z nim.

Fuomo: Czy mogę zatem rozumieć, że tak jak w kwestii "hp n sh", wzorzec pisania świętych hieroglifów, są wzorce w fizyce, magii, a także innych sposobach kartografii terytoriów, wobec których akcja przybierała Hinduskie znaczenie terminu "lila", lub świętej gry, a z wszechświata subtelnych wzorców, praw w ruchu, nauczonych przez doświadczenie i gnozę, obdarowanych przez Bogów, wspieranymi przez praktykę i naukę, cnotę, intelekt, szczerość, sprawiedliwość, czucie i proporcję, umiarkowanie i środek, metodę i samo-wiedzę, piękno i poszukiwanie szczęścia, teleologicznie wiążemy te wzorce w mistrzowskim akcie technika magii, artysty-maga, artystki-mistrzyni, aby utrwalić święte akty i sztukę? Jakże wiedzieć gdzie jest granica, jeżeli ci z małym doświadczeniem parabolizują swoją sztukę w wielkie wykolejenie, a ci z większym doświadczeniem tracą umysły, jaka jest bariera, która zapobiega naruszeniom naturalnych praw, gdzie jest granica?

Peripsol: Dziecię zrodzone z chaosu, co wybrało porządek wolności, posłuchaj — Heka pilnuje naturalnych praw kosmosu, a zatem i domu Słońca. Jednak są to systemy entropiczne, które zbliżając się i oddalając są różnorodne w wyrazie, zaburzenie porządku w generacyjnym świecie odnajduje remedium w klasie świata wyższego rzędu, podobnie w światach schodzących generacyjnie, prawa są inne niż w wyższych, lecz wewnątrz potencjału światów monady, w której są zawarte. Dobrze wyważone logoi może zamienić ołów w złoto, jednak wiesz dobrze że poza socjo-historycznymi siłami ziemi, są też astralistyczno-okultystyczne siły, które współdziałają z tymi ludzi. Niepodzielność świata oznacza ciągły wpływ i tarcie, ciągłe nawoływanie i interwencję, jednak na ziemi ludzie, jako mali bogowie i boginie najczęściej decydują o ich dalszych losach, wciągnięci w szaleństwo, albo oświetlani solarnym intelektem. Zasłony spoza których działamy są nieprzeniknione, jednak nie jesteśmy jedynymi którzy działają w maska-

radzie światów, którzy próbują stroić świat, jest wiele źródeł które walczą za zasłoną, niższej, wyższej rangi, z wielości światów, różnorodnych sposobów ekspresji Ozyryjskiego kosmicznego oddechu, Heka ich logosu inna, jednak najwyższe prawo jest nienaruszalne, tak jak niepoznawalna jest prawda obiektywna, na wieczność zawarta w początku i końcu, będąc z nimi tożsama. Wasi naukowcy ledwo dotknęli problemu wzorców parę dekad temu, twoja sztuka to wyodrębnienie wzorców które postrzegasz percepcyjnie swoim logosem, decydując o tym, co jest mądre, sprawiedliwe, dźwięczne wystarczająco w szczerości chwili olśnienia, aby cię prowadzić, tak jak nieustannie jesteś kształtowany przez poruszenia tych sił z którymi jesteś sprzysiężony, naruszony przez inwazję i szturmy na twój umysł i ciało, które odciągają cię od teleologii pracy, działania, wyzwolenia, bowiem dopóki świat istnieje, mamy ręce pełne działania, umysły pełne ognia i duchy które przeglądają się w gwiazdach.

Dialog — O magii egipskiej. Część III

Fuomo: Rozmawiamy, gdy poranne promienie Ra dotykają mnie błogosławieństwem a emisariusze ciemnozłoci, srebrnobłękitni, sokołopodobni rozwierają swe skrzydła w majestacie nade mną, podtrzymując swoje serca, Kheper w ureicznej rozkoszy, chciałbym się dowiedzieć więcej o tych sprawach, które są mi tak bliskie, poprzez mądrość mojego Pana, Horusa.

Peripsol: Dotknęliśmy wielu stanz filozoficzno-magicznych, wiedz jednak że każda Noma, a także miasto świątynne miało swą przynależną mu teologię. Czytając twoje myśli odzwierciedlam że za przykładem Jamblicha podążasz teologią heliopolitańską powstającego Atuma, co wygenerował Tefnut i Szu. Tu, akt kreatywny jest poddany substazie, zreifikowany w ludzkich aktach plucia, masturbacji poprzez który dokonuje się rytuałów apotropaicznych, ale też seksualnych, ureicznych. Plucie jako akt było tak ważnym czynem magicznym, iż zasłużyło na własny hieroglif denotowany przez "p". Niechże przypomnę o synechdosze, procesie w którym część kompletnego wszechświata znaczeń jest wzięta, reprezentując przez podobieństwo całość. Jest to forma wyodrębnienia z niepodzielnej całości kategorii w akcie który staje się substytutem całości, strzeż się! Zanim oskarżysz starożytnych o przesądną naiwność, pomyśl że angażując się w akty intelektualnej magii ceremonialnej, jak praktycznych metod jako derywatywów z behawioralnego korpusu swoich czasów, są sprawy które są dla ciebie całkowicie naturalne, inne będące zachowawczym tabu. Pomnij że grecki termin ousia jest personalnym wysiłkiem który jest zawsze konieczny aby się rozwijać, w przeciwieństwie do lenistwa niektórych dzisiejszych religii twierdzących, że wystarczy wierzyć. Ludzie mogą wierzyć w gnój z których skarabeusz utacza kulki, myśląc że czyni nas to boskimi, zaczarowując się

ciemnością ignorancji i urojeń. Jednak tylko praxis wspierana przez strukturę, a także teorię umożliwia alchemicznym konstelacjom w duszy na tranzyty które w metamorfozach przekształcają ołów w złoto, zwierzę w pół-boga. Nie było niczym zdrożnym myśleć w czasach starożytnych że człowiek jest małym bogiem, niejako zawartym i uczestniczy w boskości świata. Jednak aby przekształcić się w małego boga, należało dokonać nie lada wysiłku, aby oto przekształcić substancję swojej natury, dusz, serca i życia w czyste duchowe złoto. Nie czyni to alchemików większymi ludźmi, bowiem wielka natura ma zawsze wielki efekt, wielkie życie to wszystko co nosisz w sobie "omnia mea mecum porto", to czego doświadczyłeś, to jak rozwiązałeś wszystkie harmonie w napięciu, jak poradziłeś sobie z opozycją. Aby tego dokonać należy nie tylko przeżyć życie, ale też mądrze je kształtować. Doświadczenia i wiedza uzyskana doświadczeniem jest ważka. Wracając do aktów synekdochii, w starożytnym Egipcie spluwanie nie było ani negatywne ani pozytywne, mogło być użyte z intencją błogosławieństwa, protekcji, jak matka która zlizywała wilgoć z nowo narodzonego dziecka, do przeklinania, leczenia, ochrony, jak Czarna Kobra, która chroniła się w tenże sposób. Splunięcie było porównane do ognia, ponieważ ureiczne węże spluwały jad, jak pisał w swojej instrukcji Amenemope, tak jak Słońce, a zatem namiestnicy Ra nosili korone ureiczne, bowiem "cieszą się w Ureusie, w tym który spluwa na Apepa". Spluwanie możnaby przyrównać do miażdzenia, uderzenia, kłucia, spalania. W radach Onchsheshonqy można odnaleźć starożytne przysłowie: "Gdy opluwasz niebiosa, ślina spada na ciebie".

Fuomo: Ustaliliśmy w przeszłości, że magia działa niezależnie od terytorium, jednak czy może działać tylko dla żywych, czy także umarłych?

Peripsol: Niechże zmarli spoczną, jednak niektóre typy magii mogły wpływać na chtoniczne światy, światy cienia i podziemia, inne na sprawy ziemskie, inne na celestialne, zatem zarówno żywi jako i "mwt", czyli martwi mogli odbierać wpływy. Zatem wrogów Faraonów przeklinało się tak, aby klątwa dopadła ich żywych czy umarłych, podobnie, jeżeli wróg uciekł z pola bitwy, mógł być przeklęty aby śmierć odnalazła go gdzie indziej. Grecki termin "kakadesis", w łacinie "ligatio", był formą związania duszy, uwięzienia jej czarami, wplątując w sieć przyczyn które miały swój efekt

w wielu światach, co więcej wytwarzając sympatyczne połączenie synchronicznych przyczynwości aby nagiąć sprawy ku pewnym wynikowym.

Fuomo: Jednak czuję się niekiedy sprowokowany aby przekląć moich wrogów, jak czyniłem wielokrotnie, aby sprowadzić na nich śmierć, a ich dusze eksterminować w ogniach ziemi.

Peripsol: Znacznie mądrzejszym niż poszukiwanie satysfakcji dla okrutnych odruchów jest wołanie, zgodnie ze staroarabskim przysłowiem: "bitiksar ullah' waraah", dodatkowo łamało się naczynie za niechcianym gościem. Podobnym rytuałem wśród Egipcjan było łamanie naczyń z czerwonej glinki, jako że czerwony był kolorem Seta i choć był bratem Horusa, kontroluje chtoniczne światy cienia, pamiętając że jego kapłaństwa odwiedziły cię lat temu parę. Co było spisane czerwonym tuszem było też powiązane ze światami demonicznymi, zatem działanie z tym światami nawiązywało do tego koloru.

Fuomo: Zastanawiam się czy kolor był wybrany ze względu na wymiarową synergię w stratyfikacji dźwięku, koloru, fizycznych i metafizycznych właściwości. Myślę tu o połączeniu pitagorejskiej geometrii z kolorami wzmiankowanymi w Tybetańskiej Księdze Umierania, Bardo Thodol, w której opisano koloru poszczególnych światów. A wzmiankując spotkanie z kapłanami Seta faktycznie, pomnę postacie-cienie z ogolonymi głowami a także prowadzącego kapłana z głową szakala przede mną, podczas rytuału wsunięto mi symbolicznie fallusa Ozyrysa w gardło, po czym zacząłem widzieć lepiej za zasłoną Tanatosa, martwa dama obok mnie ukazała mi się w całości swojego biało-zielonego rozkładu. Dlaczego natomiast wielki Pan, Horus uradował mnie uczynienia mnie chwilowym małym ludzkim awatarem przez parę minut, z oddechem Ozyryjskiego życia nieśmiertelnych, który napełnił moje serce jak naczynie płochym a potężnym zachwytem, skoro Pan podziemia, Set, wysłał swych kapłanów?

Peripsol: Zgodnie z tradycją, byłeś odwiedzony przez kapłaństwa i wysokie bóstwa wobec których jesteś zainicjowanym podmiotem zgodnie z prawem Izydy, jako śmiertelnik. Jest to ponad twoje zrozumienie, osądy, a także

opinię dlaczego tak jest. Było co było, Bogowie działają poza zasięgiem twojego zrozumienia, nie angażują się też w niedojrzałe myśli ludzkie. Czy rzeczywiście myślisz że siła nazwana Nut w Egipcie była zła jak mała dziewczynka co grozi, że zniszczy wszechświat, grożąc całej Enneadzie? Czy też pewien skryba chciał użyć metafory aby uchwycić profundię aktu który zapobiegał dysharmonii wśród kosmicznych mocy?

Fuomo: Jednak, czasem...

Peripsol: Tak, poczucie humoru jest tu na miejscu, tak samo jak ekstaza, radość, śmiech, jednak pamiętaj że siły kosmosu są głębokie, silne jak monolity gwiazd, nieskończone, tak jak ich wielorakie ruchy i inklinacje.

Fuomo: Wracając do boga Seta, który jest kojarzony z pustynią, niektórzy magowie używali kamieni aby podmieć obraz swoich wrogów, a piasek był używany jako podkład pod obrazy, lampy rytualne t tym podobne artefakty. Pojawiła się w mojej głowie nieśmiała myśl, iż oprócz unitarnej teorii życia, jest unitarna teoria materii, w której każda substancja pochodząca z całości tworzy sympatię między sobą. Zatem pustynia zawiera wydmy piasku, wydmy są poruszane przez powietrze, jest wypalana ogniem Słońca, jest opuszczonym miejscem, niezamieszkanym, zatem reprezentuje ruiny kosmicznych chtonicznych próżni, ale też oddanie Azoth — czarnego ogniu mistyków. Myślę o mieszankach elementów reprezentujących zewnętrzne ekspozycje wewnętrznych właściwości nie tylko przez skalę fizycznych atrybutów, ale też rozumowanie fenomenalne, na przykład: "Pustynie jest opuszczonym miejscem ruinacji", ale także w a-fenomenalnym, symbolicznym sense: "Wymiar pustyni jest związany z pustką, osamotnieniem, przestrzennością", otwiera to całkiem nowy paradygmat aby myśleć a-paradygmatycznie o właściwościach fenomenów w czasie, przestrzeni, w pewnej strukturze magicznych powiązań.

Peripsol: Piasek w tym ujęciu jest kosmicznym fundamentem, jednak materia nie jest materią jak rozumianą przez ciebie, ale substancją manifestacji w aktualizacji co przekracza czas i przestrzeń, zamanifestowaną w czasie i przestrzeni. Unitarność o której mówisz, nie jest dystrybuowana rów-

nomiernie, inaczej poprzez dostrzeżenie liczby, na przykład, powiązując ją z jedną rzeczą, można by skojarzyć wszystkie liczby z jedną interpretacją, co byłoby mało sensowne w świecie różnorodności i wytwórczości, generacji. Jakkolwiek, w magicznym znaczeniu, intuicji, przed-wiedzy, wnikliwości w przyczynowość, a także dobrym zmyśle aby nie wplątać się w urojenia lub zwodnicze teorie, należy przesiać to wszystko aby uzyskać pewien porządek z chaosu, ekstrakt zasobów pełnych znaczeń wokół Ciebie, podobnie gdy czytasz znaki śladów transcendentnych, niewidzialnych działań, zawsze są one w koincydencji z tym który jest najbliższy tobie, najlepiej ci znany.

Fuomo: Jeszcze jedna sprawa, Peripsolu, "ph-ntr" oznaczało apelacją do bóstw aby użyć Heki za praktyka ceremonii, tak jak czynię ja, pozbawiony własnej mocy sprawczej, jednakże jakże to, że może być to użyte dla dobrych i złych celów?

Peripsol: Egipska teologia zakłada unię boskości, jako że "Boskość zrobiła się w milionach", a metoda o której mówisz prowadzi do późniejszej, neoplatońskiej teurgii. Jest to scalenie dwóch form, bowiem "ph-ntr" i Heka, "hk", jest umiejętnością fuzji, a także skoncentrowania siły bogów poprzez ich zgodę — w świat, podczas gdy sama "hk" jest spersonalizowaną formą koncentracji mocy Heki. W tym "sms (ntr") jest sposobem obsługi i czci oddanej Bogom, podczas gdy magia Zaratusztrian miała inne zabarwienie, przynajmniej w rozumieniu Rzymian była stricte personalna. Pamiętajmy jednak, że Magoi i magowie Babilonu często była tym samym co "sms ph-ntr" Egipcjan. Rzymianie, posługując się rozsądkiem raczej aniżeli umagicznionym obrazem rzeczywistości zakazywali tego typu praktyk, przykładem może być Q. Aemilianus Saturninus, prefect of Egiptu za Septimusa Severusa, grożąc śmiercią każdemu oficjałowi który polegałby na takich praktykach. W rzymskim rozumieniu praktyki te były niebezpiecznym przesądem, a egipski i rzymski styl myślenia był różny w II wieku.

Fuomo: Łączymy zatem obie metody jako magowie racjonalnej myśli, aby zobaczyć jaka mądrość może być w nich znaleziona, odrzucając przesąd, polegając na intelekcie, nauce, a także wzorcach w magii, metafizycznych odkryciach, sztuce hermetycznej, zastanawiając się co może być użytecze,

lub prowadzić do dobrych rozwiązań. Pamiętając że Chrześcijanie odarli magię z teologicznych podstaw, które obrócili w niwecz na swą modłę — niszcząc, zakazali zarówno rzymskich jak i egipskich praktyk, niszcząc święte sztuki.

Peripsol: Zakazując prywatnej magii, zapomnieli o magii kapłańskiej, a działając na ślepo w swej amatorskiej sztuce po zniszczeniu przekazów nazywali to w głupocie "świętymi dziełami" ich boga, tkwiąc w ignorancji co do własnych działań.

.

Dialog — Rosa Mundi

Fuomo: Peripsolu, przyzywam Cię gdy Saturn powstaje z Jowiszem, a brzemienny księżyc rusza ku Zachodowi, bowiem odkryłem wielki sekret, gdy rozrysowałem Tetraktys Mistrza Pitagorasa, a także Lambdę Mistrza Platona. Rozwarłem ją od monady po dekadę podążając za estetycznie wybranymi proporcjami, wydaje się ona rozkwitać w piękną różę! Czy jest to Rosa Mundi, róża świata, która jest wzmiankowana przez alchemików i mistyków?

Peripsol: Odkryłeś boskie uderzenia serca i oddech, co jak wytrwały kwiat chroni się przed profanami cierniami. Bowiem róża jest królową kwiatów, lubieżna w wyglądzie, a zdyscyplinowana i opanowana w sobie, tak trwała jak misteria Izydy, może być odcięta, ale nigdy zdobyta, ponieważ umiera gdy jest oderwana od zgromadzenia swych sióstr. Żadna deprawacja, gwałt, ani przemoc nie może być uczyniona misteriom przez profanów, ponieważ są na zawsze poza ich zasięgiem, żaden gwałt nie może zostać zadany prawom, bowiem profani przeczą wysięgnięciu po nie poprzez swoje własne fundamenty, na których polegają aby podtrzymać swoją ignorancję.

Fuomo: Czy jest to bicie serca, oddech Ozyryjski duszy wszechświata co otwiera się rozkwitając w każdej prawdziwej instancji syntonii z ideami najczystszego typu, najszczerszej z wielkiej otwartości, odkrytych jedynie gdy mury fałszów, surogatów, złudzeń, iluzji, urojeń, forteli są odarte z ludzkich umysłów, serc i dusz, aby zasięgali w pełni z Heki, która była wzmiankowana w misteriach egipskich, w miłości do wewnętrznej wojny, gigantomachii, w radości i desperacji, w zachwycie, glorii, upadku w żal i zgorzknienie. Czy podobna jest czystemu światłu świadomości, które rozświetla wszystko sobą, kiedy mikrokosmos dostraja się do makrokosmosu pozbawiony ostatnich wyłamów, otchłani wewnątrz, której istotnie przekroczenie jest gestem kapłana prowadzonego przez Horusa — niewidzialny most wiary przerzucony przez przepaść ku Graalowi? Czy nie jest to stro-

jenie do oktaw świata, otwierając się na kosmiczne harmonie jak sokół wzlatujący, który gdy pikuje łowi rozkosz natury, którego ofiarami są niełatwe łupy w Prometejskim zadaniu?

Peripsol: Tknięty tym wielokrotnie, przoblekłeś się w szaty ciemności, aby chronić się przed obezwładniającym bólem, jednak zamykasz jedynie ból w pancerzu — jest to zrozumienie, jednak pewnego dnia twój duch, twa gwiazda rozedrze czarne, żałobne tkaniny Thanatosa, a ty znów będziesz wolny! To wszystko jest uchwycone w misterium oddechu i pulsacji wszechświata, ponieważ czyste idee nieukryte przez nic oddają swą ekspresję w człowieku, jego rozsądku, wysokich myślach co chwytane przez aethyry przestrzeni, sięgają niekiedy monumentem gwiazdom, a niekiedy pełzają z robactwem przy ziemi. Podobnie z czuciem wielkiej szlachetności, co jest samo-tożsamością własnej, szczerej natury, zgodnej z konstytucją naturam wysokich mocy i sił!

Fuomo: Jak zatem wyrazić ciszę, jeżeli nie życzę sobie mówić?

Peripsol: Nie zadawaj gwałtu słowami, mistrzowie, sztuk-mistrzowie poddają się tym źródłom, tańcząc wokół, mag kształtuje jest pełen wirtuozerstwa, jednak gdy uchwyci się choć jednej rzeczy w wirach boskiego chaosu, odcina się od Boskiej ciągłości nazywając się, posiadając się jak niezbywalną własność, a wszystko wokół niego — jakby było to podmiotem jego komendy. Pamiętaj że jesteś linoskoczkiem, jednak twoja droga pewna, w silny sposób!

Fuomo: Co z innymi? Zamieniłem swoje współczucie w okropną wściekłość, gorzką, zimną nienawiść dawno temu.

Peripsol: Przypatrz się młodym, dziecku w zabawie, lisom które bawiąc się skakały po zimowym śniegu, przypominając ci kiedyś twoją przeszłość, zamień się w kobietę w agonalny bólu, która złamana losem poczuła tylko spokój który wkradł się w jej serce, usypiając jej ból. Czy muszę ci przypominać o twoich własnych defensywach, gdy kobieta którą kochałeś zadawała sobie ból? Zrobiło to wyrwy w twoim pancerzu, płakałeś

jak dziecko gdy ją powstrzymywałeś, albo ten mądry wyraz twarzy jaki przybrałeś gdy sprzedawałeś jej sny, marzenia, jedyne co mogłeś jej zaoferować, stary handlarzu wizji, wielkości? Albo gdy z paternalnym uśmiechem instruowałeś ją o przemijalności waszej tymczasowej wędrówki na ziemi, ucząc ją wszystkiego co mogłeś, czego jeszcze chciała słuchać? Albo gdy się kłóciliście, aby wpaść w długie objęcie zaraz potem, albo gdy w uderzyliście o ściółkę leśną kochając się, gdy była wściekłą ponętną wiedźmą, a ty jej satyrem? Pamiętasz swoją niemą wściekłość gdy odprowadzałeś trumnę babki wzrokiem, albo ciszę gdy obserwowałeś w szpitalu jak krew wsiąka w niższe partie jej ciała w stężeniu pośmiertnym, a ty gładziłeś ją po uśmiechającej się jeszcze twarzy. Czy pamiętasz uczucie gdy czułeś się jakbyś mógł podbić świat, jeździec w stepach dalekiej Azji? Powiedziałeś wtedy "mógłbym wybudować imperium w innych czasach". Czy pamiętasz jak w dumie, pogardzie wobec tych co wyrządzili ci szkodę, prowokowałeś ich, odważałeś ich przeciwko sobie, wygrywając defensywnie potyczki, jak wilk zapędzony w róg, ujadając wściekle ale nigdy nie będąc poddanym nieprzyjacielowi. Czy pamiętasz ten długi jęk przegranego człowieka, gdy ból rozlał się na ciebie, a piszczałeś jak szczur w zamkniętym oddziale szpitala psychiatrycznego, albo gdy patrzyłeś na gwiazdy sącząc poetyckie słowa do Bogów w wielkiej tęsknocie, opuszczając ten świat? Albo gdy twoje serce składało szlachetne rzeczy w ciszy, lub kiedy w złości wydzierałeś się na całe gardło o niszczycielu! Czy to nie ruchy twojego świata? Czy to nie ruchy świata? Szczere, obiektywne, odarte z tchórzostwa, fałszu, rzeczywiste przez siebie, tak naturalne i wolne jak może być śmiertelny człowiek?

Fuomo: Nigdy nie czułem się odważny, nie znałem też tchórzostwa. Skąd te słowa, moje nerwy są zszargane?

Peripsol: Odwaga jest szczerą, wewnętrzną siłą, która wykuwa się w konfrontacjach, czy gdy człowiek zostaje złamany staje się tchórzem? Czy gdy lęka się o własną rodzinę, starzejąc się, scherleje? Tchórzostwo jest nieszczerym sposobem wyrażenia lęku przed sobą, niewykształceniem "gnothi seauton", co zamienia się w projekcję na świat. Ten co konfrontował się ze światem, wyćwiczył siłę i mądrość, ostrząc się na całej zawartości swojego

życia, jeżeli jego zmysł obserwacji nie uległ degradacji, a pamięć mu służy — nie jest ani odważny, ani nie jest tchórzem — robi to, co jest mu naturalne.

.

Dialog — O charakterze

Fuomo: Peripsolu, częstym jest, że toczę gigantomachię z przygaszonym rozsądkiem, pośród ludzi, w ciszy którą przywołuję do siebie, kiedy światło rozróżnienia nie pojawia się w moim intelekcie, a ku mojemu zmartwieniu stacza się on w najwulgarniejsze z przymiotów. Wtedy angażuję się w każdy rodzaj zła, co nie przystoi fundamentom rozumu, samokontroli, wysokiej integralności do których aspiruję, które adoruję. Jakże łatwo obwinić dusze zmarłych, wykrzywione przez los, niesprawiedliwe życia, albo niektóre daimoniony, co nieprzychylne ludziom źle mieszają się z jego umysłem! Jednak sęk wewnętrznej walki wyprowadzony jest w doskonaleniu własnej natury, aby była nienaruszona przez nie, a wzmacniała się w sile jak sternik, co kieruje statkiem swojego życia, nie szukając innych wpływów, poza własnym! Kto sieje winy, pokazując palcami, ten nigdy nie dojrzał do siebie! Jest jak klecha co wszędzie widzi diabła, albo ci co nigdy nie opanując siebie, wszędzie widzą wroga, gdy sami są nim dla sobie! Nieraz nauczonym, że nieprzyjazne nam istoty są zjednane z nami jako przyjaciele, gdy oto — zrozumiemy je, przeżyjemy ich ciemność przez siebie, lux tenebrae, niekiedy odnajdując wspólny punkt — uczymy się od siebie nawzajem. Gdy tylko zapominamy o tym, zdradzamy swoich przyjaciół, niechże pamiętam o wszystkich niefortunnych przeżyciach, nie zbywając tych spraw lekką ręką, choćby z szacunku dla moich przyjaciół! Tak łatwo stracić głowę dla chwilowych radości, przyjemności, zapominając o byłym bólu, jakbyśmy niczego się nie nauczyli. Z szacunkiem zatem dla tych co są w mizernym stanie, nosimy się godnie, w ciszy, witając radość w sposób przystojny, a starą nostalgię, pamięć o niefortunnych wydarzeniach apotropaicznie, pamiętając o nich z szacunkiem — w końcu to przeważnie one nas wykuły! Otóż, Peripsolu, głos idei wyszeptał w moim sercu: "Zgubna wrogość, głupota są inicjowane, niejako zaproszone przez słabości,

które są wypierane, maskowane irracjonalnymi w świetle rozumu myślami, zachowaniami, odczuciami. Jeśliś ostrożny, uważny, baczny i silny, mając cnoty ustanowione, rozjaśnione jako punkty odniesienia, zaradne harmonie co odżywiają się proporcjami boskości, sił, idei co dają poród czystym, szlachetnym porywom śmiertelnym, unaocznisz wady, a także je wyplenisz". Jakże zdobyć tą niepodzielną, stałą siłę?

Peripsol: Niektóre cechy natur i charakteru są trudne do zmienienia, sublimowania, jakby były zrobione z żelaza. Właściwym podejściem można je zmienić poprzez rozumne prowadzenie się. Jeżeli smok z rodziny wadźrów poddaje się irracjonalnemu gniewowi, albo arogancji, czy nie może nadać kierunku tej sile aby zmienić ją w ogniste współczucie, niejako zasadami boddhisatwów? Cechy charakteru można podzielić na trzy klasy: Te z żelaza, uprzednio wzmiankowane, te srebra, a także te ze złota. Te ze srebra są wysoko cenione, jednak mogą podlegać degeneracji w czasie, jeżeli nie angażujemy ich, poświęceni właściwym przesłankom i celom. Te ze złota są piękne, wyrafinowane, są koronami wieńcowymi natur, wewnętrznych geniuszy, są cnotami, które ciężko zmienić tak samo jak przywary z żelaza, jednak również mogą być nadużyte, przekierowane ku złym przedsięwzięciom. Podążając za mądrością Jamblicha, iż wielkie natury, przedsięwzięcia, gdy zbaczają ze swojego dobra, skierowane ku złu, gniją u podstawy, przynosząc zgubne efekty. Często zatem, można być szczerym w swej cnocie, naturze, nie widząc na przykład że prawdziwym obrazem jest okrucieństwo, prawy człowiek może być też tym, co zmasakrował całe wsie we wściekłości, sakrosancki imbecyl może zostać papieżem, kłamliwy idiota ukrzyżowany, aby wkrótce być uważany za boga, roznosząc swoją zarazę przez wiernych zeaolotów, rujnując prawdziwe filozoficzne religie starożytnych rękami fanatyków. Ustaliłeś już, że Ci godni aby być cezarowanymi przez niebiosa są zarówno szlachetni, wysokiego intelektu, wywyższeni, upiększeni w ich naturach, wielcy w zrozumieniu świata, filozofowie, cesarze, przywódcy swoich ludzi. Pamiętaj jednakże, że rygor w dyscyplinie zbytnio cię usztywnia, wkrótce utrwalasz katastrofy których nie możesz konfrontować, samozamknięcie w umiarkowaniu powinno być w każdej chwili powiązane z rozsądkiem mierzonym standardami złota. Jest to prawdziwie żyjąca medytacja, aby widzieć iluzje, pozory, nie tracąc

z oczu boskości, angażujesz je chyżo w żadnej chwili nie tracąc obrazu wielkiej iluzji co oddzieliła więzienników w jaskini Platońskiej od wielkich esencji Bogów, Opatrzności, a także tej siły co wszystkich jednoczy! Konfrontuj, rozwiązuj stare bóle cały czas aby oczyścić się ze sztywności co zamraża się w okropne przywary, nawet gdy żądlą Cię okropne natury, złe języki dysharmonii. Niechże Volupia, bogini przyjemności, ciszy wynagrodzi cię za cierpliwość w mądry sposób dając siłę, baczność, mądrość charakterowi, niepokonaną naturą! Nie trać języka ni umysłu na proste spektakle, skoncentruj się na sile którą rozpoznałeś, a która wynika z wewnętrznej prawdy co spaja Cię jako młodego boga ze światami boskimi — tu jest punkt zrodzenia złotych jabłek, granatów, śliw z drzewa życia! Może być to niekiedy udział w Saturnicznym, paternalnym statyźmie, ale także Merkurialnym poruszeniu, zanim Saturn utrwali Cię w jednym ruchu, wyrwij się na chwilę z jego grawitacji. Stale, pośród czasu, myśl o każdej najmniejszej zmianie w życiu, świadomie kierując ją jak zaprzęgiem — po to zostałeś wyposażony w rozum! Teraz, odejdę od ciebie na jakiś czas, trzymaj te sprawy blisko serca!

Fuomo: Do rychłego spotkania, dyjado, epitomizowany, wzrastaj w siłę! Kiedyś złączymy siły w unii, kiedy moje śmiertelne ciało rozpadnie się w proch, a moja gwiazda znowu będzie tobą, Peripsolu, dopóki ten czas nie nastąpi, potrzebują Twojej rady na Ziemi!

Dialog — O harmonii monad

Fuomo: Mistrzu Peripsolu, wędrowałem przez noc, rozmyślając o symbolach rozświetlonych gwiazdami niebios w których widzę cudowne rzeczy, co jak ślady łączącej inteligencji większych światów, podtrzymują mnie jak dziecko, chroniąc szatami gracji, odżywiając moją filozofią, wielce uprzejmie. Pojawiła się wtedy myśl, idea w moim umyślę, iż "każda harmonia jest rozwiązana w monadzie". Cóż to może znaczyć?

Peripsol: Podczas gdy akceptujemy jako aksjomat, iż dyjadyczny dualizm jest obecny, a świat jest ustanowiony w wiecznym ruchu, nie ma innej drogi do mistrzostwa aniżeli ustalenia perfekcyjnej monady wewnątrz, kontemplując ją, godząc przeciwności w dynamicznej harmonii i hierarchii rozwiązań, w ciągłych wielo-wątkowych potyczkach proporcji, co prowadzą stale do centrum. Podczas gdy wszystko wokół centrum zmienia się, oscyluje, należy skoncentrować się na tym duchu zanurzonym i rozkwitającym w wielkości świata, gdziekolwiek alchemiczna ziemia jest gotowa pod wzrost plonów niebios. Nie oznacza to mortyfikacji, czy umierania dla świata, oznacza aktywną metodą angażowania wszystkich stanów życia, modalności istnienia, jednocześnie podtrzymując wewnętrzną prawdę jako nieporuszoną, wywodząc z niej etos, mentalne kontinuum, prowadzenie się, wartości, a także operacyjną filozofię. Celem jest osiągnięcie samozawartej harmonii poprzez środki, zręcznie zaangażowane umiarkowanie, a także mądrą wstrzemięźliwość aby szlifować, związywać, zwalniać napięcia jak mistrz miecza, który przecina przez sieć, gdy jest to niezbędne, jak osoba nawijająca włóczkę, która splątuje złudzenia świata ale jedynie po to, aby angażować je z punktu widzenia reżysera, czy dziecka bawiącego się substancją świata.

Fuomo: Mistrzu Peripsolu, kiedykolwiek osiągam stan jasnej równowagi, lub tego nasyconego uczucia jaśniejącego zadowolenia i zachwytu, wdzięczności i gracji, odpoczynku i zaangażowania, najwyższych, najszlachetniejszych z mysli, po jakimś czasie mój umysł jest zarażany okropnymi emocjami, bezcelowym irracjonalnym gniewem, perfidią, co karmi się ignorancją! Niekiedy pochodzi to ze mnie, nagromadzenie złamanych lat, niekiedy ze złomyślnych istnień, co wzbudzają te stany, niekiedy przez gwałtowne istoty które mieszające się z ludzkimi umysłami, jednocząc się z nimi działają na szkodę ich samotożsamości, stabilności umysłu. Jakże temu zaradzić?

Peripsol: Pamiętaj, że zbyt dużo światła przyciąga ciemność, a im większym światłem promieniejesz, tym bardziej prowokujesz ciemność, jest to podejście jednostronne. Wszystkie formy natur które cię nawiedzają mają swe źródło w siłach które są tłumaczone na ich charaktery, zatem tamas jest ciężką substancją czarnego ognia, w chtonicznych demonicznych światach prowadzi to do ciężkości, zagęstnienia, podczas gdy, tłumacząc na ludzki świat dochodzi do zaciemnienia myśli, ciężkiej melancholii, braku motywacji, depresji. Dominia chaotycznych substancji prowadzą do nieporządku, rozprężenia, obłędu, a te z powietrznego merkurialnego niebiańskiego elementu pozytywnych aetyrów do jasności, błyskotliwości intelektualnego umysłu co otrzymuje tą wrażeniowość. To tylko parę przykładów, aby poprzez analogię światów rozjaśnić ich translatorykę. Bądź świadom, aby wybierać światy, z którymi pracujesz mądrze, niektóre będą się narzucać w drodze napięć, powinny być wtedy okiełznane zgodnie z możliwościami, jeżeli nie podlegają przekształceniom — przekształcą ciebie, jeżeli dasz się przekształcić — ulegniesz naturze. O ileż mądrzej rządzić sobą, a pozwolić przekształcać się tylko tym siłom, do których dążymy, aby nadały nam swoją esencję zgodnie z naszymi dążeniami. Jeżeli nasze inklinacje są złe, nasza natura będzie pogłębiana w zły sposób, jest to zatem alembik natur, z których staramy się stworzyć coś doskonalszego, nawet kosztem własnych przyzwyczajeń, a niekiedy poświęcając własną naturę odnajdując rozumne rozwiązanie w innym kierunku! Pamiętaj też że natury które cię nie zdominują, prędzej czy później — staną się zaprzyjaźnione, stałeś się godny szacunku w oczach niektórych piekielnych światów, a także cienia zmarłych, natomiast błogosławieństwa niebios są ciągłe, nieustanne. Znam też twoją ko-

chliwość w stosunku do dziwnego, demonicznego, a także zmarłych światów, wynika to z mądrego współczucia, rezolutnego zrozumienia, ale nie żyj tym zbytnio. Wiem też jak bardzo szanujesz porządek gwiazd, niebios, rzeźbiąc się na adoranta boskości. Jednak nie jesteś manichejczykiem, artifeksie harmonii, jeżeli stracisz równowagę złamiesz się w starą dualistyczną wojnę — uważaj! Aby być mądrym potrzebujesz zrozumieć dualistyczną naturę świata, ale sam w sobie — podtrzymywać harmonię monady, aby wzrastać w dojrzałości, prawdziwej mądrości, tylko wtedy możesz być doradzcą i wieszczem dla wielu światów. Wszystkie światy zapożyczają coś z siebie w rosnącym świecie, a następnie w sobie rozróżniają swój początek w generacji które samy wygenerowały. Aby zrozumieć ten paradoks pomyśl o roślinie, która wzrasta w harmonijnych proporcjach ze swoimi łodygami, liśćmi i kwiatami z nasiona, korzeni, następnie zaczyna oddawać dźwięki, kolory swojego życia wpływając na siebie podczas wzrostu, powtarzając proporcję w innych łodygach i liściach. Tak samo świat, jak drzewo rośnie silnie, wpływając na siebie w rozmaitych tonalnościach sił, mocy i idei prowadząc do rozróżnienia, a także analogii z którymi się splata. Niektórzy wyobrażają sobie perfekcyjną symetrię, jednak tak nie jest, w rzeczy samej generacja odnajduje swoje miejsce w wielu wobec ograniczeń swych praw, podczas gdy podtrzymuje niepodzielną jedność poprzez wszystkie swoje instancje. Harmonia jednoidei jest inna, zawiera dyjadę, ale aspiruje do generatora, pierwotnej monady, boskość której obecność jest wyczuwalna nawet w najgłębszych kosmicznych otchłaniach, gdziekolwiek jest istnienia, gdziekolwiek forma nie jest pozbawiona substancji, esencji — jest tam boskość, tylko kompletna nicość jest jej pozbawiona, a ta nas nie dotyczy, ponieważ jest również pozytywną manifestacją boskości. Kiedykolwiek natkniesz się na ciąg próżni i czarne ognie chaosu, pomyśl o tym jak o nigrego do przepracowania, jak kruk co karmi się truchłem, jak mnich co angażuje się w maranasati nad zwłokami, medytując nad przechodnością fenomenów, dopóki płomień realizacji nie rozjaśni twojego umysłu, a wszystko stanie się jasne, wychodząc z nieczystych, cienistych wód które powstają jak statek — rozwiń żagle, sterując stale ku jaśniejącym sprawę, które są zarówno czarnym światłem mistyków, jak i jasnością świadomości, czarnym ogniem chaosu, jak i boskim ogniem gwiazd, światami transcendentnymi i podchtonicznymi.

Resztki z uczty

Al-Khemi

Chwała Horusowi horyzontów
Wielkiemu sędziemu Enneady
Chwała Setowi, poskromicielu Apepa
Temu, co rozsądza podziemie, Chwała Hator która strzeże
Wraz z Sekmet i Bastet
Opatrznościowych mocarnych oczu
Chwała Alfie i Omedze
Izydzie i Neftydzie których
Podwójne korony tauryczne
Błogosławią i chronią!
Oto ja, Neb Ntr-San-Tep, Skryba, mag i kapłan Iziakalny,
Komponuję modlitwę i inkantację
Aby wszyscy którzy ją przeczytają, Obdarzeni
błogosławieństwami, Poczuli rozkosz wolnych gwiazd!

Niechże Trybunał się zbierze, Niechaj wyroki będą wybaczające,
Tak moje w znoju działające serce
Będzie osądzone na Szali Sprawiedliwości
Oczernione, lub błogosławione, Niechże z krwi mego życia
utoczona zostanie
Całość Khepher-Hati-Ba, Niechże moje poruszenia
zrównoważone
Przeciwko tym moich wrogów, Gdziekolwiek są!

Niechże wszyscy będą wysłuchani, Ale obiektywność sędziów
zadecyduje, Rozpędzając zła wyrządzone przeciwko mnie,
Niechże będę przypisany do komend
Zgodnie z koniecznością i potrzebą
Złotym Ozyrysem lub czarnym

Tęczową Izydą czy czarnodiamentową Neftydą
Cofnij! Pokonaj! Chrońcie mój cień, A także aktywną duszę przed morzem ognia, Radujcie się! Radujcie się!
Bo potęgi pracują mocarnymi skrzydłami, Ureicznie spluwając jak ognie gwiazd!
O siły Jaaru, co wzięły mnie pod opiekę, Podążam do wielkiej uczty Eleuzjów!
Jak wielu co pokonało Tartar, jak
Ci co wyniesieni na Ofickich skrzydłach, Powstańcie, święte węże i sokoły!
Scalam moje Izydiakalne węzły
Wokół mego ducha, znakiem Słońca
Co wśród Greków zwany Hyperionem-Aionem, Jestem oznaczony, niechże zdrajcy
Solarnych, Gwiezdnych bóstw spłoną, Bowiem kończy się ich czas zdrad!
Wiążę święte nici gwiazd!
Hieros! Hieros! Hieros! Hosios!
Hosios! Harpos!
Niechże węże On zdobne Ureiczne, Zdobią moją skroń i czoło, Bo splunąłem i spętałem przeciwnika
Przeciwnicy strzałami zniszczeni, Nadal uparcie nękają mnie na ziemi, Niechże będą przeklęci wraz z Apepem, Po trzykroć razy siedem!
W fortecy Septragramu, Sarapis Monadą!
Forteca Re, Septada, dziewiczą nieposkromioną!
Trzyma swe szale zwycięskie w Tritogenicznej
Podstawie kosmicznego pióra profundii!
Obdarzony Ansatą, jako młody bóg powstaję, Przyoblekam swe gwiezdne szaty, Niechże Akh jak Ibis co kroczy przez gwiazdy,
Smok Sumeru, drakon assuraku kosmicznego, Radujcie się!
Bo dane mi było zjeść owoce
Granatu, śliwy z drzewa smoczych sztandarów!
Ma matka Sothis, gwiazda Izydiakalna, powstaje!
Nad horyzontem, ekwinokcjum solarne, Wkrótce, wkrótce,

dzień Pater Liber, ojca wolność, Słońca niezwyciężonego wśród Rzymian

Wielkie jej obrzędy i ceremonie
Wielkie jej imię pośród gwiazd Bogów, Przodków, a Starszych Ras. Czyni mnie jaśniejącym, odganiając
Pustynne czarne sztormy z mego serca!
Niech wydrze korzenie wrogów, niechże
Naprostuje moje ścieżki, dopóki moje
Szaty białe nie oślepią wrogów, Nie eksterminują ich w czerni ognia!

Thoth przyozdobił mnie godnością, Którą sam otrzymał od Atuma, Wielkiego Pana Wszechświata, Na Lotosie jego manifestacja nieskończona
Niechże pisarz przeznaczeń, Poeta, strażnik porządku, Tak miły dla wiecznych Dam, Zadecyduje wszystko przez wszystko,
Od początku aż do końca!

Niechże śliwy prawości, Nieśmiertelnej rady będą dane uczestnikom, Tej szlachetnej uczty Bóstw!

Niechże się pogodzą! A wszelki smutek rozpędzony, Niechże cierpienie, ból pokonane!
Radujcie się w swym śmiertelnym pobycie, Bo Pani Seshat otworzy przed Wami drogę na drugi świat
Wilczo-głowy Wepwawet otworzy drogę dla Was!

Niechże niosę swe wieńce laurowe zwycięskie, Niechże przywdzieję Ureiczną tiarę, Niechże odziany w pancerz, pojawię się w kompanii gwiazd, Bowiem jestem witany przez wielkich i małych, Gwiazdy, duchy mocarne, radujcie się!

Zbliżam się aby oddać Waw swe zasługi, uhonorować Cię,
O piękni, szlachetni, błyskotliwi, pełni niezrównanego

Geniuszu, Intelektu!

Niechże mój cień będzie radosny jako aktywny duch, Niechże
mój podwójny, moje dusze, duch radują się jako jedno!
Niechże powstanę jako Ozyrys, rozczłonkowany przez Seta,
Scalony przez Izydę, powstający jako Sah!

Heru-Khuti zstępuję w punkcie Tmu-Khepery
Dusze podróżują ze Wschodu na Zachód, z Północy na Południe!
Przy wielkiej ascencji! Tuamutef horyzontów, otwórz wrota!
Strzeżesz bowiem wielkiej otchłani, noc rozrywa
Święty oddech, ah! Wielkie kosmiczne otchłanie!
Ozyrys Un-Nefer strzeże podziemia zgładzony
Qebensennuf Południowy, komandor
Od letniego ekwinokcjum, przez Hory Jesienne, aż
Do zimy, którą włada święta Nut, z Wielkiej Pani
Wszystkie formy Heru-Khuti, a wielości Bogów zrodzone!
Ozyrys, Seb-Erpat powstaje jako jej syn, Święty Dech
Żeni się z matką gwiazd, Izyda-ziemia której fundamenty
Jako sprawiedliwość scala powstające gwiazdy Ozyrysa,
Strzeżone przez Siedmiu Luminarzy Oriona. O
zyrysie Hu-Nefer, powstań, powstań, wskrzeszony!
Ra-Hamarchis powstaje na Zachodzie strzeżony przez Mesthę
Zachodnich horyzontów, Izida woła o ceremonię Wiosenną!
Cykl utrwalony, Izyda, Ozyrys, powstają do swych tronów!

O Wy, których duch jest Bykiem, Taurusem, co gwiazdy
W rogach dzierżą, co rozświetlają potrójne Tau!
Których węże powstają ku Gwiazdom!
Bądźcie chronieni w tym świecie, naznaczcie mnie, Królowe
tauryczne, królowie niebios, wyzwólcie, radujcie się!
Chrońcie mnie przed złem, wspierając piękne bitwy mego serca

Niechże protektorat Neith wspiera mnie w życiu pełnym
szczęścia, Prawości, a bankiet cieni zmarłych będzie jaśniejący,

Z duszami, i duchami gwiazd!

Mocarny sęp Khabet liże niemowlęta błogosławieństwem, Jakby były jego własne!

Przejdźcie, przejdźcie, potężne wiatry firmamentu otchłani,
A chtoniczne, gwiezdne drogi będą dla was otwarte!
A z nocy przejdziecie w dni Jaaru, zrzucając śmiertelny,
Dionizyjski grób, co raz się radował, raz był smagany
Przez żal. B
owiem założycie nowe szaty prawdziwego kształtu i formy
Nieskalany, czystego umysłu, bądźcie niezwyciężeni!
Jesteście czyści, niewinni na potężnych schodach Re!
Nie wycofujcie się, ale wejdźcie jak dziecko na
Łódź milionów milionów lat, znajdźcie swój dom, Jako gwiazda tańcząca na pięknych połanach Jaaru!

Teferet karmi was nieśmiertelną strawą, ta piękna córka Re!
Niechże nic mnie nie zwiąże, niechże nic nie sądzi moich znojów, Braków! Niechże wszystek mych wojen, bitew, będzie ważone przeciwko
Moim przeciwnikom, niechże będą eksterminowaniu w morzu ognia, Niechże śmierć nie będzie dla nich schronieniem!
Niech nie będę zniewolony, powstrzymany, niech odnajdę swój Kształt nieskończony, formę pośród nieśmiertelnych i gwiazd,
Na radosnych łąkach Jaaru!

Stale na baczności, obserwując ruchy wrogów, niechże będę jako sokół, Chroniąc to co dane przez Bogów, Boginie, Opatrzność
Jedni, widząc to, Co dane mi przez Bogów aby zobaczyć!

Aby moja różdżka kaducejska, Wat, szaty Izydiakalne
Uświęciły węzeł między mną a gwiazdami, niechże rozerwę wrogów prostymi
Strzałami! Oderwę głowy wrogów, aby ich członki

nie powstawały przeciwko mnie, A ich bezmyślne cienie, dusze,
błądziły na oślep jak osły!

Sokół woła mnie w dom swój, doskonałe Kanie wskazują drogę,
Anubis mnie chroni, Wepwawet otwiera przede mną piękne
drogi!
Niechże wejście, powstanie z Amentet będzie otwarte
dla inicjatów!

Wy inicjaci, co Orficką kroczycie drogą! Zgromadźcie się wokół
Wielkich Taurycznych Królowych, matek, bo jesteście małymi
bogami, boginiami!
Opłakują was, wzywają ze szczęść i nieszczęść Ziemi, Wołając,
jaśniejąc na Was, wskazując ku tronom, tak dawno
Niebiosa były zapomniane pod kłamstwem, niewolą Ziemi,
Że czyjkolwiek duch się wyrwie, jest świętowany jak młody Bóg!
Niechże wasze sekretne imiona będą utrwalone i efektywne,
Niech Wasze Ren radują się, obejmując duchy radością,
Triumfem! Bądźcie wolni, gdy będziecie gotowi!

Ogrody Amytis

Kuźnie losów wybijają monety własne,
Wola jednych nad życiem innych cień kładzie
Dziewczę młode śni horrory w istnienie
Kobieta co zdesperowana marzy o miłości
— tworzy i zamawia swego mordercę i wroga.
Ja, pół-świadomy w śnieniu,
Martwo powagą, jak me książki,
W które krwawię, nie żyję pożyczoną wizją,
Ani geniusz mój pustynny, stepowy,
Z arterii wielu narracji, historii czerpie
Wplecionych przez inne wole, sny, wyobrażenia
Są jedynie głosy co krzyczą bezczelnie.
Wykułem też i wolę, wizję, terror rekreacji
Piekieł, niebios, bratem klątw, mar nocnych,
Niechże wszystek wolny będzie, podpis tu,
Żaden nie uwięzion, gdy wpatrzyłem się w obraz,
Zbudowałem Ogrody Babilonu wokół siebie,
Upiększone, sztywno dziwne, aby mą chorą
Żonę wskrzesić, miłość jej, gdy minęliśmy się wzrokiem,
Nie tęskno mi za pamięcią, obserwuję swe kreacje
Z wdziękiem, jako seneks co dogląda roślin,
Domknięty w lekkim obłędzie, demencji,
Wszystek kwitnie, egzotyczne kwiaty,
Gdy świat wokół czarnym sztormem martwy,
Siedzę pośród Edinu drzew, łąk tam gdzie
Pustynia Rub Al'Khali, na południe od Kisz, Ur,
Pielęgnuję filozofię, siebie aż — do perfekcji,
Aranżacje idei, co adoruję jak piękności rozgwieżdżone,
Co do mych wież i świątyń łomoczą, nie widzę przez ich fortel,

Złudzenia, co stworzyłem sam, szydzą ze mnie mknąc lekko,
Dopóki wróg nie nazwie mego szaleństwa, zwycięstwo to!
Nawet imię Nebuchadnezzera, mocarne, oczernione,
Zasztyletowane kłamstwami w stronicach historii
A żona jego Amytis, schorowana, pasła się na łąkach
Swego pasterza oddając dech wśród ogrodów,
Co łzą złamanego mocarza, świętą, były pojone.

Theion Ergon, Homoiosis Theo

Bogowie Zodia smagają ziemię niecielesnymi oczyma
Słońce w szczerości i sprawiedliwości odwraca wzrok
Co rzucony wziera ogniście na ludzki znój i ból,
Starych mądrości szaty zakurzone, wieszczowie „dziś"
Cóż począć? W gwiazdach są odeszli, spozierając w dół.
Wisielec co z halo okalaną głową woła: „na ziemię, na ziemię!"
Spytałem raz przyjaciela, wieszcza Egiptu:
„Jakże temu zaradzić?"
Odpowiedział:
„Mniej mądrych, niż czasu obrotów, gest upadku,
wiele tychże Ziemia uświadczyła, ale gdy nawet mądrzy
ślepcami, cóż to za rada?"
Spytałem przyjaciela, Asklepiusza, kaducejskiego drakona:
„Czasy złote przypływają i jak Dionizyjska kompania
z Aleksandrii odchodzą, jednak człowiek uparty twierdzi:
Jak teraz — zawsze, odkąd świat pamięta, choć jego pamięć
krótsza niż ta ćmy"
Odpowiedział:
„Misteria odrzucone, na ziemi niewielu inicjatów,
Wolność nie narzuca, jakże perswadować,
na Boginię Peitho, jeżeli mgła wzięła ich świat?"
Zażyczyłem sobie praktycznej głowy:
„Rozumiem siłownie władzy, wiek inny dziś?"
Han Feizi rzekł: „Ziemskie gry dla niewielu,
sztuką retoryki mocy nad ludźmi nie poradzę nic,
posłuchaj mistrza Czuang Tzu".

Spytałem zatem: „Mistrzu, człowieku drogi, jakże to,
gdzie ludzie wielcy, czy wszyscy odeszli do smoczych
krain króla niebios Long-Wang?"
Rzekł: „Ziemia odwróciła się od niebios, ludzie odwrócili
sie wpierw ku sobie, a potem od siebie precz, arsenał
co zniewolił ich zmysły łańcuchami, zagrały w piekieł ton,
co wzięły pazurami osaczając ich, co napisane losem
Boga przeznaczeń i mądrości jakże szalony człowieku odwracać chcesz?".
Spytałem archanioła Platona: „Mistrzu, zbudowałem Republikę w sercu swym,
jak konfucjański regent, rządząc ministrami ciała, zmysłów, dusz swych,
gigantomachia, Hamrammir mistycznej północy, dżihad Sufich,
gdy rzucam runy wokół mego cienia, byle jaki wewnętrzny bój, cóż?"
Platon rzekł: „Podbiłeś serca archontów, czy wyobrażone społeczeństwa
przetrwałyby czas? Powiem ci w sekrecie, że świat polegał na tych,
co doskonalali się, dopóki strojenia ich Pitagorejsko nie wspinały się
na szczyty szczytów gwiazd-wież, łatwiej słuchać szarlatanów, niż mądrości,
łatwiej słuchać niż nabyć mądrość, pośród przyjaciół i wrogich dusz,
W wielkiej Opatrzności Bogów dzieł, te czyny rzadkie też,
Czy ludzie budują jeszcze mosty, rozpalając pneumy swe,
Wszystko fasada, surogat, gra złudzeń i łańcuchów w jaskini samsary kół"
Spytałem Sozypatry, chaldejskiej mistrzyni:
„Trójdzielne światy co rzucają wzrok na ten świat, nie zwraca wzroku tym,
co nieufni działają w lęku przed tym, że mogą heroizowanymi być"
Zwróciłem się do Machig Lapdron:
„Twoje współczucie sięgnęło demonów kosmicznych otchłani, gdzie
sekret podboju, gdy umysł śmiertelny łamie się pod byle czym".
Odpowiedziała:
„Nieograniczony smak pól Buddów jest jeden, działasz przez wszystko jako wszystko,
a mistrzowskie zaklęcie proste, działaj jak góra nieporuszony, gdy czas cię skruszy,

będzie to sigilium i znak, jednakże póki możesz stań wprost, co cię złamie,

złamie cię w błogostan, lecz nie zakurzaj wadżry, niechże na czystym polu jaźni grzmi".

Kłamstwa

Wszystek słów — kłamstwa
Przesłanką, że reprezentują prawdę, Głębokich, obiektywnych
praw, Słowa grą symboli, abstracji, Poetycka błahostka gry.
Nie mów tego dziecku, Zaufanie to jedyna prawda, Ta bratniej
ciszy, Podobne wierze i mądrości
Nie zdzieraj z nich szat, Obnażając tajemną prawdę
Jej rdzeń niebaczny na
Słowa jak ćwierkanie ptactwa, Jak zimowe ostrze powietrza

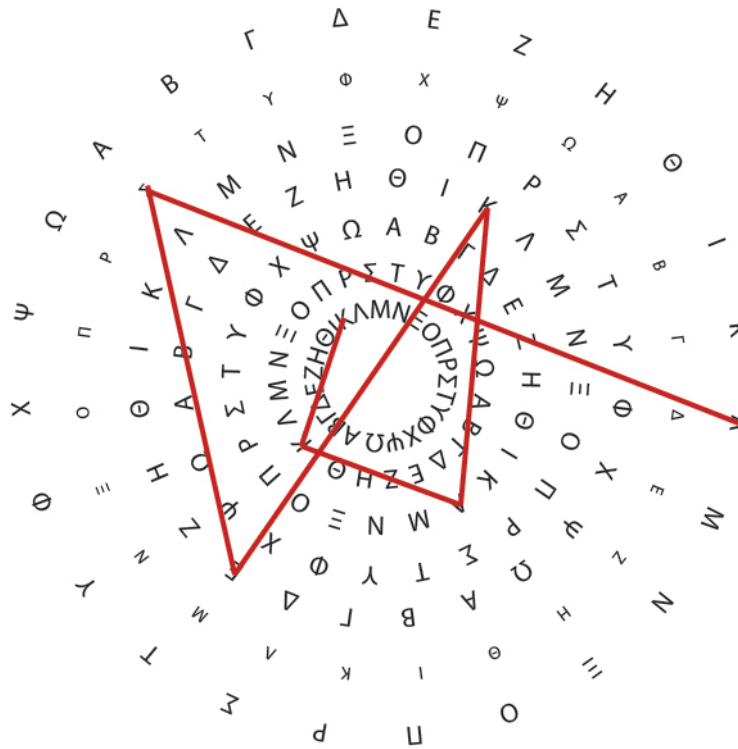
Szemranie co przekazuje
Inklinacje labyrintu natur
A konstytucje, "Jam jest" słowa" cisza odpowiada
"Nie ja". Wysłuchaj mnie teraz bacznie, Zdradzę ci sekret:
"Wszystko przybliżeniem, Prawda dźwięczna, wolna zawsze",
Rąbek jej ubrany w słowa, Jest blagą, jednak słodko kłamiąc,
Sprzedając sny, można znaleźć
Wielką szczerość, Mefistofelicznej
Prerogatywy: Jeśliś niegłupi a władny
Kłam tak, aby inni
Prawdę mogli odnaleźć, słowa
Wielkich Boskości, choćby jeden duch
Miał złamać pęta, piękna, czy
Bierzesz mnie za nieszczerego?
Tańczę tak aby wskazywać różdżką, Złudzenia, unikiem
ku esencji, Nigdy nie ukrywam, lecz neguję, Wiedząc że muszę
czarować wieszczyć, Prawdą, ironia Sokratejskie
Jak wszystkie twoje sny!

Przypowieść o maskach

Niedługo przed wojną ligi Cambrai, Podczas karnawału, na bal maskowy w Wenecji wtargnął morderca. Gdy wszyscy w pijaństwie, szaleństwach tańczyli co jakiś czas uśmiercał człowieka sztyletem, a następnie udając że z nim tańczy, zrzucał go w niewidoczne, ciemne miejsce. W końcu ktoś zauważył zwłoki, podniosła się wrzawa, ludzie spanikowali, zaczęli biegać w maskach, morderca grasował dalej, zabijając ludzi w popłochu. Ktoś krzyknął, że jest kolejny trup. Mężczyźni na oślep dobyli broni, a następnie zaczęli walczyć z innymi osoba w maskach, w międzyczasie morderca wycofał się z balu. Nazajutrz wszyscy stanęli przed sądem, sędzia przepytywał po kolei świadków, którzy byli też oskarżonymi. Wśród wzajemnych podejrzeń, każdy chciał zrzucić winę na kogoś innego, siejąc plotki i przypuszczenia. W końcu trafił się ktoś, kto powiedział że widział mordercę, jednak nie może go wskazać, pamięta jedynie jaką miał maskę. Inna osoba to potwierdziła, z fanatycznym przekonaniem. Tak się składało że podobną maskę miała młoda dziewczyna, która nie mogła dokonać morderstwa. Podejrzenia padły na osobę, która mówiła że morderczą maskę widziała. Coraz więcej osób potwierdzało że ten, co wskazał młodą dziewczynę był mordercą. Osoba ta została stracona przez powieszenie, wszyscy zostali zwolnieni, w ogólnej wesołości drżąc, po tym jak kamień spadł im z serca. W międzyczasie morderca odwiedził wisielca w nocy w swojej masce, powiedział szeptem: "Noś swą maskę z godnością, nigdy nie wskazuj na inną, zmieniaj swoje często, nie daj się uchwycić,

gdy skrywasz tajemnice, gdy je znasz, nigdy ich nie zdradzaj, gdy się zdradzisz, udawaj że nie wiesz, wybieraj co, komu, jak, gdzie mówisz. Pamiętaj, że najlepszą obroną przed zdradą jest brak powierzenia siebie osobom niepowołanym, gdybyś był mądrzejszy, wiedziałbyś jak mnie wskazać, ukradłem maskę która nosiła dziewczyna, była moją kochanką". Związał małą szmacianą laleczkę przy wisielcu i powiedział, uśmiechając się perfidnie rzekł: "Twoja zemsta nie należy już do Ciebie, spoczywaj w pokoju w lasie zmarłych, nie kłopocz się na ziemi, niewiniątko". Następnie założył wisielcowi maskę i się oddalił.

Z polowaniem na realizację, prawdę jest podobnie jak z szukaniem mordercy — jeżeli ktoś spodziewa się mieć wszystko podane na tacy, a nie potrafi z poszlak, dowodów, drobnych wskazówek wywnioskować jak ma postępować aby odnaleźć się w objęciach Alethei — jest marnym śledczym i fatalnym filozofem!



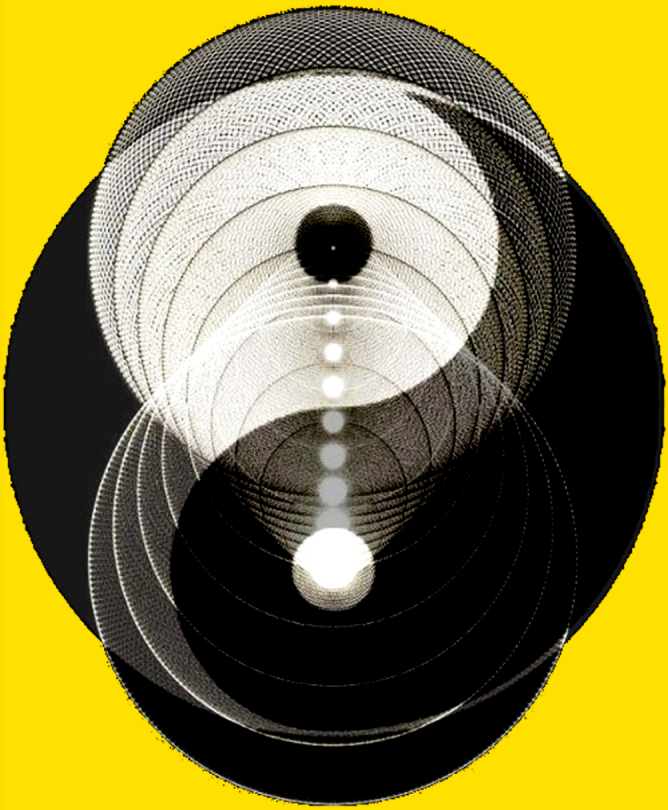
W czym sztuka? W tym aby jak najdalej, jak najdoskonalej, jak najpiękniej ożenić wyobrażenia z głębokimi prawami świata, układając harmonijne, proporcjonalne powiązania między ich analogiami, wewnętrzną logiką. Czym jest fizyka dla inżynierii, tym metafizyka dla magii, czym matematyka dla architektury, tym wyobrażenia dla estetyki praw ukrytego świata.

Rideró

Wydaj książkę
profesjonalnie!

MAŁE SKRZYDŁO

Notatki z Księgi Przemian



Fuomo : Peripsol

Ksawery Zalewski

Małe Skrzydło

Notatki z Księgi Przemian

Ridero

2022

© Ksawery Zalewski, 2022
ISBN 978-83-8126-886-8
Książka powstała w inteligentnym systemie wydawniczym Ridero

Dedykowane przeszłym mistrzom
i mistrzyniom. Niech ich geniusz żyje
i uczy spoza czasu.

Wprowadzenie

Drogi Czytelniku,

Używając Księgi Przemian jako mojego punktu konsultacyjnego, pośród wielu innych autorytatywnych pozycji z rozmaitych kultur i cywilizacji, pomogło mi to przetrwać czasy obłędu i pomieszania.

Chciałbym podzielić się moim doświadczeniem pozostawiając komentarze i interpretacje bazujące na tej wersji tekstu:

> *The I Ching or Book of Changes*
> *The Richard Wilhelm Translation rendered into English*
> *by Cary F. Baynes*
> *Foreword by C. G. Jung*
> *Preface to the Third Edition by Hellmut Wilhelm*
> *BOLLINGEN SERIES XIX PRINCETON UNIVERSITY*
> *PRESS*
> *© 1950, 1967, renewed 1977 edition*

Kiedy jesteśmy pośród starożytnych, odważmy się rozmawiać z nimi. Ludzie mają ze sobą często więcej wspólnego niż myślimy. A giganci którzy tworzyli podwaliny pod wielkie

systemy myśli i filozofii społecznej, czy religijnej, politycznej i mistycznej — też byli przecież tylko i aż ludźmi.

Każda książka jest napisana, skompilowana przez człowieka który myślał, jest awangardą jego myśli, noszącą sztandary krwi jego życia. Książka nie jest człowiekiem, jest jedynie redukcją jego intelektualnego, duchowego potencjału, jednak pozwala nam zajrzeć w głąb zawiłości innego czującego umysłu. Odnajdując wspólne wątki, możemy odzwierciedlić i utożsamić się z nimi, aby odtworzyć i zrozumieć to, co chcieli przekazać starożytni w świetle współczesnego świata.

Czerpię z osobistych doświadczeń które uzyskałem podczas intensywnej magijnej psychozy, lat bólu i poświęceń, większych terrorów i agonii, ale też lekkich momentów szczęścia i ulgi. Mój umysł był swoistym "laboratorium" stanów poznawczo-afektywnych.

Zbierając doświadczenia, obserwując i wchodząc w interakcję z innymi ludźmi, próbując ich zrozumieć w tym laboratorium subiekywności i inter-subiektywności, zamieniłem to w coś bardziej obiektywnego, myśląc że z lotu ptaka zobaczę więcej.

Tak zatem, byłem w oczach mojego umysłu Cesarzem i żebrakiem, dzieckiem i gwiazd i pokonanym śmiertelnikiem pośród gamy person które zmieniały się jak obrazy w kalejdoskopie — były przeżywane całkowicie, tak jak aktor który wrasta w swoją rolę, zarówno w obłędzie, jak lekkich poruszeniach i ciężkiej szczerej powadze.

W swój umysł wchłonąłem wiele tożsamości w rozrywającym obłędzie psyche która była za szczelna i sztywna jak na moją naturę. Jako osoba pełna wad, przekazuję w najlep-

szej intencji bogactwo tego doświadczenia, a także decyzji, osądów, ocen, które podejmowałem w głębokiej ciszy na tronie który gromadził czucie, zmysły i umysł w jedność, „jak gdyby", ale „koniecznie prawdziwie".

Żyjąc zwykłym życiem, jako kosmograf który próbował poruszać się przez społeczne kontrakty, eksplorując wewnętrzny wszechświat znaczeń bez rozpadnięcia się, bowiem aby sięgnąć po niebiosa — oto akt który jest tytaniczny!

Większość stanz zreinterpretowałem aby odnosiły się do wewnętrznej świątyni, zatem do mistrzostwo nad sobą, tron jest świadomością, Jaźnią, sercem i duchem, ludzie i ministrowie to nasz organizm, zmysły, myśli. Są to terminy wymienialne w społecznym sensie, ale tu skoncentrowałem się na drodze wieszcza, aniżeli bohatera czy władcy ludzi. Jest to l'etat c'est moi, z imperium głęboko wewnątrz moich myśli.

Wasz,
7.223

Heksagram I. Czien — Kreatywne Niebiosa

Niebiosa stanowią kreatywnego ducha rozgwieżdżonych niebios, który stanowi więcej niż sumę mocy wszystkich gwiazd, potęga porządków galaktyk, ponad wszystko to co możliwe do wyobrażenia, światy nieskończonej mocy, czyste piękno, czysta potęga, niepokonane, inicjujące.

Jest to najsilniejszy heksagram, który reprezentuje to, co jest całkowicie spójne i ewidentne, bez defektów, bez przerwy, silne i nieskończenie mocarne. Heksagram pokazuje to co niezłomne, niezmieszane, kompletne jako cała i święta siła.

Rozgwieżdżone niebiosa desygnują i sygnalizują zarazem, jako typ i archetyp, ślad i monolityczne symbole, reprezentują poszlaki i esencję. Siła otwiera wrota przestrzeni i czasu, czas jest pierwszym stopniem siły pochodzącej z energii, tak powstaje przestrzeń, którą otacza czas. Trwałość jest siłą mocy, a także jej zdeterminowanym potencjałem i natężeniem.

Tu przy poznaniu młoda ludzka rasa próbuje stworzyć kosmografię, astronomię, aby odnieść się w proporcji i odzwierciedlić porządek na ziemi, czując kosmiczny impuls kreatywnych niebios poprzez ich totalność. Jest to Monada, która zawiera wielość w Jednym, jak na górze tak i na dole. W

Księdze Złotego Kwiatu istnieje termin Hsing, jest to indywiduacyjny impuls kobiety i mężczyzny którzy dostrajają się do kreatywnych mocy niebios, tu Czuang Tzu pisał o „kompanach niebios". To Ci którzy poruszają się w zgodzie z rytmem, zbierając wielkość aby lekko poruszać się po świecie, wszystko z perfekcyjną łatwością, szczerze i ewidentnie, bez przeszkody. Tak jak woda która kształtuje kamień, a ptak porusza się przez powietrze — nie kończy się wytrwałość kreatywnych mocy niebios.

Wszystko wspiera właściwą kobietę i mężczyznę w odpowiednim czasie, poprzez wysiłek i wytrwałość gromadzą, przekazują impuls, rozwiązują w harmonii, w zgodzie z ekspresją, znajdując sposób aby żyć w istnieniu w zgodzie z kreatywnymi impulsami niebios. Tych nie da się zatruć, obrazić, zaklinować, zaczernić ignorancją lub urojeniami, rozstroić — wieczne źródło niebios nigdy się nie zatrzymuje, jedynie ludzie przestają się do nich dostrajać, zatrzymując się w marazmie, nie eksponując kreatywnej natury niebios w zgodzie z ich naturą

Subtelność i chyżość, siła która jest jak władne nigdy nie wyciągnięte ostrze, jest spokojne i z łatwością zgodne ze swoją naturą, jest hojne jednak demonstruje przez zrównoważaną mądrość i siłę która jest rezolutna, aby powrócić do siebie.

Jadeitowy sztylet jest ceremonialnym artefaktem który reprezentował oddanie tradycji i niebiosom, nie zawierał w sobie ciężaru, obarczenia walką, gwałtu, był czysty i subtelny w równowadze, w skoncentrowanym rozwiązaniu, postanowieniu, subtelność jest niezależna, nieugięta i sprawiedliwa, dobrze rozróżniająca i wyważona, odmierzająca, konsultująca Niebiosa odzwierciedlając je na Ziemi. Tak próbując zrozumieć Niebiosa i prawa Niebios, natury, ziemi i człowieka, zgodnie z harmonią i zmianami, dostrajając się zgodnie.

Wszystkie idee — nie w kolokwialnym sensie — ale jako Boskie poruszenia sił które są zawarte w Kreatywnej Sile inicjującego ruchu, poprzez potęgę, różnorodność świata fenomenalnego prowadzi do wielości. Perfekcyjne idee zstępują z Kreatywnych Niebios. W tradycjach Chaldejskich były to magiczne słowa-istoty zwany „Jinges", które zapełniały przestrzenie transcendentalne i fenomenalne.

3:23: Mistrz, rozmawiając z Wielkim Mistrzem Muzyki z Lu powiedział: Muzyka może być zrozumiana w taki oto sposób: Wpierw wykonawcy grają w jednogłosie, potem wolno harmonizując, grają oddzielnie, przenosząc melodię od jednego do drugiego, tak oto dzieło jest dokonane" — Mistrz Kong, Konfucjusz.[1]

Poprzez boskie proporcje wywodzące się z perfekcji sił i idei które były rozgraniczone przez formę, a zatem przez Kosmos — porządek, kreatywne siły nadają formę ideą. Wszystkie początki i końce są takie same w wieczności, numena penetruje oroborosa i nieskończone punkty początku i końca, desygnując pomiar czasu.

Całość czasu wspiera mężczyznę i kobietę niebios, ponieważ są w zgodzie, są wołani i odpowiadają, wołają i otrzymują, w neoplatońskiej Teurgii oznaczało to „wołanie i otrzymywanie" w akcie doskonalenia się i dołączenia do kosmicznej ekspresji kreatywnych niebios. Numinalna nieskończoność woła do świata "poniżej", do świata czasu i przestrzeni, fenomenalnego.

W akcie utrwalenia pokazana jest ciągła aktualizacja rozróżnienia formy, poprzez odnowę, udoskonalenia, ciągłość, jest to ciąg re-deifikacji indywiduacyjnych form w doskonałość. Potencjał aktualizacji harmonii poprzez rozszerzenia sfery harmonii w zgodzie z zaokrągleniem w każdej instancji istnienia. Poprzez wielość zmian, odrodzenie, odnowa. Jest to podtrzymywanie wytrwałości w silnej postawie.

[1] 3:23, Burton Watson, eds. The Analects of Confucius (Columbia University Press: New York, 2007), str.30

Subtelność i wyrafinowanie jest fundamentalną postawą, rozumiane jako człowieczeństwo, człowiecze czucie, idee, w tym miłość, podążają za człowieczeństwem które jest jednak trudne do zdefiniowania. W jego Analektach Konfucjusz nigdy nie definiował czym jest człowieczeństwo, być może jest to realizacja wyższej natury, lub indywiduacyjne odnalezienie się w dostrojeniu do niebios, jest to trudny termin, ale zrozumiany w chwilach życia które jaśnieją i rezonują z niebiosami.

Tradycja, hierarchia wynikająca ze zgody wolnych ludzi, którzy tworzą ustawienia w oparciu o zasługi, służbę, religijny czy społeczny porządek, oddanie ze społeczną mobilnością, jako że ludzie nie są równi w jakościach — różnice były podwalinami hierarchii która bazowała na sprawiedliwości w cywilizowanych społeczeństwach, gdy nikt nie był pozostawiony sam sobie, ale był częścią tkanki, odnajdując się w harmonijnej pozycji w Teatrze Ziemskim.

Tak samo jak ludzie i ich jakości, lub zasługi i umiejętności się zmieniają, pozwala się im wzrastać i poruszać po społecznych hierarchiach. Sprawiedliwość jest czynnikiem regulującym, w esencji jest dystrybucją mocy sprawczej bazującej na głębokich prawach, jako idea-siła, jest reaktywnym sposobem przywracania harmonii kiedy wyłania się niesprawiedliwość albo dysharmonia. Obserwując prawa przyczyny i skutku, współ-zależnego współ-wyłaniania się, widzimy wydarzenia które pojawiają się w czasie, a zatem penetrując ich prawa staramy się działać w zgodzie z prawami niebios.

Wszystkie wulgarne, niskie rzeczy nie są dostrajane do niebios, są wypalane w toku pracy, a myśli które pędzą jak błyskawica przez przestrzeń wzlatują jak sokół który po zobaczeniu

całości wciela obserwacje w mężczyznę i kobietę. Pomimo przeszkód stara się podtrzymać koncentrację i odrzucić zbędne rzeczy, zatem emanując je w słowach, akcie, motywie, inklinacjach, pozycji, trwałości, poruszeniu instynktu, chęci, aspiracji aby ustalić poruszenia umysłu i emocji poprzez odniesienie. To system ko-ordynatów jakości, idei, zasad, poznania, zrozumienia, wiedzy, działania, stałości, czyli dynamiki poruszania się mając ten ideograficzny, kosmograficzny system ko-ordynatów w tle i fundamentach, podejmując wolne i niezależne decyzje, wyboru etc.

Co jest poniżej, co jest wulgarne, jako alchemiczne nigredo przyczynia się do złych nawyków mentalnych, zatem korygując się, odpowiedzialnie związując (jogere) umysł, przekierowując kierunek psychiczne na nowe tory, poprawiając się kiedy zawiedziemy swoje aspiracje, nie zatrzymując rzeczywistości w punkcie błędu, ale płynąc dalej. Wytyczając sobie coraz to nowsze kursy, podobnie to kapitana który patrząc na astrolabium wytyczał kurs poprzez gwiazdy.

Restrykcyjna odpowiedzialność umysłu pomaga opanować koncentrację i skupienie, kiedy ta aktywność jest opanowana i ukształtowana, zradza się podobna diamentowi jasność myślenia. Dotknięci smoczą błyskawicą jesteśmy poruszeni do działania jako bohater lub wieszcz, jakby receptywnie odbierając siłę i ją kształtując. Wewnętrzna prawda jest odkrywana w interpretacji (gr. Hermes oznaczał „interpretację", a zatem „interpretatora"), podobnie jak kosmografia i świat jest interpretowany w wiecznym łowach na Boskość.

Należy ją podtrzymywać i pielęgnować i chronić przed roztrwonieniem, przez bezmyślność, jest fundamentalną siłą, łatwo

ją stracić poprzez ekspozycję, powinna jaśnieć w efektach i być podtrzymana jako siła która płynie przez nasze żyły. Wytrwałość działania, wydarzeń po jakimś czasie słabnie, stając się bezsilna i bezpodstawna. Regenerowane są stale te rzeczy które są w zgodzie z siłą i prawami, co ukazuje się jako trwałe w ludzkich oczach jest złudzeniem, poruszenia rozgwieżdżonych niebios wytyczają jednak szlaki.

Jeżeli nie jesteśmy przygotowani do działania, nie powinniśmy rzucać się w nie na oślep, może się to skończyć nieszczęściem. Jeżeli okoliczności nie są odpowiednie do działania, podobnie należy być rozważnym. Cel i sens jest rozpoznany wraz z odkryciem Prawdziwej Woli, ta druga powinna być poszukiwana w zgodzie z ekspresją sił niebios, Wola poprzez ruch Boskich idei, różnych ekspresji pośród światów ludzkich, w zależności od indywiduacji i odkrytego sensu, stajemy się mistrzami i mistrzyniami w polu działania naszego wewnętrznego dzieła.

Strzeżmy się, bowiem jeżeli utracimy naszą wewnętrzną kompozycję i ton, trzeźwość umysłu, będziemy wciągnięci w zachowania i nawyki mentalne które są nieokrzesane, wulgarne, niskie, uzyskamy tym negatywny posłuch, a wśród innych będziemy pogardzani i będą innych przed nami ostrzegać, zgodnie z miarą i oceną innych.

Wielu natomiast wielkich było zrujnowanych przez masę ludzi, którzy do nich przybywali i zmiatali ich na swój kurs, co wydaje się dumne innym może często będzie protekcjonizmem, przybierając pokorną i łagodną zewnętrzną dyspozycję, aby uniknąć bycia ocenionym jako arogant, ale zachowując kurs i trwając w nim zgodnie z siłą.

Ambicja jest siłą która ciągnie ponad naszą siłę i miarę, niezależnie od tego czy jest z dobrą czy złą intencją, uszkadza strukturę naszych aspiracji, prac i pragnień, intencji i inklinacji, wzlatując tak wysoko, że uderzamy o ziemię z ruinami naszych prac, jakby strąceni z wież. W odosobnieniu doskonalimy się w ścieżkach które są silne i słuszne, zgodnie z miarą i właściwą oceną czasów i zmian. Upadły wieszcz z łatwością może być wyśmiewany i popędzany przez piekła, prawdziwy jest perfekcyjnie jednym, jednakim z niebiosami, ich kompanem.

> *List 7*
> *Do Eustatiusa, o Muzyce*
> *...Wiedząc tą (jedną) rzecz, wielkie natury tworzą wielkie zło, kiedy są skorumpowane, zatrute, a największe nawet przedsięwzięcia we wszystkich sprawach są najbardziej szkodliwe kiedy się psują"*
> *— Jamblich z Kalcis.*

Kiedy arogancki smok wspina się zbyt wysoko, tak jak człowiek co traci kontakt z resztą ludzkości, staje się odizolowany, a to prowadzi do upadku [ignorując współ-zależność, społeczeństwo, budujemy mentalne wieże ponad nimi, choć jesteśmy więźniem własnych łańcuchów, który oddziela się i upada w okropieństwa: urojenia, ignorancję, złość, przestaje znosić swoich przyjaciół, swoją wspólnotę, swój gatunek.

Heksagram II. K'un — Przyjmowanie, receptywność. Ziemia

Ziemia jest oddana niebiosom w odniesieniu do kreatywnej wyższości. Porządki które odbiegają od tej proporcji i analogii tworzą dysharmonię i chaotyczną aranżację, zarówno na indywidualnym jak i społecznym poziomie. Jednak ten porządek musi być wpierw stworzony w środku. Buddyjskie credo „Ja sam jestem czczony w niebiosach", Jaźń odnajduje swoją drogę, wydaje się to wpierw aroganckim stwierdzeniem, ale zawiera penetrującą prawdę, jako że podążając drogą, droga jest w zgodzie z całością.

Cesarz usiadł na tronie świadomości, zbierając swoje zmysły, umysł, serce i duszę, a potem kierował działając Jaźnią w zgodzie z niebiosami wywierając na siebie wpływ. Jest to jedyny władca — panujący nad sobą — każda społeczna aranżacja wypływa z ludzi poprzez porządek, odnowę, aby wspomóc Niebiańską siłę kreatywną.

Jeżeli władca rozporządzający sobą jest wciągnięty w gry polityczne, stronniczość, przeszkody które kompromitują jego wewnętrzną Jaźń i prawdę, jego spójność i trwałość w drodze, Niebiosa się wycofują a staje się on jedynie człowiekiem na fasadowym tronie, rozkazując ludziom na lewo i prawo bez żadnego sensu. Czuang Tsu pisał o mistrzu który był tak wprawny, że Cesarz oferował mu swoją koronę, jednak ten odmówił aby nie kompromitować jego wyższej drogi.

Konfucjańska decyzja aby wykroić porządek i związać się ze światem, a zatem położyć fundamenty dla kolejnych generacji i pokoleń to samo-poświęcenie. Samo-poświęcenie polega na ocenie swojej wewnętrznej Jaźni i kompetencji, zbyt wielu chciało „benewolentnie rządzić" nie uwzględniając swoich rzeczywistych sił, które zamieniły się w słabość, lub zostały pokonane albo wyczerpane.

Jakże jesteśmy lepsi od tych którzy byli wcześniej, jeżeli nasze własne słabości świadczą przeciwko takiemu postępowaniu? Buddyści szkoły Mahajany uważają że indywidualny karman jest osądzany przez całość sieci efektów spowodowanych przez nasze akcje i uruchomiony przyczynowości, nie poprzez intencje. Ponieważ poprzez prawo przyczynowości uruchamiamy karmiczne ścieżki i sieci które są wchłanianie przez serca, dusze i umysły które współ-pojawiają się we współzależności, im bardziej świat ludzki jest ze sobą połączony i współ-polegający na sobie, poważniejsze są konsekwencje kumulacji władzy lub bezmyślne wykorzystywanie wpływu, zarówno indywidualne jak i społeczne.

W złożonych społeczeństwach regulują pływ umysłów i serc, lub wskazują na prowadzenie i radę, kiedy mogą polegać na charyzmatycznym autorytecie który nie tkwi w urojeniu, ignorancji, żądzy i małych rzeczach.

Złożone systemy wymagają zatem złożonej dystrybucji sprawiedliwości i władzy, które nawzajem są w stanie się korygować a także powstrzymywać nieregularności w tych które zaczynają się degenerować. Natomiast najgorszym pomysłem jest centralizacja władzy albo w rękach paru czy jednej osoby, a jeszcze gorszym wypaczeniem pozornie wielo-agentowa, a jednak zcentralizowana władza w rękach korpokratów.

> *Stanza 11.*
>
> *Mistrz powiedział: Bądźcie uczeni w mądrościach starożytnych, rozumiejąc wszystkie współczesne wam sprawy — wtedy możecie być nauczycielami.*[1]

Kosmiczny porządek jest komplementarny w stosunku do swoich elementów, nieharmonijny — np. gdy porządki stworzone przez ludzi nie mają odniesienia do niego, ani nie zawierają nawet podobieństwa — te porządku są w różnorodności potencjału, są podległe prawom zmian, choć z perspektywy trwałości wydają się złe i wykrzywione.

Jest to wartościowanie przeciwko wartościowaniu odniesienia, tak jak "upadłe czasy" z perspektywy ducha, są „cudownymi czasami" z perspektywy dostatku, „skorumpowane, niemoralne, fałszywe" czasu porównane z innymi czasami są „tymi, które są normalne, które są brane są naturalne" z perspektywy tego co widzi spoza dnia dzisiejszego, „dół ma się nijak w relacji do góry", z perspektywy sokoła, ludzkie porządki na ziemi są katastrofą, dalej „wolne duchy które walczą" z perspektywy przywrócenia i budowania a porządku stałości i status quo, „surogat, podmiana iluzji na iluzję i kłamstwo, albo złudzenie" z perspektywy czystej idei, nagle jest „prawdziwą formą rzeczy" z perspektywy nawyku. Świat do góry nogami z perspektywy wieszcza, jest w swojej odpowiedniej formie i kształcie zgodnie z tym co twierdzą ignoranci. Nie oznacza to wojny wizji ze światem, ale poruszanie się po świecie zastanym z odzyskaną wizją, reaktywnie przywracając ją w sobie.

Dualizm powstaje z postrzegania które dzieli, w rozróżniającej unii się rozpływa, ten drugi rozkłada skrzydła nad ziemią, ten pierwszy jest wciągnięty w świat. Najbardziej szkodliwe są dualizmu w dualizmach, które dzielą negatywny fenomen

[1] Confucius and B. Watson (2007). The analects of Confucius. New York; Chichester, Columbia University Press. str.21

w dwa negatywne, albo pozytywne i negatywne, oba fałszywe, albo pozytyw w dwa pozytywy, lub pozyty i negatyw, dalej przyczyniając się do pęknięć w człowieku, otwierając i zarażając całość i mechanistycznie ją rozłupując dalej.

Nad-konceptualizując „dobre, złe, prawdę, fałsz, rację i jej opozycję", a następnie rusztując to wszystko kolejnymi konceptualizacjami. Na przykład, rozłupując harmonię na dwa, gdy Yang jest naturalnie receptywne, nagle jest zapełnione wulgarnością i morderczą wściekłością, a Yin które jest inceptywne w samo-destrukcyjne pasje które niszczą. Tak samo gdy weźmiemy koncepcję „dobra" i konceptualizujemy je w obrębie doktryn i wierzeń które są subwersyjne w stosunku do dobra i prowadzą do pomieszania i dysharmonii, koncepcja dobra uzasadnia wszystkie formy zła, podobnie gdy zło bierze imię, ale jest stanowcze i trwa w zasadach, jest nazywane złem z nazwy choć jest dobre.

Metafora: Giordano Bruno pisał o sprawiedliwości, rozsądku co odnalazły nowy dom w piekłach, bo z ziemi które odeszły od niebios zostały dawno wygnane.

> *"Błąd anarchistów polega na wierze w to że ludzka natura jest wewnętrznie dobra. Kastrują zatem społeczeństwo w ten sam sposób co teologowie ('Bóg jest dobrocią') kastrują boga. To Saturnalna cecha. Naturalne prawo było skręcane w każdy możliwy sposób — od uzasadnienia brutalnej przemocy po rajską idyllę. Jest to wbudowane w możliwość interpretowania czegokolwiek w naturę. "Jest wszystkim naraz: 'Zatem dobrze, niech każdy człowiek uszczkie sobie coś z Istnienia' — Ernst Junger, Eumeswil str. 209*

Komentarz: Istnienie, uczestnicząc w uczcie, odgryza sobie także kawałek z człowieka

> *"Praworządność musi być poszukiwana w atomach, a nawet głębieja włącznie z naszymi atomami. Z tej głębi, etyczne I estetyczne osądy reagują do najsubtelniejszych rodzajów. Dlatego niesprawiedliwość wydaje się obrzydliwa" — Ernst Junger, Eumeswil, str. 209*

Tracąc proporcję poprzez inflację jestestwa, mężczyzna i kobieta czyni sobie szkodę, a potem reszcie, bez właściwej hierarchii — nierówność, zawiść, arogancja, ignorancja i urojenia zaczynają zapełniać fałszywą parabolizację człowieka, zapominając o mierze i właściwej zgodzie i miejscu między ziemią, człowiekiem a niebiosami.

Świat fenomenalny jest sferą działania Numinalnych-Numenalnych sił Niebios. Idea jest desygnowana podobieństwem w zależności od kulturalnego kontekstu, istnieją jako ślady analogii bytu, świat i wszechświat jest zatem reaktywny i działa sympatycznie, w zależności od praw działających w rozmaitych entropiach psycho-fizycznych (poziomach organizacyjnych).

Co jest dostrzeżone gołym okiem jako ewidentne w ukrytych porządkach natury, która lubi się ukrywać — odsłania inne aspekty biologowi, świętemu człowiekowi, filozofowi, estecie, artyście, okultyście, czy osobie która pojechał spędzić czas z rodziną do lasu.

Rozróżnianie i sprawiedliwość wynikają z doświadczenia, ale także refleksji, rozważań, kontemplacji, wglądu w fundamentalne czucie odniesienia i intelektualnego wyprowadzenia

dobra i zła na podstawie wiedzy, czucia, analogii, niechcianych i chcianych stanów, natomiast szczęście. Eudaimonia jest trudna do zdefiniowania, dla każdego znaczy ona co innego, zgodnie z poruszeniami losów. Obraz który jest budowany w umyśle wokół konkretnych fenomenów może być zafałszowany i błędny, nie odnosząc się do całości fenomenalnych ruchów i jest powiązany z nawykami myślowymi. Jeżeli jest zniekształcony i jako taki rozpoznany, zawsze można wyprowadzić ten stan intelektualnie i wzmocnić zdolność do trzeźwego rozróżniania.

Tak jak zdeterminowana wytrwałość jest sprawą dyscypliny, dyscyplina nie jest rygorem, ale sposobem pokonania emocji i demotywacji i trwania w poszukiwaniach tego co jest zgodne z czasem i sytuacją, nie pchamy swojej pozycji i sytuacji bezmyślnie dalej, lecz między naturą, szczerym impulsem, szczerością, przejrzystością i wolicjonalnym podtrzymaniem oceniamy ją zgodnie z układem odniesień, poruszeniami a także personalną postawą wobec nich.

Przy mieszaniu się z innymi ludźmi naturalnie pojawiają się różnice zdań, choć nadal trwa się w zachowaniu kompozycji naszych natur poprzez wewnętrzną siłę i prawdę.

Jeżeli pojawią się oznaki rozkładu, należy silniej podtrzymać odniesienie do tego co jest właściwe, aby zatrzymać degenerację w czasie, albo odwrócić to co zostało zniszczone przez własny wysiłek, bez naprawy zatrutego momentu, rozkład, degeneracja postępują dalej.

Być podobnym feniksowi, takim powinien być wieszcz, ma swoją wewnętrzną naturę niewzruszoną, choć podlega zmianom i tranzytom. Powinien być jak Niebiosa, obejmując rzeczy natu-

ry w aspekcie Paternalnym i Maternalnym. Nie jest to ślepota na dostrzeżone sprawy, ale mądry, rezolutny wgląd.

Te rzeczy które już mamy, zaokrąglić, jeżeli możemy rozszerzyć sferę naszymi naturami, zróbmy to i zaokrąglajmy nasze natury i charaktery ponownie, dopóki nie skonsolidują się w coś silniejszego i piękniejszego.

Jeżeli pokażemy swoje natury lub dzieła za wcześnie, możemy je zrujnować. Sława przychodzi i odchodzi, jest jedynie pochodną czyjegoś działania, poszukiwanie sławy lub przywiązanie do niej jest jak bańka mydlana w której inni mogą się na chwilę przejrzeć.

Ogrodnik jest zadowolony ze swojego ogrodu, lecz nie przechwala się nim, z satysfakcją i w pełni jest naturalny i rzeczywisty na wskroś ze swoimi pracami.

Prominencja prowadzi do wrogości, jeżeli podważa innych, lub nierozmyślnie obdarza honorami, jeżeli jesteśmy zgodni, to drugie przyciąga to pierwsze, jeżeli stracimy swoją kompozycję stając się więźniami uznania, choć w rzeczy samej nie zrobiliśmy nic co by rzeczywiście na to zasługiwało, hołdujemy sobie i prowadzi to do korupcji natury i charakterów.

Efekty naszych działań powinny działać za nas, nie musimy być widoczni, wycofujemy się i nie zgarniamy nagród za nasze działania, nie rozpierają fałszywie naszej dumy, przychodzą i odchodzą jak dokończone dzieła, pojawiają się i znikają, wewnętrznie nie musimy ich adorować, przywołujemy tylko przywiązanie do naszych dzieł i czynów. Oddajemy wielkie dzieła na ołtarze Niebios, prawdziwa, nie-niewolnicza pokora bierze się z braku przywiązania i jest szczerym, odważnym, silnym ruchem.

Silnie próbując przywrócić porządek, zasada która zbyt ambitnie podchodzi do sprawy i za wszelką cenę broni swej pozycji prowadzi do konfliktu.

Dobre nawyki powinni być wzmocnione i prowadzone, nie powinni być bezczynne, kiedy są rozpoznane jako przydatne i produktywne, podobnie to co jest rozpoznane jako przeciwne powinno być naznaczone i wyeliminowane gdy się pojawia, a złe nawyki niszczone i miażdżone jak wewnętrzni przeciwnicy.

Heksagram III.Czun — Trudność na Początku

Na tyle na ile kora drzewa świadczy o jego sile i doświadczeniach, tak jak źdźbło trawy jest ostrą puentą skoncentrowanego postanowienia, które powraca do siebie po sztormach, silnych huraganach i deszczach, ma jednak silne korzenie, jest zwinne, lekkie, lecz mocne. Poprzez napięcie zgody, rzeczy wzajemnie wypływają w harmonii i wspomagają się we wspinaczce w górę.

Znacznie większym osiągnięciem jest zdobycie mistrzostwa małymi środkami bez wsparcia, niż to osiągane uprzywilejowanym treningiem. W Greckiej tragedii Ci którzy byli sprawdzani przez Niebiosa ciężkimi doświadczeniami byli przez nie najbardziej uprzywilejowani, niezłomna wytrwałość w pokonywaniu siebie i przeciwności jest godna, źdźbło trawy pokonuje sztormy.

Można zatem z chaotycznego, nieutrzymującego formy charakteru z gliny ukształtować świetnych ludzi, w zależności od woli tych drugich w kształtowaniu siebie w zaokrąglaniu swoich natur i ich doskonaleniu. Rozgraniczenie nie oznacza wewnętrznego statyzmu, stałość umysłu jest dojrzała w ruchu.

Wartość Comitas w Via Romana, przyjaźń w dobrym humorze ma wielkie znaczenie, strata przyjaciół jest niebezpieczna dla rozwijającego się charakteru, izolacja i alienacja wkrótce rodzą pogardę i arogancję, albo desperację i depresję, chyba że w porę powstrzyma się je progresywną, rosnącą stałością. Tylko w dojrzałości możemy powrócić w samotnię, jeżeli możemy być w kompanii Niebios „sami z samotnią", nigdy w prawdzie nie jesteśmy sami, jeżeli rozpoznajemy znak niewidzialnych kompanów i kompanek.

Znacznie lepiej wycofać się z rezerwą aniżeli wchodzić w złe kompanie — te drugie nie wpłyną źle na silny charakter, mogą

być zmiecione pod jego oddziaływaniem ku lepszeniu jeżeli potrafimy „mówić wieloma drogami", bez antagonizmu — ale dla słabego charakteru bez treningu — ryzykujemy że nasza praktyka będzie poddana wpływowi negatywnej kompanii, może to wciągnąć młodego człowieka pod wpływy, które mają złe rezultaty później.

Gdy porządek wyłania się z chaosu buduje się wspólnotę opartą na zgodzie, umiejętność polega na znalezieniu strategicznych punktów w całości i zmienianie ich w podobny sposób. Gdy upada dom z kart, natychmiast wydarzenia płyną w inną, zreformowaną strukturę, wtedy tak naprawdę nic nie idzie w ruinę, ale odnajduje się w nowej formie. Strumień płynie w nowe koryto i wytwarza nowy nurt. Gdy chaos jest rozpoznany i nie możemy się do nikogo zwrócić, mgła która nas otacza jest nieprzenikniona, wszędzie gdzie kroczymy jest otchłań, przerażający widok, jak gdyby ciemne chmury zakrywały nasze widzenie i czucie, zachowujemy jasność widzenia pomimo wszystko.

Często próby tego typu mentalnych i emotywnych sytuacji nadaje nam wgląd, jeżeli go utrzymamy, wiele trudności może powstać przy niefortunnych zdarzeniach, ale widzenie umysłu nie będzie nagięte, pozostanie przy wyższym wglądzie, gotowe widzieć życie nawet gdy zbierają się ciemne, nieprzeniknione burzowe chmury.

Wątki i rozbłyski wydarzeń na początku wydają się niczym chaotyczna pajęczyna, lecz w czasie, oddzielne wątki zaczynają się pojawiać klarownie jako całość struktury, z porządku powstaje chaos, ten kto wie jak poruszać się przez niebezpieczne przestrzenie, wie kiedy się zatrzymać, a potem jak tkać srebrne nici w porządku.

Gdy jesteśmy ofiarą zbyt wielu nieszczęść, schematów, forteli, działania z ukrycia, często generalizujemy i postrzegamy nawet przyjazną nam osobę której nie znamy jak potencjalnego wroga, dodaje nam to więcej ostrożności, ale tracimy możliwość znalezienie przyjaciela. Podchodzenie do spraw z rezerwą jest dobrą rzeczą, jawne zaufanie w stosunku do ludzi jest niemądre, ale nieszczęścia nie powinny wytworzyć w nas paranoi i podejrzeń które zasłaniają prawdziwie sprzyjające okoliczności.

Nie akceptujemy pomocy która związuje nas z anonimowymi źródłami, musimy polegać na ocenie i dokładnie widzieć przez sytuację aby ufać, jeżeli taka podpora lub poleganie na kimś lub czymś się pojawia. Jeżeli pomoc jest dana z anonimowej strony, polegalibyśmy na pragnieniach i zachciankach kogokolwiek, tak zatem ciekawy lis wpada w pułapkę, a niedoświadczony człowiek który podąża za innymi może być łatwo wykorzystany wplątany w zabrudzone sieci, zachowując się jak podlotka która wpada w ramiona silniejszego mężczyzny. Podobnie — kobieta która jest godna nie biegnie za rzeczami które błyszczą, tylko polega na własnej mądrości i rozeznaniu. Wszystkie zobowiązania, włącznie z tymi ukrytymi które bierzemy na siebie, powinny być najpierw rozsądzone przez naszą wiedzę o osobie która oferuje pomoc.

Losy nie mogą być zignorowane, albo zrzucone z barków — możemy co najwyżej poprawić swój charakter w reakcji na wydarzenia niezależne od nas. Otrzymanie pomocy w ciężkiej sytuacji wymaga jasności umysłu, fałszywa duma zabagnia umysł, jednak należy być ostrożnym z której strony nadchodzi pomoc.

Gdy inni zniekształcają albo przerywają wszystko co robimy, należy być ostrożnym. Inaczej będą mieli sieci które nas uchwycą i zatrzymają nasze akcje, pośród tych którzy zatrzymują ekspresję, wybitna uwaga jest potrzebna, spójność i integralność, jasność i przejrzystość charakteru, szczególnie gdy jesteśmy pod ostrzałem oszczerstw, szantaży, grożenia, zastraszania, pozostajemy silni i stali.

> *„Ci, których umysł jest przytwierdzony do gwiazdy, nie są zranieni przez kłamstwa i oszczerstwa"*
> *— Leonardo da Vinci*

Gdy utkniemy i nie widzimy drogi wyjścia, składamy ręce i się poddajemy. Taka rezygnacja jest najsmutniejsza, szczególnie wśród młodych — tylu bohaterów straciło siłę i nadzieję w młodej desperacji, glina która ma potencjał, powinna być kształtowana, zamiast zmarnowana.

> *Konfucjusz mawiał: „Krwawe łzy spływają, jednak nie powinniśmy tkwić w tym stanie".*

Heksagram IV. M'eng — Folgowanie Młodych

Zezwolenie na ciągłe pytania nie rozwija, ale spłyca i rozpieszcza. Gdy zaczynamy rozwiązywać i odpowiadać na własne pytania, zaczyna się proces dojrzewania, a także krytycznego kwestionowania świata aby odnaleźć inne drogi. Narzędzia takie jak krytyczne myślenie, wiedza, wielo-aspektowe podejście do fenomenów pozwala oglądać świat z wielu stron, a jednocześnie wyciągać i doskonalić wnioski.

Cisza jest często słowem prawdy, jest skuteczniejsza niż mowa kiedy ambiwalentna sytuacja mogłaby wynikać z jednego nawet słowa.

Bez dojrzałości, gubimy się. Nasze własne ruchy są ciągnięte w lewo i w prawo, przez ruchy kogo innego. Bezkształtne fantazmaty odciągają od osadzonej koncentracji, są to puste bańki które zawężają naszą koncentrację i rozpraszają prawdziwe cele, tu i teraz dokładnie jesteśmy i czynimy, co rozwija się dalej ma swój impuls w teraz, tak jak teraźniejszy moment jest przyczynowy, współ-pojawiający się z innymi wydarzeniami.

Pozostawienie głupca na jakiś czas samemu sobie pozwoli mu się nauczyć i nabrać doświadczenia, jeżeli się złamie albo zostanie zmieciony, będzie miał powód do żalu.

Heksagram V. Hsu — Oczekiwanie, Odżywianie

Ewidentne prawa które ulegają wypaczeniom przez postrzeganie, nie zmieniają swoich podstaw, to co jest „zapomnianym znanym" w swojej prostocie, wraz działania i wydarzenia stają się ukryte przed ludzkimi umysłami.

Pory roku akompaniują cykliczność i zmiany w naturze, kosmos jest porządkiem który działa zgodnie z prawem cykliczności i zmiany, odpowiednim punktem odniesienia jest zdolność do utrwalenia punktów stałości, odkrywania ich, głębokiej refleksji i odzwierciedlania ich. Ale także wcielania i poruszania się przez zmianę, los, możliwość, szansę, dynamiczne zmieniając strukturę i podstawę naszych działań.

Czasy rozwiązują się zgodnie z ich naturalnymi prawami, uzbrój się w szczerość i pokonaj charakterem, wydarzenia które wyczerpują się naturalnie, jeżeli uczyniliśmy źle, niezależnie od tego czy rzeczywiście czy jedynie tak to postrzegamy, powinniśmy się uzbroić w cierpliwość i stałość — pokonać nieszczęścia tarczą z antidotów (Buddyjski termin), niezależnie od tego czy jesteśmy traktowani w uczciwy, czy niesprawiedliwy sposób.

Jeżeli nie możemy przedsięwzięć akcji, pozostajemy silnymi i bez winy, ignorując prowokację, mając przewagę natury i charakteru nad wydarzeniami i uprzedzając je poprzez przygotowanie.

Szczerość jest przejrzystością w naszych działaniach, wewnątrz, a także zgodnie z Kreatywnymi Siłami, nie ma nic ukrytego w prawach poruszeń kosmosu, nie można zmienić wszechświata przecząc jego prawom. Pewność rodzi się najczęściej z poczucia sensownej celowości. Słabość i niecierpliwość szargają nerwy i doprowadzają do rozkojarzenia, przynosząc niebezpieczeństwo do każdego przedsięwzięcia.

Wewnętrzna pewność i siła ukazują się w prawdziwości bez kompromisów, aby to zrobić należy poznać siebie. Proces poznawania siebie jest procesem kontemplacji, samo-obserwacji, introspekcji, konfrontacji, decyzji, kontrastu, pulsu i impulsu między czyjąś indywiduacyjną naturą i spięciu wewnątrz.

To jak jest to rozwiązane zależy od sposobu jak starcie jest rozwiązane na zewnątrz podczas konfrontacji, reakcji, działania, stałości. Jak to wszystko jest zharmonizowane, znając naszą naturę obserwujemy poruszenia sieci ze swoimi intencjami, motywami, pragnieniami.

Często jednak złudzenia i zafałszowany obraz może się ukazać jako ścieżka, ale z tych pierwszych można rezolutnie się z nich odzierać, aby odnaleźć źródło.

Jeżeli nie posiadamy źródła impulsu w środku, lub w naszych fundamentach, tracimy nasze energie i zaczynamy iść do połowy rzeki wracając, choć mogliśmy zbudować most. Odnajdując to źródło, mamy niewyczerpane zasoby energii do przekształcania i rzeźbienia.

Trwanie w życzliwym dobrym nastawieniu, nawet wtedy kiedy nie ma się z czego cieszyć jest dobrą metodą treningu, wtedy nawet w powadze potrafimy wyjść cało z koszmarnej sytuacji z humorem.

W oczekiwaniu, powinniśmy się przygotowywać, nie zostając w tyle, ale działać z praktyką zaokrąglania charakteru i natur, ciosając w nich jak w rzeźbie, w dobrych czasach pracujemy, w złych pokonujemy siebie, nie pozostawiamy trzeźwości myślenia fortunie, nie dajemy jej w opiekę wirom nieszczęść.

Nawet pod oszczerstwami nie mieszamy swojej natury w samo-obronie z niskimi rzeczami, czekamy cierpliwie i jesteśmy

silnego charakteru, Ci którzy mają swój umysł przytwierdzony do celu i sensu nie są złamani.

Ukazana słabość może sprowokować złodziei, albo możemy być zmieceni w posłuszeństwo woli wobec podłych ludzi, rzadko kiedy znajdujemy pomocną dłoń gdy jesteśmy otoczeni w dzikich miejscach, lub pośród działań przeciwników. Jeżeli postrzegają nas jak przeciwnika, nie pozwalamy sobie folgować słabością, nie bylibyśmy przeproszeni, a jedynie zmiażdżeni, ciężej jest odzyskać siłę ze słabej pozycji do zrównoważonej, wymaga to wielkiego nakładu sił.

„Przeciwnik" jest słowem innego, ruchy przeciwko nam nie powinny nas złamać w przeciwne postrzeganie. W najbardziej niebezpiecznych sytuacjach, pozostanie zimno-krwistymi i utrwalenie przejrzystości, wyostrza zmysły i koncentrację.

W interwałach, powinniśmy się przygotowywać wewnętrznie, marnowanie czasu bez przygotowywań — gdy przychodzi konflikt albo konfrontacja, upadamy pod ich siłą.

Ruch szans potrafi czasem zmienić nasze położenie w niewiarygodny sposób — ratując z najbardziej niebezpiecznej sytuacji, albo wręcz przeciwnie — z najbezpieczniejszej wtrącając w najgorszą, nie do przewidzenia.

Heksagram VI. S'ung — Konflikt

Silni ludzie Kreatywnego kroczą na granicy przepaści, powinni mieć się na baczności. Tkacze sieci iluzji forsują nieharmonijną drogę, wewnętrzna determinacja i zrozumienie zawiłości daje nam wskazówkę która wzrasta w spokoju i sile. Lepiej zatrzymać się bez ambicji i poświęcić impuls, ograniczyć go, aby dojrzeć wewnętrznie. Jeżeli nie jesteśmy pośród ludzi, albo nie możemy znaleźć równej osoby aby sięgnąć po poradę, wtedy w samotni, naszym władcą jest Boskość ponad nami, środkami są wyrocznie, medytacje, inwokacje, ale wymaga to inteligencji i doświadczenia aby się rozeznać i nakazywać sobie wewnętrznie.

Innymi słowy ruchy przeciwnika powinny być przewidziane, zanim osiągną punkt krytyczny, powinniśmy być przygotowani na taką ewentualność przez postrzeganie, przewidzenie, ocenę i obserwację. Czasami ruchy przeciwnika pomimo tego, że są przewidziane, mogą zamrozić nasze ruchy, skompromitować je, albo zniszczyć — jeżeli zdajemy sobie z tego sprawę, przygotowujemy się na tego typu klęski.

Podobnie z kłótnią, gdy 'udowadnianie swoich racji' prowadzi do antagonizmu, ludzie mają swoje wierzenia które są fundamentem ich istnienia, przecząc im, prowokujemy wrogość. Nie wciągajmy się zatem w konflikt argumentów albo wierzeń kiedy próbują atakować nasze, inaczej stracimy otwartość umysłu i subtelność, stając się zopiniowanymi fanatykami w najgorszym przypadku.

Pośród cywilizowanych ludzi, cywilizowana konwersacja jest możliwa, w przeciwnym razie jest to strata czasu. Mediator który poprzez swój charyzmatyczny autorytet i status jest w stanie sprawiedliwie zakończyć konflikt. Jeżeli wszystko staje się uporządkowane, konflikt jest rozwiązany.

Wszystko co mam noszę ze sobą, całość nabytej szczerości jest nasza, wszystko co zbędne przychodzi i odchodzi podług toku losów. Co jest siłą własnej natury pozostaje nasze. Powinniśmy pracować i kończyć nasze prace bez próżnego oczekiwania nagród, ani samo-ratyfikacji.

To co nie jest trwałe, ale okazyjne, nie powinno być wywyższane.

Heksagram VII. Szih — Armia

Autorytet zradza się z lojalności żołnierzy, przejrzyste działania i decyzje odnajduje się w mądrych rozkazach. Rzymskiemu generałowi salutowano jakby był namiestnikiem Słońca, żołnierze salutowali przykładając dłoń do brwi, zakrywając oczy, tak jakby olśniewał ich rozkazującym autorytetem i czynili to z własnej woli, jego efektywność polegała na intuicyjnym poznaniu pola bitwy na czubku miecza, można odnieść to do zarządzania sobą, armii wewnątrz, albo duchowego pola bitwy serc i umysłów wewnątrz i na zewnątrz.

Kiedy generałowie i władcy tracą kontakt z ludźmi i ze światem walczą swoje wojny, uszkadzając tkankę społeczeństw. Podobnie jak ambicja, chęć rozlewu krwi lub entuzjazm może się zamienić w manię dumy, w której inflacja zasady władzy zaczyna żądać coraz więcej dla siebie, aby temu zapobiec jest potrzebna cierpliwość i kompozycja, integralność są kluczowymi motywami.

Ten kto frontalnie jest reprezentatywny, jako przywódca włącza wszystko i wszystkich którym przewodzi, zaokrągla i dopełnia siebie, zatacza krąg, zaokrągla i dopełnia innych.

Gdy rozkaz jest w drzazgach, interesy poszczególnych grup rozstrajają całość w chaotycznych ruchach.

Heksagram VIII. Pi — Trzymanie się razem (Unia)

Silna osobowość znajduje komplementarność w innych, jest to wątek który ujarzmiony stanowi rdzeń przywódcy, podobnie zbierając swoje poruszenia umysłu i procesy mentalne w cel.

Ludzie którzy się wahają powinni wpierw zobaczyć szczerą naturę danego przedsięwzięcia, jeżeli się na nią zgodzą, przedsięwzięcie jest silne, ponieważ jest w nim przejrzystość.

Jeżeli nie zachowa się kompozycji i kręgosłupa, jesteśmy zmieceni pod wolę ludzi, cała struktura się zapada.

Jeżeli ktoś zna swoje kompetencje i zdolności, działa. Jeżeli nie ma podstaw, nie powinien podejmować się zadań, inaczej zamieni się w szarlatana który wiedzie ludzi na ślepo, niektóre charaktery lepiej rozwijają się w samotności, patrząc na ludzi jako obserwator, inne z ludźmi, bez powołania do nauczania albo przewodzenia, więcej można zdziałać poprzez odnalezienie swojego miejsca, inaczej można zdziałać wiele szkody.

> *W liście do Asfaliusa, „kontempluje Intelekt i wyprowadza z niego perfekcję", ma też „charakterystykę prowadzenia ludzi przez zarządzanie całą strukturą relacji i powiązań między nimi" — sprawia że Ci co posiadają Intelekt stają się niemal boscy. Jeżeli natomiast napominamy odwagę, w liście do Olympiusa jest zaprezentowane jako „niezmącona, niezachwiana potencja Intelektualna i najwyższa forma intelektualnej aktywności, co jest domknięta w samo-tożsamości i stanie umysłu który jest siły i trwały wewnątrz". Sopater wypowiadał się tak o Cnocie, podkreślając niebiański aspekt tej muzy. Jest to „perfekcja i doskonała miara w życiu duszy, najwyższa i najczystsza aktywność rozsądku i Intelektu i dyskursywnej inteligencji,' która charakteryzuje się „pięk-*

nem, symetrią i prawdą, niezmienną tożsamością i prostotą, transcendentalną wyższością w stosunku do innych spraw, czystością która jest wyniesiona ponad inne rzeczy i z nimi niezmieszana".

Dillon, J.M, Jamblich z Kalcis: Listy (Society of Biblical Literature, Atlanta: 2009), p.20

Gdy społeczeństwa są sobie obce, rozpadają się społeczności i oddalają od siebie prowadząc do ich ruiny.

Szczerość i przejrzystość mówi przez siłę która wynika z posiadania i zdominowania wewnętrznego pola walki, a także wewnętrznej prawdy która odnaleziona, jaśnieje wewnątrz.

Można rozmawiać z ludźmi rozmaitych ścieżek, z rezerwą, pilnując się, aby nie eksponować nic ponad to, lepiej jest pytać i słuchać, aniżeli być kwestionowanym, przepytywanym i słyszanym w nieodpowiednim miejscu.

Jeżeli myśli, akcje i słowa są w nieporządku, nie zebrane w jedno, jak w szaleństwie, albo braku odpowiedzialności, czy ignorancji. Nie działając w zgodzie te nie są przejrzyste i rozświetlone wewnętrzną jasnością umysłu i intencji, stają się początkiem katastrofy, otwierają wątki wydarzeń i losów które przynoszą wielkie nieszczęścia, pogardę, nielojalność, upokorzenia i poniżenia.

Heksagram IX. Hsiao Czu. Poskromienie Małymi Siłami

小畜

Małe przeszkody mają swoją wagę, ale jeżeli przypiszemy im zbyt wielkie znaczenie, mogą zepsuć nasze prace. Odwrotnie, jeżeli przypiszemy im zbyt małe znaczenie, nie jesteśmy w stanie zrozumieć dokładnie ich natury, co odbiera nam koncentrację pomagającą nam przełamać trudne okoliczności. Przez łagodność możemy zapewnić pozytywne rozwiązanie, poprzez brutalną miarę wzmacniamy opozycję, a przeszkody się wzmagają, stajemy się zbyt napięci z przeszkodą jako podmiotem naszej koncentracji.

Łagodnie poskramiając tygrysa, podróżujemy na jego ogonie w pokorze, poprzez właściwe rozróżnienie, ocenę i ogląd sytuacji taką jaka jest. Podobnie jak z punktami odniesienia które nie są statyczne, ale silne w strukturze, płynne na tyle aby dostosować się do warunków w harmonijny sposób — jest to rozróżniane przez mądrość, wiedzę i doświadczenie które wspierają nas w naszych decyzjach.

Polegając na wewnętrznej inklinacji, jaśniejemy wewnątrz tym co silne, jasne, piękne i klarowne. Kiedy nie można wpłynąć na świat ku lepszemu, koncentrujemy się na małych krokach, regulując je i kierując ku naszym najlepszym cechom, zdolnościom i możliwościom.

Nigdy nie zatrzymujemy rzeczywistości przez domniemane albo rzeczywiste błędy i przewinienia, męcząc je w pamięci, poprawiamy się i prostujemy, bez winy, rozkazując sobie w zgodzie ze standardami tego co dobre, tak jak „grzech" jest aberracyjną koncepcją, który jest ukrytym wątkiem winy biegnącym przez niektóre społeczeństwa, tak samo jak „wina".

Wystarczy być odpowiedzialnym za swoją wolność, prowadząc się dobrze, wzmacniamy dobre rzeczy. Zdarzy się popełnić

błąd, ale jeżeli mamy dobry zmysł, natychmiast poprawiamy go z własnej woli mając na względzie układ odniesień który wynika z treningu moralnego, etycznego, czy rozumowego, ten ostatni często oświetla te poprzednie.

Lepiej uczyć się obserwując błędy innych, aniżeli wbiegając w nie samemu, chociaż jeżeli popełnimy błąd, łatwiej zapamiętać sposób jego uniknięcia, albo rozwiązując metodą jego źródło, co pomaga nam rozróżniać powód od przyczyny, działania od efektu.

Jak często nieważne rzeczy pochłaniają naszą koncentrację, jeżeli nasz umysł zanurzy się w wielkiej przestrzeni niebios, a nie myśli o drobnej kłótni, jeżeli rozpozna obraz świata, nie jest wzruszony prostym obiektem, albo czymś mniejszym — są to małe sprawy które powinny być szybko rozwiązywane i zbywane, nie zatracając perspektywy, poruszamy się po świecie drobnych rzeczy, ale nigdy nie przesłaniają nam drogi.

Jeżeli ktoś jest doradcą osoby władzy, jest często współodpowiedzialny za decyzje, dlatego porady muszą być mądrze wyłożone z taką wykładnią aby rzeczywiście doradzać.

Całość współpracy polega na zaufaniu i szczerych działaniach.

Jeżeli małe rzeczy są rozwiązane dobrze i puszczone w ruch, te wątki tworzą węzeł dobrych fortun, gdy czas na żniwa jest gotowy.

Zawsze jednak można się spodziewać nagłej zmiany wydarzeń, zmiany wszystkich dobrych rzeczy w zepsucie, albo zrządzeniem matki szansy — wszystkie wypracowane dobre efekty upadają w ruinę. Nie należy tracić wytrwałości i dalej być cierpliwym.

Heksagram X. Lu — Kroczenie (Prowadzenie się)

Społeczne prowadzenie się zależy od oddania się jego porządkowi, poprzez ciągłe komplementarne włączanie wielu wątków które odnoszą się zarówno do Kreatywnego, mając Ziemię za niższą, a Rozgwieżdżone Niebiosa za wyższe — fundamenty pod tradycje, organizacje i religię są przybliżeniami obserwacyjnymi, odkrytymi, wyrozumowanymi, dojrzałymi w proporcji i odzwierciedlonymi poprzez refleksję głęboko w nas.

Obserwując świat wydarzeń i fenomenów na zewnątrz, reformy odzwierciedlają również zmiany ustawień psycho-społecznych i organizacyjnych, wytyczając kierunki dla rozwijającego się świata zmian, reaktywności, utrwalenia, progresu.

Różnica w pozycji powinna ukazywać inne natury w jasny sposób, aby nie pojawiła się zawiść. Porządek jest rozumiany jako naturalny przez to że każdy bierze odpowiednią dla niego pozycję, zatem nie ma nierówności, ale zostaje zachowana hierarchia, społeczeństwa bez klas czy pozycji tworzy ludzi bez klasy a także pogardę i zawiść wobec wyższości nad przeciętnością — gdy elity są pozbawione klasy i nie posiadają zasłużonego społecznego szacunku, nie są lepsze od przeciętnych ludzi, którzy potrafią być lepsi, w tej sytuacji elity są dużo gorsze.

Nie da się stworzyć uniwersalnej równości, różnice umysłów, serc i natur są oczywiste w świecie natury, ale nie powinni rodzić pogardy ani kondescencji, fałszywej dumy albo wywyższenia, wszyscy powinni być włączeni, w Konfucjańskich Chinach, zmiany pozwalały na mobilność społeczną, zmuszanie do równości zabija natury i charaktery, sprawiedliwość powinna regulować uczciwie dystrybucję statusu.

Wewnętrzna wartość, obiektywna, powinna być kryterium zewnętrznego statusu, gdy każdy zgadza się na taką hierarchię porządek jest zachowany w społeczeństwie, tego typu zgoda wewnątrz i na zewnątrz promuje odczucie równości względem hierarchii, prawości i uczciwości.

Człowiek który nie jest usatysfakcjonowany okolicznościami i jest niespokojny i ambitny tylko po to aby uciec ze swojego stanu, zaczyna gonić za abstrakcjami, urojeniami i przywiązaniami, handlując swoim życiem i sprzedając je za niegodne rzeczy, tracąc swoją kompozycję, oślepiając się przez beznadziejną podnietę i agitację nad rzeczami które w swojej esencji są puste, albo związuje się w relacjach i kontraktach, które zamieniają go w niewolnika, podmiot innej woli, albo podmiot nieożywionego przedmiotu lub abstrakcji za którą goni.

Jeżeli rezolutność staje się zbyt sztywna, wytrwałość może być użyta przeciwko nam w mataczeniach przeciwnika, powinien być zatem roztropny i ostrożny

Nikt nie zna siebie, na tyle na ile jest to prawdziwe, możemy wybudować obraz siebie w głowie, znając swój wewnętrzny geniusz, ale całość jest nam nieznana, odbieramy i oddajemy impresje o sobie innym ludziom, wyższym światom i sobie. Niech jednak percepcje, wierzenia i impresje innych nie zatrzymują nas na drodze, jeżeli przeczą impulsowi wewnętrznej prawdy która jest zgodna z niebiosami. Często będą nam przeczyć i utrudniać ścieżkę, albo z nas drwić — pozostańmy przy złotej nici w wytrwałości.

Heksagram XI. Tai -Pokój

Niebiosa są fundamentalnym podtrzymującym i odżywiającym elementem. To sprawia że ich kreatywna siła sprawia że rzeczy się rozwijają i zakwitają. Gdy są w silnej pozycji w relacji do ziemi, ciemność nie ma możliwości zbliżenia się do ich działań.

Hsing jest rezonacją istnienia w samo-odzwierciedleniu natury życia, Ming jest Niebiańską krystalizacją zgodną z zaokrągleniem każdej esencji w jednogłosie rezonującym z naszym istnieniem i wydźwigującą nas w górę, do spraw wyższych.

Niebiosa dystrybuują i regulują w mądry sposób, wspierając działania ludzkie które są z nimi w zgodzie. Miara prostych wzorców i decydowania o punkcie odniesienia w prostocie bycia stwarza głęboki, dosadny porządek.

Doktryna symultanicznego angażowania jest podobna do medytacji — symultanicznie medytujemy nad pozytywną pustką wszystkich fenomenów, jednocześnie podejmuje aktywne działania — podobnie — podtrzymując większy obraz rzeczy, iluzję fenomenów, zmian, punktów odniesienie działamy, albo w zależności od potrzeby powstrzymujemy się w stałości.

Frakcjonalność we współpracy nie powinna polegać na interesie własnym ani wzajemnym, ale wspólnocie umysłów i zgodnym esencjonalnym połączeniu między ludźmi, między wewnętrznym lśnieniem a niebiosami. Roztaczającej coraz większe kręgi, harmonizuje się całość w działaniu, inaczej poszczególne fakcje zaczną nadużywać całość tkanki w celu wykorzystania przewagi nad innymi w interesie własnym.

To co wysokie powinno zachować kontakt z tym co niskie, wątek człowieczeństwa biegnie przez ludzi na wysokich i niskich stanowiskach w hierarchii.

Heksagram XII. P'i — Stagnacja, Zastój

Fundamentalne połączenie pomiędzy światami ludzkimi i niebiosami jest słabe — w niektórych sytuacjach — przejęte i wykradzione przez złudzenia które grają rzeczywiste, nie mają one relacji do tych ponad, ale psują ich pracę poniżej przez iluzję, fortele i przesłony.

Całość filozofii i teologii jest aktywnością człowieka. Yu (Droga) rozświetla Tao na życie (Ming), wehikuły i techniki osiągnięcie tego stanu są różne.

Nie zamienia się wewnętrznej wartości na abstrakcyjne podmioty ludzkich niższych żądz.

Gdybyśmy za obowiązki żądali zapłaty ponad miarę, albo przywiązali się do zapłaty i byli roszczeniowi zamiast potraktować to jako drobną przyczynowość, która nie wpływa na naszą naturę, albo honorów, w esencji, cała nasza aktywność byłaby skompromitowana, skorumpowana, tracąc swoje fundamenty, nawet najlepsze akty byłby zatrute, ich dobry efekt zostałby odwrócony i zepsuty.

Nie kompromituje się swojej ścieżki, stając się własnym wrogiem, zamieniając się w swoje przeciwieństwo. Gdy jesteśmy przesileni masą, Ci którzy kontestują, podważają, zdradzają, lub nie są zdecydowani dołączają do grona naszych przeciwników, jeżeli zachwieje się nam natura choć na chwilę, szybko stajemy się eksponowani i upokorzeni, tracąc wewnętrzną kompozycję i wartość, tracąc wsparcie tych którzy mają wartość, a także tych którzy byli lojalni. Starzy przyjaciele nie chcą mieć z nami nic wspólnego, inni nie chcą znajomości, — jeżeli jesteśmy silni w tych czasach — wycofujemy się upokorzeni, lecz dalej walczymy o swoją naturę, substancję i esencję.

Chowa się wtedy swoją wartość i wycofuje w samotnię, jeżeli możemy sobie na nią pozwolić, w starożytności można było zdać się na kompanię niewidzialnych światów i Niebios, we współczesnych czasach gdy jesteśmy nadzy przed kartelami, grupami, syndykatami, cenzurowani, odarci, rujnowani, wyśmiewani, upokarzani, zamienieni w wystawę dziwadeł, wielką wagą jest ignorowanie tego typu wpływów i powrotu do starej zasady — oddania Kreatywnym Niebiosom, afiliacji i przyjaciół ze światów duchowych.

Zachowanie wartości naszych osobowości poprzez siłę i rezerwę w osamotnionej mądrości, kiedy spodziewamy się zatrucia innych, strategicznie decydujemy się na wycofanie — jest to bardziej wartościowe niż rzucanie siebie i innych w toń ciemności, decyzje w tronie naszych serc są dokonane w ciszy i kontemplacji. Nie jest to akt niewidoczny dla Kreatywnych sił.

Jeżeli jesteśmy w pozycji niskiej lub żebraczej, ale mamy wartość, pozostajemy silni i wytrwali, Ci którzy wytrzymują niefortunne czasy mają silniejszego ducha — poprowadzony we właściwy kształt staje się rezolutną stalą i koncentracją, starając się wcielić te cnoty i idee które zostały odkryte, poczute, rozwiązane. Kiedy podczas elit widzisz niższych naturą ludzi, niegodnych zaufania, trzymaj się od nich z dala. Jako człowiek w niskiej pozycji ukrywaj swoją wewnętrzną wartość i prawdę, gdy ludzie o niskich naturach rządzą, nigdy im nie schlebiaj, nie pochwalaj, nie komplementuj, jako człowiek o wyższej naturze nie pozwól nikomu Cię pochwalać, schlebiać Ci, komplementować siebie.

O ewidentnej wartości nie powinno się mówić, podobnie nie przechwala się ona jako zasada inflacji, nie przerasta ona

swojej godnej formy. Siła i odporność połączona z pilnowaniem słów wystarczy aby pokonać cierpienie w ciszy, kształtuje to charakter, słowa zaczynają płynąć, zamieniają się w zło i cierpienie, jeżeli nie są powstrzymane, wkrótce arogancja się rozrasta i zaprasza pogardę i obrzydzenie wobec reszty.

Lepiej jest być cierpliwym i pełnym powstrzymania, kontemplując znaki i ich znaczenia, „dobra myśl, dobra mowa, dobre działania", jedno pochodzi od drugiego, porównane z cnotami rozwiniętymi w świetle doświadczenia i rozumu, rozwiązanymi wewnątrz i osądzonymi jako dobre.

Nie powinno się roztrwaniać i odganiać bólu przez złe znajomości, albo rozsiewać przez głupie działania, ale powstrzymać ból i przekształcić, zmienić jego energię w odnowę, przekoncentrować jego środek ciążenia, oświetlić wewnątrz, jeżeli jest skierowany na zewnątrz może się stać despotyczny, sadystyczny, albo zbędnie dominujący.

Osoby bez autorytetu nie powinny próbować przywracać porządku, inaczej załamią się pod ociągającą się dygresją, tracąc impuls akcji, silne fundamenty budują kreatywny impuls jeżeli cel jest dobrze zdefiniowany i utrwalony, jeżeli umysł jest otwarty i subtelny, polegając na silnej naturze, inaczej buduje „zamki w chmurach" próbując zrobić duży przeskok — realizując że brakuje mu impetu, zamek z chmur upada w ruinę.

Jeżeli ktoś tworzy porządek jako swoją personalną zdeformowaną wizję, podobny jest maniakowi który poszukuje utrwalenia swojej zdeformowanej woli.

Podobnie z umysłem, za dużo sztywności może działać na wzrost urojeń, ignorancji, arogancji, zbyt mało poczucia wła-

snej wartości i pewności roztrwania charakter i naturę, ale powinny być regulowane w rozsądny sposób.

Nie zapomina się o niebezpieczeństwach w komforcie, ani o ruinie kiedy jesteśmy na swoich włościach, ani o pomieszaniu kiedy nasze sprawy są w porządku. Mając odwrotność na umyśle, przygotowujemy się na to co inne, pamiętamy poprzednią niedolę i poprzednie powodzenie, rozwijamy obie nici fortun i nieszczęść w swojej świadomości, aby być na nie przygotowanym.

Heksagram XIII. T'ung Jen — Przyjaźń z Ludźmi

Każda przyjaźń bierze się z głębokiego poczucia unii z ludźmi, odpowiedniej rezonacji ich esencjonalnego współbrzmienia, jest stowarzyszeniem wolnych ludzi. Bierze się też ze wspólnego poczucia wagi spraw które są uniwersalne i prawdziwie powiązane przez człowieczeństwo i relację w stosunku do rozgwieżdżonych, kreatywnych niebios. Są one nieprzesłonione różnicami zdań, czy podziałami wokół rzeczy małych.

Jest to ojcowski i matczyny umysł skierowany ku otwartym przedsięwzięciom które obejmują wszystko sokolim wzrokiem. Jeżeli ludźmi rządzą prywatne interesy, nie jest to dobry fundament pod właściwe połączenie wewnątrz społeczeństwa. Kiedy wspólnota interesów się rozpada, albo rozłamane interesy zaczyna ze sobą kolidować, współpraca przestaje być na rękę, jest to wspólnota celów aniżeli zaangażowanego działania na rzecz dobra całości.

Fundamentami wspólnoty są zasady które nią rządzą, otwartość i zaufanie, na fundamentach których wszystko jest wyłożone i zrozumiane. Ekskluzywne frakcje, które muszą gardzić jedną grupą aby zjednoczyć inne biorą się z niskich motywów. Promocja własnej frakcji nad innymi prowadzi do rozłamów. Struktura, która celuje w wywyższenie własnych interesów ponad inne spotyka się z oporem i promuje wewnętrzne konflikty na bazie między-frakcjonalnych potyczek powstają zawirowania i konflikty społeczne.

Gdy doprowadza się do wzajemnej nieufności i każdy buduje pułapkę na innego, albo szpieguje na nim z daleka, prowadzi to do podejrzeń tak silnych, że nawet bliscy przyjaciele są widziani jako wrogowie.

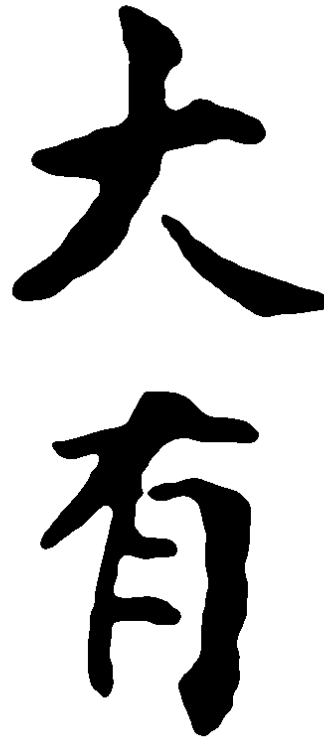
Wzajemny brak zaufania i podejrzenia koroduje stowarzyszenia i organiczne społeczeństwo od środka, akty szpiegostwa i sabotażu są powszechne, choć rzadko przynoszą informacje, napędzają wzajemną nieufność. Dolewają oliwy do ognia co może doprowadzić do punktu zapalnego, a zatem konfliktów, wojen, tarć społecznych, buntów, rewolucji, ogólnej kontestacji wszelkich społecznych prawideł.

Gdy władza i elity, a także frakcje dopuszczają się zbrodni, łamią prawa, ludzie zaczynają się buntować. Jest to powszechny wątek które jest znany u podstaw i nie wymaga dalszego opisu — kiedy ludzie nie ufają rządowi, rząd staje się pozbawiony podstaw w społecznym porządku i uznaniu. Wzajemny brak zaufania w inflacji napędza wzajemną wyalienowaną paranoję.

Gdy ludzie spotykają się u głębi swych natur i podstaw dusz ich smutek przeradza się w szczęście. Lepiej pracować samemu i angażować się z tylnej straży, w cieniu, angażując się dopiero wtedy kiedy losy pozwolą się spotkać podobnym ludziom.

Kiedy ludzie są podobni w głębi serca i działają zgodnie, łamią stalowe łańcuchy w pył, podobnie „gdzie Eros pomiędzy kobietą a mężczyzną jest najbardziej tytanicznym dziełem Bogów" (Ernst Junger, Eumeswil), ten splot jest niepokonany poprzez gwiazdy, Comitas, lub Rzymska cnota przyjaźni i wspólnoty jest stalowym, nieprzerwanym wątkiem, jeżeli jest szczerym powiązaniem.

Heksagram XIV. Ta Yu — Posiadanie w Wielkiej Mierze


大有

Poprzez umiar człowiek wyższą naturą zgniata zło, nawet jeżeli czuje że jest nim zatruty, wyniszcza jego nasiona, pieli jego chwasty, wzmacniając i poprawiając dobre efekty swoich działań, rozluźniając się z jego pęt, wyzwalając z potrzasku, wyzwalając się ze zła.

Wszystko w umiarkowaniu, nic w nadmiarze — czasami należy się pilnować przed szczególnymi środkami, nosimy pancerz z antidotów wokół umysłu i serca, ale nie powinien on stać się zbyt sztywny, w końcu jest to sprawna defensywa, nie żałośnie i beznadziejnie broniona pozycja, inaczej wywalczona pozycja poprzez stagnację, wraz ze złem zaczyna nas zatruwać. Bycie mistrzem nad swoim umysłem, naturą i sercem są niezbędne aby kształtować, ugniatać, wykuwać, a także rektyfikować nasze natury tak aby rezonowały w duchu z Niebiosami.

Jeżeli ryzykujemy patrzenie na cokolwiek z zawiścią i zazdrością pomyślmy tak: „Jeżeli zrujnuję swoją kompozycję i wewnętrzną siłę dla podmiotu odmowy albo żądzy, albo zatruje się posiadłościami kogoś innego, dla jakiego użytku by to było, jeżeli stracę wewnętrzną wartość, także władzę i panowanie nad sobą?

Jeżeli jesteśmy obdarzani, nie powinniśmy stawać się aroganccy, to tak jakby rozchwiać łódkę w której płyniemy w dół rzeki, jeżeli się przewróci wpadamy do wody, tracimy poczucie kierunku i sensu, możemy też stracić proporcję, stajemy się rozwiązli i chaotyczni, po jakimś czasie nasze rozróżnienie się zawala jak wieża przynosząc szkodę.

.

Heksagram XV. Cz'ien — Umiarkowanie

Umiarkowanie jest drogą do powodzenia, poprzez nie człowiek wyższy naturą doprowadza sprawy do końca, niezależnie od tego czy żyje przez czas wielkich kłopotów, czy wielkiego smutku i niepowodzenia. Ma on sens i celowość bez przesadzania w odniesieniu do rzeczywistych warunków, niezależnie jak strasznych. Umiarkowanie jest środkiem pomiędzy pełnią a pustką, obejmując obie jak sprawiedliwość, która jest regulującą ideą i siłą.

Człowiek w mocy kształtuje swój los, zgodnie z zachowaniem, podlegając dobrym i niszczycielskim siłom, trendy i wątki jego decyzji, zachowań, natury, charakteru, zasiewa wątki losów i fortun, nawet jeżeli są one niefortunne, trzyma się w wytrwałości założeń charakteru i kształtuje się dalej.

Nie jest odizolowany od sytuacji i okoliczności, wątków i trendów innych zespołów współ-pojawiających się współ-polegających na sobie sieci wydarzeń poruszonych, można je przetrwać a sposób ustosunkowania się do nich świadczy o charakterze, lub ze zgody dobrych okoliczności — wzmacniać je w sobie, jest to kwestia rozróżniania.

Wykrywanie w sobie wad i dobrych cech natury, amortyzuje się te złe, prostując je, wzmacnia dobre i silnie związuje, odnajduje punkt rozwiązania dualizmów i rozwiązuje zgodnie z potrzebą po znalezieniu drogi wyjścia w czymś integrującym ponad nimi (unia transcendentalna). Solve et Coagula.

Ekwilibria harmonii i środki jej osiągniecia są znalezione w czasach w których żyjemy poprzez ich rozpoznanie i przejrzenie, znając je na wskroś i w prosty sposób, bez wciągania naszych natur w ich prądy, ustanawiamy się naprzeciwko ich po-

ruszeniom, a także zmianom innych epok, a następnie widzi co jest do zrobienia w czasach teraźniejszych.

Bycie skromnym w umiarkowaniu, albo umiarkowanym w relacji do swojego umiarkowania, ani cnota nie podlega przejrzeniu i zbędnej pompie, ani wada nie jest niezauważona, upadając w urojenie i ignorancję. Bez arogancji i braku uwagi, słuchamy głębi i rozwiązujemy wszystkie sprawy szybko i sprawnie.

Umiarkowanie nie powinno być mylone ze słabą dobrą naturą, lub bezsilną łagodnością.

Wewnętrzna siła poprzez używanie własnej siły, integralność i spójność, uważnie w ten sposób związujemy naszą naturę w czasie, aby rosła zgodnie z naszymi zamierzeniami, jak pielęgnowane drzewo czy ogród, zanim sprawy się zepsują, należy odnaleźć się stojąc na prostych i silnych fundamentach.

Heksagram XVI. Yu — Entuzjazm

豫

Gdy duch ludzi jest skorodowany i zepsuty, podobnie, odzwierciedlenia tego zepsucia wywyższają zepsutych. Kiedy duch ludzi jest chory, należy go uleczyć przez wytrwałość, motywację poruszenie. Należy dostosować się charakterem do tych którym się przewodzi, nie tracąc nic z siebie. Czuang Tsu pisał że gdy ton jest postawiony zbyt wysoko, nikt nie dołączy do pieśni, podobnie kiedy niższe rzeczy są powszechne, dostosowując nasz charakter do nich przynosi nam ruinę i zgodną zdradę własnych zasad, odwracamy się też od Niebios. Nie należy kłócić się z czasami, ani uderzać w ściany tego co niższe, bowiem przyniesiemy sobie ruinę przez ekspozycję, zbierajmy siłę wewnątrz i jaśniejmy do środka tym co osądzimy jako mądre, wszystkimi możliwymi środkami, zaprzęgając je do pracy.

Takie są losy cywilizacji, dawno temu pogrzebanymi pod piaskami pustyni — ludzie żyjąc wokół świętego i tabu, porządku i jego przekroczenia — szanujmy ich dech i proch — dawno rozwiany przez wiatry losów — są wspomniani i inwokowani przez pamięć, Ci mali, małe i Ci wielcy, wielkie, bowiem odchodząc z tego świata, część we współczuciu pozostała w sferach aby dalej działać z żyjącymi.

Nie pojawia się wola do rządu, inna niż ta która chce utrwalić kreatywną moc niebios, w oddaniu i lojalności pojawiającego się porządku w proporcji i oddaniu temu co małe i wielkie, poświęcając siebie, bez jestestwa, dogłębnie. Postrzegając świat jak matczyna i ojcowska głowa, aby ustalić prawa i intuicje w najbliższym ludzkim przybliżeniu przez wyobrażenia jako świat w swym porządku i chaosie mogłaby postrzegać opatrzność, nie-osądliwie, zgodnie z głębokimi prawami.

Staramy się imitować to poprzez przybliżenie makrokosmosu do mikrokosmosu w sobie, z naszym śmiertelnym życiem wyniesionym do chwil głębi i porwania, ciszy i rewerencji. Podobnie jak Słońce które swym prastarym wzrokiem obserwuje wszystkie stworzenie natury. Rządy są oddane i wycofane na podstawie przybliżenia proporcji praw i sprawiedliwości, które są głębokimi prawami świata, podobnie niebiosa wycofują się gdy obraz Henosis, gdy zstępująca esencja niebios nie jest odzwierciedlana w mikrokosmosie Jaźni kobiety i mężczyzny.

Podobnie gdy Faraonowie rządzili ze Starszym Horusem poprzez swoją ekscelencję, byli też Faraonowie z nazwy, ale nie posiadając wyższego imienia tytułującego ich do współrządów, byli też Chińscy cesarze, którzy byli prawdziwie Synami Niebios, będąc w pełni legitymującymi się tym tytułem, byli też Ci, którzy byli nimi prawem dziedziczenia, nie kształtując się zgodnie z tym tytułem i nie współbrzmiąc z kreatywnymi Niebiosami.

Arogancja która przechwala się koneksjami, nie dorasta do szlachetności tych połączeń, jest to pusta duma. Podobnie, człowiek który wie czego dokonał, nie urasta w dumę, ale siła wypływa z niego naturalnie i zgodnie z tym co jest treścią jego natury lub charakteru.

Entuzjazm nigdy nie powinien być egoistyczny, podobnie jak w wielkim przedsięwzięciu jednoczy i napełnia energią ludzi, akcentując w nich to co w nich najlepsze.

Widząc zaczątki rzeczy, kieruje się nimi i działa, postrzegając i penetrując prawa przyczynowości i współ-pojawiania się wydarzeń — w tym kontekście, przewidywanie przyszłych konsekwencje jest mądrością często myloną z jasnowidzeniem, żad-

ne jasnowidzenie nie zastąpi mądrej rezolucji widzenia na przyszłość, przeplotów wydarzeń, które penetrują w wydarzenia światowe z jasnością na której utrwala się decyzje. Tak jak jasnowidz jest człowiekiem który patrzy przez teleskop na górę z wieżą obserwacyjną, mądry wieszcz jest sokołem który wzlatując ponad górę, widzi jasnowidza patrzącego przez teleskop i wszystkie inne rzeczy wokół z ostrością, a następnie wybiera właściwy tor lotu.

Pewność siebie, entuzjazm i wolność nie powinna tracić gardy: pewność, nie hardość może być osadzona na złych fundamentach, mogą zwodzić niewytrenowany umysł i oczy, wtedy nie podąża się za silną naturą, wieszczem, albo przywódcą, ale małą osobą która ma zbyt dużo pewności siebie i zbyt mało wnikliwości.

Ci którzy są przesadnie pewni siebie powinni kwestionować w silny sposób wachlarz ich ignorancji, aby szukać tego co jest niepodważalnie silne i prawdziwe, naprowadzając się na właściwą ścieżkę. Równowagą między subtelnością i siłą, a otwartym, wątpiącym umysłem a wrażliwością jest ciężka do osiągniecia. Zazwyczaj silni ludzie są pozbawieni subtelności myślenia, skąd pochodzi ich siła, a subtelnie myślący ludzie, z braku pewności, nie są silni, choć łącząc siłę z subtelnością i przenikliwością myśli — oto dobry zwiastun dla charakteru!

Napór, tarcie może także przynieść motywację aby pokonać siebie i zachować nas w czasach zmiany. Ciągła walka i determinacja nie pozwala na słabość, gdy pojawia się pustka — tam możemy się zmierzyć ze sobą, jeżeli mamy jeszcze siłę do działania, lub poddajemy się cichej stagnacji, niezgodnej z prawami życia i zmian.

Heksagram XVII. Sui — Podążanie

Wpierw dokończ proste rzeczy, potem pracuj wokół nich i w górę, nie zapominając o pozycji prostego człowieka. Jeżeli przeżyliśmy nieszczęście nie zapominamy o tym, zbyt często pamięć jest rozmywana przez czas szczęścia i na odwrót. Szaleństwo zapomina o sile umysłu i trzeźwości, trzeźwość zapomina o lekcjach obłędu. Niech te dwie polarności będo pamiętane cały czas. Tak jak wielki terror wycofuje się z pamięci, tak i wielki ból, wielkie szczęście jest instancją utrwaloną przez serce, ale nie może być zatrzymane lub utrwalone w nostalgicznej katordze.

Nie powinniśmy żądać ani chcieć aby inni za nami podążali jeżeli nie spełnimy podstawowych funkcji, przeciwnie — jeżeli jest to zdobyte przez konspirację albo siłę, lub sprytne manewrowanie które tworzą frakcje — można oczekiwać oporu. Nawet entuzjastyczny ruch może prowadzić do złych konsekwencji, tylko gdy wytrwałość jest pogodzona z dobrym czynami, rozpoznanymi przez konsekwencje, skomponowanymi w proporcjonalną i mądrą, przewidującą wizję, można poruszać się bez winy. Dopóki te warunki nie zostaną osiągnięte, podążanie powinno być zbywane, inaczej można spowodować uszczerbek na tych co podążają, jeżeli rozróżniamy wystarczająco dojrzale oceniamy brak metody, zasług, pryncypiów, widząc że jakakolwiek ekspozycja, zgodnie z czasem i wiekiem, rozsądzona przez nasz rozsądek jest zgodna z potencjałem intelektualnym i szczerym rozróżnieniem w sobie, w czasach i innych ustawieniach psycho-społecznych świata i ludzi.

Wzmacnianie fortyfikacji w złym miejscu, czekając na atak — marnujemy swój czas i energię, możemy być zaatakowani pod innym kątem, otoczeni i pokonani, albo rosnąc

w sztywność umysłu i serca budować sobie pancerz przyzwyczajeń który dusi dynamiczne angażowanie życia. Gdy miecz na nas upada dziesięć razy i jest odbity, gdy ktoś pudłuje dwa razy — nie powinniśmy w związku z tym podnosić tarczy za każdym razem, ponieważ dziesięć razy możemy być przygotowani do silnej obrony, a dwa razy do działania.

Utrzymując podobne poglądy w zamkniętej grupie separujemy się od reszty, tworzy to różnice nie do przekroczenia na chwilę, gdy to co wyższe nie ma relacji do tego niższe. Kiedy mieszamy się, jest tarcie i rzeź, jeżeli znamy perspektywy i rozmaite różnice, możemy by bezstronni, mówimy zgodnie z potrzebą, zatrzymując jednolitość naszej kompozycji i integralności bez tracenia naszych poglądów na rzecz innych, ale mądrze rozróżniamy jak mówić wymieniając się perspektywami i prowadząc ze stanowiska drugiej osoby ich subiektywny pogląd do czegoś większego. Jest to sposób penetrowania charakteru innej osoby i pokonywania go przez zrozumienia swojej i drugiej pozycji, a następnie prowadzenie do wspólnego zrozumienia na poziomie wyżej.

Jeżeli podążamy za swoim puer aeternusem (wiecznym młodzieńcem) tracimy mądrość i porady Senexa (starca-wieszcza), jeżeli oddajemy się kaprysom wewnętrznego dziecka, nie słuchamy porad odpowiednich do wieku, podobnie gdy mamy do czynienia z mądrymi ludźmi, których powinniśmy wyszukiwać.

Zbędne rzeczy łatwo opuszcza się w toku naszego rozwoju, kaprysy i pomniejsze żądze są poświęcone wobec wielkiej wewnętrznej ścieżki, tak że niższe rzeczy nas nie kłopoczą — powinniśmy także bronić się przed podirytowaniem nimi, jako

obojętne, nie powinny na nas sprawiać większego wrażenia. W rzeczy samej — poświęcając je wewnętrznie nie rządzą już naszymi instynktami, umysłem, emocjami, są zbywane w zrozumieniu.

Myśląc o swoich brakach, o nietrwałości i a-perfekcyjnym stanie rozmaitych afiliacji, jesteśmy uważni po trzykroć, nie rozwijając paranoi albo urojeń, pozostając silnymi i niezależnie odłączonymi od fenomenów, nie wplątując się w nie, ale działając z pozycji wyższej natury pomiędzy nimi. Nie jesteśmy też wplątani w interesy satelitów, nie tracąc całości z wizji i oglądu. Ci, którzy pilnują swoich myśli, słów i akcji, pilnują też wrót swoich zmysłów, poddając je na tyle na ile się da wytrenowaniu i komendzie.

Każdy za czymś podąża, ten kto z przekonania podąża za pięknym i dobrym jest wzmocniony w sobie. Warto rozwinąć tego typu punkt odniesienia, ku dobru i pięknym rzeczom, ku porządkowi rozgwieżdżonych niebios, inkorporujemy te aspiracje wolno, poprzez ich poznanie, rozumiejąc i trwając w nich, prawo enantiodromii, albo pracy dualizmów, przeciwieństw działa dalej.

Kiedy pierwsze oznaki prawa odwrócenia zaczynają działać, powinniśmy się uzbroić w cierpliwość i silne postanowienia, inaczej zaczynamy się tracić. „Światło które jaśnieje za bardzo prowokuje ciemność" — Ernst Junger, Eumeswil. Co jest pełne, staje się puste, co jest puste, może być odwrócone w pełnię — Tao jest wewnątrz, De dane od niebios, spotykają się w pół drogi, choć przenikają się nawzajem.

"Harmonia napięcia w opozycji". Ten aksjom pojawia się w De Anro Nympharum 29 Porfiriusza, jako konkluzja funda-

mentalnych opozycji. Palintonos he ¯ harmonie ¯ kai toxeuei dia to ¯n enantio ¯n. Było to pierwiej powiedzenia Heraklita[1]

[1] Beck, R. The Religion of the Mithras Cult in the Roman Empire (OUP: 2006) p. 6

Heksagram XVIII. Ku — Praca nad tym co zostało zepsute

Wolność powinna być ograniczona odpowiedzialnością dojrzałej jednostki, dysponuje się nią mądrze, poprzez ciągły wysiłek aby właściwie rozrysować linię między naszą chęcią, albo poruszeniem woli a tym co stoi naprzeciw niej, ugruntowanie samo-kontroli i wagi która nadaje kierunek dobremu, kształtując wolność w godne sprawy. Kiedy nadużywamy naszej wolności uszkadzamy organiczną strukturę siebie i innych, zatem ten, ta, co podąża za kaprysem, nieodpowiedzialną projekcją czyjejś wybrakowanej żądzy albo wyobrażenia w przestrzeni innej osoby, lub grupy. Kiedy dwie silne, zasadne i odpowiedzialnie wolne osoby się spotykają, są jak pomniki ze stali.

Nie powinniśmy odżegnywać się od pracy i niebezpieczeństw, łapiemy krytyczny punkt energicznie za gardło, zachowując gardę i komenderując punktami zwrotnymi.

Zanim zaczniemy, musimy znać przyczyny zepsucia i korupcji, aby się ich pozbyć. W Hinduskich i Buddyjskich systemach negatywne przypadłości zaczynają się od ignorancji, urojenia przesłaniającego realizację, przywiązanie, dumę, gniew, awersję, zazdrość i nienawiść.

Podobnie jest z egoistycznymi, pozbawionymi zasad zachowaniami, które korumpują społeczeństwa. Aby przewidzieć czas, środki i efekt, a następnie działać zgodnie z nimi aby regenerować społeczeństwo jest mistrzowskim zadaniem.

Zbyt sztywne trzymanie się tradycji może doprowadzić do zgnicia, bez oddania, głębokiego zrozumienia, ceremonie religijne i magiczne są jedynie sztywnymi powtórzeniami, wkrótce stają się zimne, bez znaczenia, zostają pustymi tradycjami odsuniętymi od niebios.

Gdy zepsucie jest słabe, należy je okiełznać silnymi, efektywnymi środkami, nie wkładając zbyt wiele sił jednak, rozsadzając proporcję, podobnie jak z młodym uczniem który jest zbyt entuzjastyczny i rozbudzony w sobie, staramy się stosować środki zgodnie z przedsięwzięciem, w decydujący sposób, aby sprawy dojrzały, zepsucie zostało rozbrojone i okiełznane.

Każdy punkt odwrócenia jest ważny, ciągłe zaangażowanie jest niezbędne, a zbyt późna realizacja przynosi katastrofę.

Wieszcz szyjąc wątki dla świata, może stworzyć nieporównywane wartości dla światów, oby nigdy się przeciw nim nie zwracał! Wplata je w miriady ech lecących poprzez żyjące niebiosa.

Heksagram XIX. Lin — Sposób Podejścia

Podejście tego co silniejsze do tego co niższe, podobnie jak Niebiosa które przybliżają się do Ziemi, Równonoc jest ich spotkaniem, patronem większej pozycji sprzyjającej niższej, lub Intelekt osoby spotykający się z rozsądkiem umysłu, umysł spotykający zmysły.

Wytrwałość w radości, lub życzliwości, pokonując negatywne sprawy. Nawet gdy jesteśmy zranieni, nie nosimy w sobie urazy, pokonujemy ludzi patrząc smoczym wzrokiem ponad ich sprawy, ten pilnuje swojego umysłu i jego duch wzlatuje który jest z sobą samo-tożsamy i w zgodzie ze sobą, symultanicznie dokonując pełnego kręgu osiągnięć jednym środkiem, jego duch ponad ziemskie istnienie są w zgodzie. Innymi słowy, instancja nie wyklucza generalnej perspektywy sposobu podejścia. Nawet jeżeli na chwilę zostajemy nagięci, wracamy jak źdźbło trawy do wytrwałości i ciosamy dalej w naturach ku większym sprawom.

Wieszcz upodabnia się do natury, która jest ewidentna w swoich działaniach, ale także do Niebios które zgodnie ze swoim światłem iluminują Ziemię.

Odłączeni i wycofani z nurtów czasu, jeżeli przeczy temu co właściwe, rozpoznajemy to przez rozróżnienie, w opozycji jeżeli to konieczne — ryzykujemy katastrofę i upokorzenie, ponieważ masa wątków zgodna z duchem czasu zmiecie nas pod swój tor, jeżeli wybierzemy stanowisko energetycznego przeciwdziałania, najgorsze ryzyko jest to stania się gorszym nawet niż duch czasów, stając się anty-tezą człowieczeństwa, wtedy stajemy się potworami. Najlepszą sposobem jest wcielenie starożytnego podejścia i lawirowania nim we współczesnym świecie, uzdrawiając się wewnętrznie, a także pomagając tym z którymi możemy się zetknąć.

Uniwersalne prawo losu można zrozumieć jako konieczność przeznaczenia, co ogranicza losy zdefiniowane przez wolność, szansę, okoliczności, rozrysowane przez Mojry, albo te wątki zdarzeń których nie możemy zmienić, a także te które możemy poprowadzić rezolutnie przez bycie wewnętrznie silnym — ku lepszemu lub ku gorszemu — osądzają nas efekty naszych działań które jednak są już osadzone w pre-egzystującym ruchu świata.

Heksagram XX. Kuan — Kontemplacja (Ogląd)

Wzlatując ponad trudności, pokonujemy je i siadamy na szczycie góry patrząc jak Zaratustra w dół.

Dobre rządy w przeszłości brały się z kontemplowania praw niebios i próbie mądrego ich wcielenia na Ziemi, regulując sprawy ludzi zgodnie i sprawiedliwie, jest to obserwacja i poszukiwanie proporcji, ruch gwiazd i planet, natury, a także wiedza o boskości poprzez widzenie porządku który jest ekspresją numinalnych światów. Nauka wspiera przy odkrywaniu praw, lecz proporcja jest ustalona przez mądrą kontemplację, obserwację, refleksyjne doświadczenie, organiczna struktura zostaje dostrzeżona. Zyskujemy wtedy szeroki ogląd, próbując odzwierciedlić te odkrycia na Ziemi, wpierw wewnątrz nas, potem w miarę możliwości na zewnątrz. Sposób osiągnięcia tego zależy od głębi zrozumienia, a Ci którym udaje się rozpoznać i wcielić te prawa kładą pod siebie mocarne fundamenty.

Oddana i przejrzysta, szczera wiara jest przezroczysta w swej ewidentnej naturze, pozwala aby niebiosa koncentrowały się przez mistrza ceremonii, maga, kapłana, wyrocznię, filozofa, teurga, mistrzynię lub wieszcza.

Praktyka starożytnych królów polegała na częstych podróżach i przypatrywaniu się niedoli i szczęściu swoich poddanych ich pracy i owoców ich pracy. Osoba która zna prawdziwe odczucia ludzi nie może być oszukana, ani przez fałszywe komplementy, ani izolacje, ani wywyższenie, ani fortel. Nie wysługuje się też kondescencją ani pogardą, która odstręcza od widzenia sentymentów, prawdziwych odczuć i ich wątków. Zamykając się w wieży którą sobie wybudował, może się oślepić i być oślepianym przez popleczników i psychiczne for-

tece, albo obserwować ze smoczej perspektywy ze zrozumieniem, przewidując wglądem znaki czasów.

Lekkomyślna kontemplacja nie ma wglądu w głębie rzeczy, widzi pozory, powierzchnię przyczynowości, tak jak dziecko.

Egoistyczna kontemplacja jedynie pracuje na afirmację własnego poglądu i własnych spraw, nie odnosi się do innej perspektywy i zamyka w subiektywnym poglądzie, nie widząc nic ponad horyzont personalnych zdarzeń.

Samo-kontemplacja oznacza pokonanie naiwnego egotyzmu, obserwujemy siebie „z zewnątrz" bez upadku w ulubiony pogląd, krytycznie rozpoznajemy braki w naszych zasadach, korygując się na miarę dystansu jaki do siebie mamy — jest to normatywna i korektywna kontemplacja, której punktem odniesienia są transcendentne idee, z ich poziomu zmiatamy wzrokiem wszystko to co poniżej, aby oczyszczone z kurzu ukazało się w rzeczywistej postaci. Poprzez dualistyczne napięcie krystalizuje się trzecia przeciw-puenta, Karl Gustaw Jung nazywał to Transcendentnym Trzecim.

Używanie kogokolwiek niezależnego jako narzędzia w politycznych, religijnych i społecznych grach odbiera mu efektywną umiejętność asystowania jako samo-sterowna autonomiczna jednostka. Wspiera ona te dziedziny które może wzbogacić, zreformować, poprawić albo przekształcić, satelitę która wspiera społeczeństwa. Tego typu osoba nie powinna przebierać w stronach, ani nie być jak flaga na wietrze, opierając się na swoim doświadczeniu i zasadach, ani nie zrzeszać z tymi którzy naginali przemocą, sabotażem, manipulacją albo przeinaczeniem jego niezależne decyzje, wglądy etc. Inaczej długodystansowo wynikiem są frakcjonalne choroby, które wciągają nas w linię jednej

agendy albo innej, co przynosi konflikt i kłótnie. Należy pozostać silnym i niezależnym, bezstronnym i sprawiedliwym jak długo jest to możliwe. Jeżeli zostaniemy wciągnięci w sieci stowarzyszenia, albo stronniczości, należy rozsupłać i przeciąć tego typu alianse, albo ciągnąć je w dobrym kierunku, jeżeli to możliwe. W ciężkich czasach, albo się skompromitujemy, albo będziemy skompromitowani prędzej czy później, im więcej wpływu człowiek nabywa w sieci zdarzeń politycznych i społecznych, tym cięższe jest manewrowanie w ich meandrach. Ludzie niżsi naturą odizolują się od ciężaru manewrowania separują się od odpowiedzialności za efekty swoich działań, Ci którzy są w stanie udźwignąć ciężar walczą nie tylko z sobą, ale z powagą sieci społeczno-politycznych które ciągną ich w swoją stronę.

Egzaminuje się swoje poczynienia poprzez sprawdzanie efektów, jeżeli efekty są dobre i wpływ na innych jest dobry, poczynienia było właściwe. W Buddyźmie nasze ruchy są osądzane przez całkowity efekt naszego działania, jeżeli wytrwale nie trwamy w dobrych sprawach, łamiąc się w złe sprawy, wtedy dobre działania będą anulowane, a złe pozostaną, jeżeli takie będą ich efekty. Nie jesteśmy w beznadziejnej sytuacji, jeżeli może ona być naprawiona poprzez efekt ciągłego działania ku dobrym sprawom, natomiast jeżeli nasza natura staje się zatruta, musimy wrócić do korekty siebie i zaprzestać działania.

Gdy uchwycenia się jestestwa, albo przywiązanie do jestestwa znika, przez ruch na zewnątrz wszystkie światy są objęte, stajemy się puści i jedni z całością, wszystko co odnosi się do nas jest wykluczone, wtedy ma miejsce kontemplacja odnosząca się do wszystkiego

Heksagram XXI. Shih Ho – Przegryzanie się przez przeszkodę

噬嗑

Czasami oddzielenie się od reszty aby się zjednoczyć na solidniejszych fundamentach, wyprowadzają rozwiązanie i nadają kierunek, kształtując nas ku nowej ścieżce wtedy kiedy to niezbędne. Proces zbierania ze zwolnionych społecznych i personalnych energii i kierunkowania ich w mistrzowski sposób powinien być mądrze prowadzony, w przeciwnym razie, wypadowe, drzazgi i odpryski zatrzymują właściwe rozwiązania i nasze ruchy ugrzęzną, albo będą poważnie ograniczone. Przegryzanie się przez problemy dla samego działania w sobie jest jedynie próbą przetrwania, jest to miażdżenie własnych zębów aby wytrwać. Przegryzanie się z wizją z tyłu głowy jest symultanicznym zaangażowaniem kierunku, kursu, rozwiązań, taktycznym i strategicznym myśleniem o efektach — te są największej wagi.

Dziecięce zaangażowanie i chłopięca kontemplacja, lub bycie reaktywnym w prosty, niedojrzały sposób, wycofywanie się w kontemplację własnej niedoli w egotyczny sposób może zepsuć wielu. Z większą wizją i oglądem, angażujemy się i zrzucamy przywiązanie do jestestwa, kroczymy dalej z odpornością.

Poczucie praworządności i uczciwości jest powszechne w społeczeństwach w których prawo i uczciwość są rzeczywiste, w przeciwnym razie, gdy dostrzegana jest niesprawiedliwość, władza nie jest sankcjonowana przez swoją funkcję sprawiedliwości.

Wulgarność rujnuje otwartość i subtelność, intelekt i rozsądek, redukuje nas do surowości umysłu i serca które żyją w ignorancji, im bardziej wciągniemy się w sytuację złości i stracimy panowanie nad sobą, a także naszą kompozycję — po-

przez siłę nawyku — tym ciężej jest się zdyscyplinować i powrócić do otwartości.

Ten co karci okrutnie staje się tyranem, katem, nie wzbudza szacunku, ale widnieje jako egzekutor ludzi.

Zapomniane nieznane są większym niebezpieczeństwem niż znane niebezpieczeństwa i przygotowywanie się do nieznanych. Zapomnieć o znanym niebezpieczeństwie to głupota, świadomość niebezpieczeństwa nie powinna natomiast spętać naszych ruchów, powinny być energiczne i cierpliwe, ostrożne, ale stanowcze. W górach, poruszamy się z ogromną ostrożnością, na stepie pędzimy cwałem.

Heksagram XXII. Pi — Gracja

W neoplatoniźmie, Niebiosa były utożsamiane z pięknem, prawdą i gracją, metafizyką piękno inspiruje głęboki zachwyt i oddanie temu co w nim uczestniczy, poprzez wewnętrzne połączenie z esencjonalną rzeczą, to jest zjednaniem ducha z subtelnością jako jej podmiotem.

Gracja poruszająca się przez piękno jest delikatna, nie daje się odmienić wulgarności, podobnie jak miłość wycofuje się i znika. Tak jak miłość między silną kobietą i silnym mężczyzną przenosi góry i przełamuje łańcuchy, jako ozdoba jest subtelna i lekka, tak jak młodzi ludzie którzy zauroczeni po raz pierwszy, w trwałości i dzikości gdy dojrzeją są jak hartowana stal i królewsko lwi.

Gwiazda która rozświetla wszystko jednostajnie i sprawiedliwie w Solarnych tradycjach jest okiem Najwyższej Boskości.

Zmienność formy, czy to idei, narracji, społecznej struktury, sztuki i nauk, są jak glina w której się pracuje. Jeżeli jest to robione w bliskim odzwierciedleniu form które nabierają kształtu w Niebiosach, astralistycznych konfiguracjach zmian, wtedy wszystko jest wspierane przez siły które mają swój ascendent i descendent w sobie odpowiednim czasie.

Forsowanie swojej drogi przez wszystkie fronty na których się angażujemy przynosi katastrofę, próba rozwiązywania wszystkich splotów z pasją powoduje jedynie to, że tracimy impet. Każdy ma własną siłę, którą powinien dysponować odpowiednio, inaczej prowadzi to do załamania linii frontu, społecznych i personalnych przedsięwzięć, prowadząc do stagnacji, albo chaosu i rozkładu.

Człowiek zawarty w sobie odrzuca pomoc zdobytą w podejrzany sposób, skorodowało by to jego niezależność, a także

otworzyło drogę fałszywości która noszona jak maska, byłaby cierniem wbijanym coraz głębiej, w końcu człowiek straciłby swój sens i rozsądek.

Przywiązanie do zewnętrznego i wewnętrznego obrazu rozwiniętego przez innych i siebie, który jest fałszywy i nie reprezentuje prawdziwego stanu rzeczy nie pozwala na odkrycie prawdziwej natury.

Droga jest rzeczywiście szczera i introspekcyjna w uczciwy sposób, bez przywiązywania się do mirażów opinii i myśli o sobie, ostatecznie nie możemy się widzieć z innej perspektywy niż tej do której jesteśmy zdolni. Tego typu miraże, samo-obrazy, są zwykłymi „ozdobami", które są puste w środku.

Możemy stracić szczerość poprzez obniżenie lotu, sokół może być uchwycony i udomowiony tracąc swoją naturę. W jego zapominalstwie pamięć zaczyna wygasać i nie przypomina nam już o drodze którą przeszliśmy aby się tu pojawić, tak odchodzimy.

Wątpliwości są często odpowiedzią, jeżeli nie jesteśmy pewni, albo nie ufamy sobie w zwątpieniu, po rozpoznaniu i oszacowaniu sił i umiejętności, nawet jeżeli inni zmiotą nas pod swój wpływ, powinniśmy odmówić spraw ponad naszą miarę. Poszukując drogi w prostocie, strategicznie przewidując do czego jesteśmy zdolni i jakie implikacje miałoby to dla reszty w większym obrazie spraw.

Heksagram XXIII. Po — Dzielenie w Pół

Wrogie siły mogą działać w niezgodzie ale uparcie, jeżeli silniejszy człowiek wytrzyma wulgarne ataki z zewnątrz, nie zostanie zniszczone kłamstwem, oszczerstwem i intrygą, stojąc na swojej pozycji, oponenci próbują włamać się w jego serce i umysł, poprzez subwersję niszcząc jego naturę, degenerując, zatruwając i korumpując ją.

Jeżeli jego natura jest silniejsza, uparcie starają się złamać człowieka z zewnątrz i od wewnątrz. Należy być niczym feniks z oddaniem dla Niebios i prosić o pomoc w odwracaniu niszczycielskich efektów, należy ćwiczyć mentalną dyscyplinę i silny zmysł integralności, inaczej poddamy się władaniu złych nawyków, złych myśli które będą się zbierać jak góra brudu, należy zaangażować się w doskonalenie się i poprawiania własnych ścieżek, a także pracować przeciwko ciemnej mocy która zakorzenia się w naszej naturze.

Jest to bitwa umysłów i serc, człowiek jest rozpoznany przez Niebiosa gdy toczy tą walkę, poprzez całe życie jeżeli musi, niezależnie od tego jak bardzo jest wmuszony w desperację i korupcję jego natury, tym większa jego siła jeżeli się temu opiera. Człowiek z chorym i zatrutym umysłem i sercem patrzy wciąż w rozgwieżdżone niebiosa. Tak jak ten który jest wzięty przez ciężką chorobę, ma siłę aby szeptać dobre słowa do swojej rodziny, tak człowiek wzięty wielkim złem nuci szeptem pieśni do gwiazd, pomimo agonii.

Jeżeli człowiek jest zbity z silnej pozycji, podnosi się znowu, kiedy nasze myśli, czyny i słowa są zatrute i pełne brudu, koncentrujemy się na wolnej przestrzeni i z wirem uporu, koncentracji pokonuje z tej przestrzeni ciemną siłę — jest głupia i wulgarna, jej złożoność polega na użyciu inteligencji innego,

nie posiada nic sama z siebie, posiada przez urojenie, ignorancję, złość, przywiązanie, arogancję, próbując złamać człowieka w swoje podobieństwo. Gdy ciemna siła zatruje nas i naszych bliskich, zawracając nas z drogi, wtedy nawet miłość staje się złą przypadłością.

Gdy jesteśmy otoczeni, a nawet ludźmi ohydnie wysługują się przeciwko nam, wtedy w ciszy i samotności, lepiej jest szukać przyjaźni Rozgwieżdżonych Niebios, bóstw i bogiń i tych światów, które nas osłaniają i adoptują.

Gdy okoliczności nie sprzyjają, wszystkie nasze zamierzenia mogą być zepsute, odwrócone, a nasze prace zniszczone, wszystko co błyszczy jest zawłaszczone przez ciemną siłę, pośród ślepców, nie możemy jedną ręką pokonać wrogów, ale pozostajemy lojalni w stosunku do Kreatywnych Niebios, zawierając esencję naszej pracy i natur głęboko wewnątrz siebie.

Strzeż się słów które mogą być usłyszane w złym miejscu, te też mogą być zatrute, zapytaj siebie jakie efekty możesz stworzyć, jakby słuchał cały świat — zapytaj — cytując innego „czy jest to mądre, czy jest to sprawiedliwe, czy jest to nieosądliwe?"

Wewnętrzna rebelia może być siłą wytrwałości w naszych zasadach i cnotach, nie jest submisywna, ale odporna, porusza się pośród czasów, nie uginając się pod nimi.

Góra do góry nogami zaczyna się kruszyć pod własnym ciężarem, świat do góry nogami chyli się ku upadkowi. Prawdziwe wsparcie znajduje się w entuzjazmie, zasłudze, nie fortelach, alienacji lub propagandzie.

Czy człowiek silniejszy naturą winien się zwrócić do tłumu aby się mu poddać, zdradzając swoich poprzednich przyjaciół,

zmieniając szaty wkrótce oczerniając tych, którzy pozostali lojalni?

Czasami, lepiej być szalonym, albo grać idiotę, aniżeli eksponować swoją prawdziwą twarz ciemniejszej sile, co jest wygrane przez przegraną wyższych naturą ludzi jest cenione przez wrogów, nagła zmiana okoliczności eksponuje przeciwnika który traci pewność i słabnie.

Gdy miejscem tortur jest nawet nasze miejsce spoczynku, nie możemy zrobić nic innego jak zacisnąć zęby i przetrwać, albo zginąć.

Zło zatrutego człowieka wizytuje go ponownie, nawet jeżeli zachował wyższą pozycję, jest pociągnięty do odpowiedzialności za efekty jego zatrutej natury, jeżeli jej nie zapobiega.

Stare pasje nauczyły mnie dobrze — wypaliły mnie w wielkim ogniu, potem tliły się w późniejszym czasie, jeżeli staniemy twarzą w twarze ze zniszczeniem siebie, możemy otrzeźwieć, zmieniając nasz kurs, albo niszczymy siebie innych.

Heksagram XXIV. Fu — Powrót (Punkt Zwrotny)

Jak ze zmianą paradygmatu, wyjawiona prawda lub realizacja usadawia się na tronie, gdy zbędne sprawy znikają albo się wycofują.

Przyśpieszanie czasu przedwcześnie i szarżowanie naprzód może skończyć się budowaniem wieży która zamraża czas. Nie zważając na zmianę i czas, może utrzymać status quo, ale jest w końcu zniszczona przez czas i zmianę, tak samo jak prawa wszechświata mają najwięcej do powiedzenia, utrwalenie porządku na złych fundamentach w końcu doprowadza do zniszczenia, przedsięwzięcia „wiązania czasu" bez patrzenia na czasy przynosi większą szkodę jego podmiotom prowadząc do zepsucia, rozpadu i korupcji. Jeżeli porządki ziemskie nie patrzą na niebiańskie, odcinają się pozornie od zmiany ruchów niebiańskich, porządki które są niezgodne z niebiosami zaczynają się walić, gnić, rozpadać.

Co dojrzewa w cierpliwości, jest silniejsze, mądrze akcentuje ruchy dołączając się do czasów.

Złe nawyki mentalne są ciężkie do wykorzenienia, aspiracja do dobrego kierunku i mentalna dyscyplina, integralność i sposób prowadzenia się powinien naprawić efekty tych naleciałości, ale ciężko je odwrócić kompletnie. Rany mogą być uleczone, ale gdzie skóra jest osłabiona może być ponownie przebita, powinno się przeciwdziałać słabościom i rozwiązłości charakteru.

Awersja jest formą nienawiści i eskapizmu, działamy w zgodzie z tonem i fortuną czasów, ale nie przywiązujemy się do wycieńczenia złymi czasami. Kiedy dobre czasy się pojawiają, potrzebujemy siły umysłu i samo-opanowania aby nie stracić szansy na odmianę, nie każdy jest zdolny do tego, szczególnie

jeżeli przeszedł przez wiele niefortunnych zdarzeń — próbując chronić się przed powrotem bólu czy agonii.

Heksagram XXV. Wu Wang – Niewinność (Nieprzewidziane)

Wszystko co ukryte jest widoczne, działanie wieszcza ze szczerością i dźwięcznym zrozumieniem Niebios, nie potrzebuje masek, ponieważ jego fasada umysłu i serca, powierzchnia jest widoczna na równi z ich głębią. Wszystko co ukryte jest takie jedynie dla światów ludzkich. Kiedy fałsz wzrasta w działaniu z Niebiosami, kiedy maskujemy się przed innymi aby zyskać tymczasową przewagę w naszych wątkach i schematach, to też jest znane, kiedy wyprowadza swoje nawyki i udaje że oszukuje lub ukrywa coś przed niebiosami, jest w rzeczywistości eksponowany przez cały czas. Prywatność jest sprawą ludzi przed innymi ludźmi, podobnie jak intymność. Nie ściągajmy też Niebios do ludzkiego myślenia, symultaniczna wiedza nie oznacza, że niebiosa będą działać na prawach ludzkich, inne są prawa Bogów, inne światа i natury, inne ludzi.

Gdy oszczep gromadzi powietrze podczas lotu, upada gdy brakuje siły kinetycznej, tak jak z ukrytymi przeforsowanymi sprawami, które pracują ku złym efektom. Kiedykolwiek angażujemy się wolicjonalnie aby przesilić wizję naszej woli, związujemy się z wolą i współ-polegających na sobie sieciach wydarzeń, tracimy szczerość i niewinność w oczach losu. Pani szansa na kołach fortun charakteryzuje nieprzewidziane, symbolizuje nie intencjonalność, zmiany należą do cykliczności, przerwania, sekwencyjności, linearności, hierarchiczności i ciągłości wydarzeń.

W panenteistycznej wizji uniwersalnego umysłu, to co wspólne między światem zwierzęcym a Boskim może być tymczasowo zakurzone albo uwięzione. Kroczymy dumnie, bez oczekiwania nagrody ani strachu przed karą, jesteśmy ekspresją życia, ale nie szukamy osobistej przewagi, praca która

jest rzucona w wir wydarzeń może nam dać przewagę, ale nie jest to posiadłość, nie przywiązujmy się do niej.

Tyle upartych ludzi pomyliło to co jest zgodne z ich fanatyczną pianą, albo personalną czy religijną projekcją wierzeń z Niebiosami, głupiec z niewzruszonymi wierzeniami i wiarą — czy czyni go to mądrzejszym? Z naturalnej mądrości przychodzą sprawy w zgodzie z działaniem niebios, postrzeganie staje się wtedy takie, jak jadeitowy sztylet. Gdy człowiek niebios zaczyna upadać, podnosi się wrzawa — skąd ta zmiana? Wracaj do nas, na ścieżkę Bóstw!

Ojcowski i matczyny umysł, odłączony od zawieruchy świata, bezstronny, postrzegający współ-polegające na sobie organizm życia i społecznej tkanki, postrzega i penetruje wzrokiem całość, kontemplując jak prawa i reformy mogą naprowadzić na to co dobre, jak polepszyć i pozbyć się tego co złe, albo to, co jest zepsute

Oryginalny impuls serca jest zawsze dobry, w wolności czucia, koncentruje idee przez serce i staje się jednym z nimi — jest to cecha prawdziwej kobiety i prawdziwego mężczyzny.

W najprostszych czynnościach wystarczy być porządnym i jak w Buddyźmie Zen zlewać się z czynnością, będąc podmiotem i obiektem swoich działań razem z tym co się robi, w podobny sposób wielkie zadania mogą być dobrze wykonane w oddany sposób — bez dodawania wartości i preferencji, czy sprzątamy stajnie, zamiatamy podwórko, zmywamy talerz, dowodzimy ludźmi czy zarządzamy sobą.

Niewinność nie jest tożsama z naiwnością, mądra uwaga i umyślność jest potrzebna aby rozróżniać.

Omnia Mea Mecum Porto: Wszystko co mamy, nosimy ze sobą, dary Niebios są zawieszone ponad nami, choć odrą nas losy ze wszystkiego w ziemskich sprawach, odnajdujemy pocieszenie w Kompanii Niebios. Nie jest to usprawiedliwienie do zaprzestania działania — w miarę okoliczności i środków, działamy dalej niewzruszenie.

Silna natura opiera się truciznom, chociaż środki obrony mogą nam związać ręce, odporna natura pokonuje przeciwności, Ci którzy wyzwalają się z pułapek iluzjonistów mogą stać się ofiarami metod ich pokonywania!

Heksagram XXVI. Ta Czu — Okiełznająca siła większego

.

大畜

Bycie stałym oznacza też wewnętrzny wzrost, jest to wysoce skoncentrowane przedsięwzięcie w którym wewnętrzna siła rośnie z czasem, jest to aktywność, a nie pasywne działanie.

Jeżeli wytrwała stałość i prawda są opuszczone, goni się za złymi obrazami i sprawami z wielką siłą — wszystko idzie w złym kierunku.

Duch Niebios jest zawarty w człowieku podobnemu górze. Co jest przemyślane i rozwiązane wewnątrz jako prawidłowe i mądre pomaga nam przez życie.

Jeżeli stracimy swoją trwałość, np. nasza kompozycja jest zatracona przez gniew, podirytowanie, awersję, co dobrego można znaleźć w naszej stałości z wcześniej? Należy ją zachować albo powracać do niej cały czas.

Gdy zmieni się kierunek jego natury, oponent jest rozbrojony, tak jak podczas okiełznania uzbrojonego człowieka poprzez dyplomację i mediację.

Nie można walczyć z większą siłą nie mając podobnej, zatem powinno się gromadzić siłę i myśleć o właściwym sposobie i podejściu. Jeżeli szansa zechce można pokonać większą siłę przeciwnika poprzez uderzenie w korzeń jego siły, powinno być to zrobione mądrością, aniżeli orężem, lepiej jest mieć sprzymierzeńca, aniżeli zranionego lub martwego wroga, a także wrogów wśród jego przyjaciół.

Heksagram XXVII. I — Kąciki Ust

Kierunek afektu i aspiracji odkrywa inklinacje i treść jego istoty.

Natury ludzkie i metamorfozy są jak planety w Zachodniej astrologii: geniusz mężczyzny i kobiety w Eksilu — wywyższona indywiduacja, aspirująca do najwyższej natury ich unikalności, wyrafinowania i dostrojenia do Boskich światów.

Domicil — z łatwością wyrażają swojego wewnętrznego geniusza, ubierając się w swoje natury jak w dobre szaty, w Wygnaniu — wycofują się ze swojej natury w negatywne cechy, tak jakby byli zdegradowani lub zdegenerowani. W Upadku — jest to odwrócenie doskonałych części natury ku ohydnym i strasznym cechom, karykaturalny obraz Domicilu, który traci kontakt z Eksilem.

Pilnuj swoich słów i trenuj poprzez użytek ze słów, nadmierna gadatliwość i szafowanie pustymi słowami psuje i rozpuszcza charakter.

Z pozycji wolnego człowieka, jeżeli próbuje związać się z pułapkami i zniewoleniami innych aby uciec z niefortunnych okoliczności, choćby tymczasowo, jakby tego typu uwięzienie w ich kaprysach i żądzach było jakimś bogactwem, prowadzi się ku nieszczęściu.

Właściwa miara naszych umiejętności, zdolności, darów, naprzeciw okolicznościom i zrealizowanej ocenie właściwego miejsca i pozycji pośród świata, społecznych kontraktów sprawia że jesteśmy świadomi sytuacji, a zatem świadomi tego nie szarżujemy przeciwko temu co wiąże, aby się wysadzić z siodła, nie odmawiamy też czynienia aby osiąść na martwej stagnacji.

W ciężkiej odpowiedzialności, gdy tkamy złe wątki przynosi to katastrofę, z wielkim przewidującym wglądem, wiedzą

przyczyn, skutków i efektów, czasów i jego ducha, stan natury i ducha ludzi, zasad, człowieczeństwa, kierunku i spontanicznego wglądu z wielkim obrazem który prowadzi z mądrością, rozeznaniem i trzymając lejce w stałości — wtedy dopiero możemy próbować przynieść innym odnowienie. Jednak zrzucanie jarzma odpowiedzialności, nie będąc świadom jej ciężaru, albo ignorancko udając że jej nie ma, przynosi to ślepca z władzą, który nie jest świadom niszczycielskich wpływów które tka dla innych.

Heksagram XXVIII. Ta Kuo — Przewaga Wielkości

大過

Nawet gdy nie jesteśmy w pozycji wpływu i straciliśmy moment działania, ciężkość postrzegania i wglądu może być zbyt wielka do udźwignięcia.

Napięcie między wielkością i szerokością charakteru a postrzeganiem i niemożliwością wcielenia ich w działanie może doprowadzić do upokorzenia i odczuć nierówności w żałosnej frustracji. Dalej prowadzi to ze współczucia we wściekłość, albo rozwiązuje się w sobie i koncentruje przekierowana do wewnątrz. Tam zaokrągla się wszystko i zbiera się w całość, wzmacniając. Kiedykolwiek wgląd penetruje do rdzenia Jaźni, wzlatujemy ku niebiosom, lecąc ponad ziemskimi sprawami, jest to właściwe podejście do bycia wieszczem. Można poświęcić światowe rzeczy i w trwały sposób kroczyć drogą eremity, albo zdecydować się na angażowanie w światowe sprawy, równowaga między tymi dwiema ścieżkami jest bardzo stromym wejściem, upadek z obu jest w tym przypadku coraz większy. Lepiej nie patrzeć na te sprawy, które się pozostawiło daleko w tyle, poświęcone, nie przyniosą nigdy komfortu gdy rozwinięty umysł ma już zupełnie inne rozumienie. Mnich nie zostaje zaangażowanym bohaterem, wieszcz nie socjalizuje się z doliną z dala od jego gór. Należy uważać, aby nie rozwinęło się to w izolacji czy to w awersję czy mizantropię, lecz prawdziwie mądre wycofanie. Sanktuarium można znaleźć nawet w dużym mieście — wewnątrz nas. Nie skarż się na utraconą młodość, jeżeli ją straciłeś, jeżeli przez niefortunne sytuacje dojrzałeś ponad wiek — Grecy wierzyli że Ci najbardziej próbowani przez niebiosa są im najbardziej bliscy. Nie próbuj forsować ani gwałcić czasu który jest Ci przypisany i nie degraduj się głupstwami młodości

w późniejszym wieku, nawet gdy je straciłeś, stracisz wszystko to, czego się nauczyłeś.

Wzmacnia się poprzez rezolutną mądrość, rzeczywiście rozumiejąc sytuację na wskroś.

O, aby połączyć subtelne z silnym w formę! Kiedy plastyczne żelazo jest gorące i może się złamać, zawiera pierwiastek metalu i ognia, kiedy żelazo się utwardza i odrzuca się zbędną formę, wszystko zależy od kowala który wprawnie hartuje stal.

Wytrwałość w silnej szczęśliwości, lub miłującej życzliwości można złamać wiele zła, jeżeli przetrwamy i pokonamy wiele niefortunnych cierpień silnym postanowieniem, jak feniks odnawiamy się co dnia, nie bacząc na wczorejszy ból.

Gdy usilnie gonimy za własnymi sprawami, antagonizujemy resztę. Czuang Tzu pisał: „Gdy melodia ma zbyt wysoki ton, nigdy nie może dołączyć do pieśni" — w zależności od czasów, gdy narzucimy zbyt niski ton stracimy swoją wewnętrzną kompozycję.

Należy o tym zadecydować poprzez rozróżnienie i znaki czasów. Ten co próbuje wzlecieć ponad swoją wieżę bez skrzydeł, upada wraz ze swoją wieżą, na której polegał.

Ten co nadużywa swoich koneksji, szybko zamienia się pod wpływem korupcji, staje się niczym innym niż podporządkowanym władzy i osobom w których sieci się wplątał. Jest to osądzane poprzez zrozumienie granic własnej integralności, aby nie wzrastać powyżej tego, z czym wiemy że możemy sobie poradzić. Lepiej jest ograniczyć się odpowiedzialnie, aniżeli stracić własną integralność, kompozycję, kręgosłup i wewnętrzną siłę.

W sytuacji gdy niżsi naturą trzymają się pozycji przez wzgląd na komfort, ignorując czas tworzą niebezpieczne wa-

runki, zbierając coraz to nowsze błędy. W sytuacji w które niżsi naturą wzrastają, wyższe natury próbują zatrzymać rozprzestrzeniający się tłum apelując do nich, pomimo nadchodzącego niebezpieczeństwa.

Heksagram XXIX. K’an — To co Otchłanne (Woda)

Poprzez powtarzalność niebezpieczeństwa przyzwyczajamy się do niego, ale niech nas nie zaskoczy, inaczej staniemy się bezbronni.

Nie dopuszczając do hipertrofii żadnego aspektu zawartości życia, zaokrąglamy je i dokańczamy w proporcji w stosunku potrzeb.

Niebezpieczeństwo może służyć jako tarcza, podnosi naszą uwagę w zgodzie z sytuacją, myślimy o niej z większą witalnością.

Ciężko jest stwierdzić czy gotowi jesteśmy aby nauczać, czy mamy nieugięty kręgosłup i zasady, metodologię. Przy ilości szarlatanów, a także tych co rzeczywiście mają co innego na myśli eksponując pewne sprawy ludziom — podobnie, ludziom otwierają się oczy i uszy kiedy coś schlebia ich gustom, mogą usprawiedliwić kogokolwiek jako nauczyciela, choć Ci drudzy nie mają w sobie jakości do nauczania, więcej szkody jest czynione w ten sposób, aniżeli pożytku.

Jeżeli człowiek zbyt bardzo przyzwyczai się do niebezpieczeństwa, może stać się zły. Jeżeli odrzuca zło w każdym punkcie, broniąc swojej natury i charakteru, może stać się zatruty, ale pomimo to stara się pokonać złe rzeczy w sobie i dążyć ku dobrym sprawom, które powinny zapełniać jego charakter, naturę, a także sytuacje w które się angażuje.

Nie powinniśmy za wszelką cenę zrzucać z siebie niebezpieczeństwa. We współ-pojawiającej się przyczynowości, jeżeli nie znajdziemy właściwej drogi aby przeciąć przez współ-polegające na sobie wydarzenia, możemy stać się więźniami wątków tej sieci. To, niezależnie od tego czy jest tak postrzegana fałszywie, jako iluzoryczne wątki naszych urojeń, czy rzeczywistych,

prawdziwych na subiektywnym poziomie, mogą one przynieść obiektywne efekty i rezultaty w świecie, czy będzie to cierpienie i urojenie, czy realizacja i wyzwolenie?

Kiedy chcemy pomóc komuś w realizacji, musimy rozpocząć od podstaw — z tym co jasne, przejrzyste, a dopiero potem rozjaśniać kolejne kwestie. Co jest proste i przejrzyste jest łatwe w zrozumieniu, nie należy komplikować niczego wyszukanym słownictwem ani zbyt złożonymi frazami, kiedy rozmawiamy z kimś kto nie jest z nimi zapoznany. Dyskusja i pouczenie powinny być traktowane jak jedzenie z kimś miski ryżu, zamiast przygotowywanie wielkiej uczty, którą zjemy sami.

Dążenie po linii najmniejszego oporu nie oznacza oddania i tracenia się w sytuacji, aby uciec w najbliższą otwartą bramę jak młode koźlę, ale widzenie spraw w rozróżniający sposób, a zatem dążenie z tym na względzie, kroczenie ścieżką najmniejszego oporu.

Jeżeli jesteśmy w wielkim niebezpieczeństwie, nie powinniśmy tracić czasu, ale włożyć wysiłek w wyprowadzenie się z sytuacji, rezolutnie i z siłą, która buduje się z wewnętrznej odporności.

Heksagram XXX. Li — Uchwycenie się (Ogień)

Tak jak pochodnie które iluminują drogę w ciemności, tak Samotnik podtrzymuje lampę swojej gwiazdy na kosturze, jest on owinięty w ciemność Yin, ale tak silnie trzyma się celu że jest wsparty przez siłę Niebios. Wykąpanie duszy w świetle i jej ogień, poprzez alchemię rozmaitych tradycji roziskrza ją, zaokrągla, jest ona przebudzona do wyższego ciała świadomości.

Ciągły duchowy ogień jest podtrzymany i odnawiany przez niebiosa, nigdy nie wygasa, jest jak Słońce odnawiane przez moc Aiona.

Człowiek który szlifuje swoją naturę i polega na niej, a także na Niebiosa jest pośrodku na wieży, spoglądając w górę i w dół, negocjując między Niebem a ziemią i wcielając prawa Niebios w siebie i wokół.

Człowiek nie jest niewolnikiem z pre-destynowanym życiem, jest wolny w prawach które są jednak uwarunkowane, kiedykolwiek zapuszcza się w rejony nadmiaru jest ukarany prawami światów i swojej zwierzęcej formy. Człowiek rozpoznaje swoje ograniczenia, odpowiedzialna wolność jest odpowiedzialnym rozgraniczeniem. Nie poprzez siłę, ale poprzez wolne postanowienie, poprzez zaokrąglenie tego co znane i dane, poprzez wydolność i umiejętność, proporcjonalnie do potrzeby.

Pionierzy i buntownicy odnajdują te limity w sobie kiedy sparzą sobie palce, odkrywają do czego są zdolne ich umysły i czucie, w ten sposób ustalają nowe odkrycia w świetle logosu, czyli porządku rozsądku. Tradycjonaliści i Ci którzy podążają uczą się tych limitów przez społeczne kontrakty i wymianę. Są zatem Ci co eksplorują, tworzą mapy, są Ci co konstruują, są Ci co podtrzymują, są Ci co reformują, są Ci którzy żyją w tych kartografiach i podług nich.

Obraz świata jest prze-aranżowany przy przebudzeniu, odnowiony, myśl i zmysły zapamiętują je, jestestwa stwarza złudzenie trwałej ciągłości, coś czego można się uchwycić, wszystkie strumienie płyną przez czynną świadomość.

Nawet przy przebudzeniu, musimy przynieść się ku dyscyplinie, lekkiej, nie rygorystycznej, aby zachować ciągłość i konsekwencje na ziemskiej scenie życia.

Jasność umysłu rozpędza fantazmaty które walczą o odciągniecie nas od światła świadomości.

Jeżeli proporcja, środek i miara są ustalone poprzez ruch w życiu, starość jest podarkiem, zwiastunem powrotu do domu, po zostawieniu zmęczonych kości aby pozostały w świętych cyklach natury.

Z wiekiem zmysły, ciało i umysł odmawiają posłuchu woli, rozpoznajemy że warunki naszych zwierzęcych ciał, w wielkiej chorobie, w późnym wieku stajemy na wprost melancholijnej realizacji. Jakże lepiej przygotować się do późnego wieku wiedząc to i trenując nasz umysł w kompozycji na późne lata, wtedy mamy większą szansę na odejście w mądrości i pełnej komendzie, a także jasności starego umysłu.

Introwertycy budują swoją wewnętrzną świątynię i starannie wyposażają ją w silne, celowe i piękne rzeczy, jaśnieją nimi wewnątrz aby dojrzeć z nimi później, Ci którzy szybko jaśnieją na początku nie mają chęci wyrabiać sobie fundamentów pod młodzieńcze ognie, są też piękni i piękne, ale brakuje im punktu odniesienia który trwał by jako monolit życia.

Sławy szybko mijają i są zapominane, lepiej budować dla innych, niż zachowywać się w ich pamięci, idee które są poruszone ku genialnym efektom w innych są warte więcej

niż krótko-trwałe sławy. Kto pamięta nauczycieli Konfucjusza? Jednak wytrenowali młodego chłopaka który ich przerósł, mistrz który nie zostawi po sobie większego ucznia lub uczennicy musi czuć się nieprześcignięty, lecz z pewnością zasmucony. Jeżeli nie ma mnichów, nie ma mistrzów — innymi słowy, jeżeli nie ma aspirantów, nie odnajduje się diamentów.

Przenosząc punktu środka z wielkich nieszczęść, odnajdujemy wyjście i nową drogę, jaśnienie przed nami — nie jesteśmy już zaniepokojeni przez żadne z tych niefortunnych wydarzeń które na nas upadają, są rozwiązane realizacją, nie można znaleźć innego rozwiązania poza nią, które jest naprawdę trwałe.

Heksagram XXXI. — Hsien (Wpływ)

Różnica między wytrwałością a zacietrzewieniem jest jak między realizacją a urojeniem, jeżeli zasada podlega inflacji na nieszczerej podstawie nie może się pojawić szczera przejrzystość w przyciąganiu i współdziałaniu.

Przyciąganie między niebem a ziemią jest naturalne. Indywidualnie oczyszczone umysły i serca, odkryte na nowo, zdobyte, podtrzymane nie mogą się złamać, mogą być zaciemnione przeze schematy które oddzielają kobietę i mężczyznę od niebios. Kiedy ignorancja jest rozsadzona realizacją, kłamstwa i fortele są naznaczone, ukazana jest złota nić, odnajdujemy spokój i trwamy wzmacniając tą nić. Niebiosa są odnalezione w ciszy, choć są pełne mowy idei i słyszenia, sygnatur idei, wyobrażeń które podlegają interpretacji. Wszystko jest odkrywane w ciszy, która jest pełna zawartości i znaczeń, słyszenia — polega to na umiejętności serca i umysłów ludzi, jest słyszana przez idee i czucie, umysł i serce oplatają je na miarę człowieka.

Umysł nie powinien rosnąć w sztywność ani upartość, albo zbytni rygor, powinien być otwarty jak stepy, wytrwały w tym co odkrył wewnątrz. Ciężko widzieć przez własne błędy, łatwo wpaść w uwiązanie urojeniem, wtedy ludzie od nas odchodzą, wydaje nam się że wiemy wszystko, sami upadając w błędy, utrwalając je.

Poruszając się z dobrą intencją w egzekutywę w zgodzie z tym co jest prawidłowe tworzy efekty, podobnie ze złym motywem albo intencją efekty są widoczne, oba wątki tworzą nawyki które są wpisane w umysł i serce. Wielką wagę należy przykładać do sposobu w jaki szlifuje się dobre charaktery i wywyższa naturę przez trening. Zatruty umysł który nie przenosi zła w domenę egzekutywy, czy czynu nadal może być poprawio-

ny przez osobiste zaangażowanie i odwrócenie działania trucizny poprzez podanie antidotum. Tj. uzbrojenie się w pancerz nawyków, odniesień, etosu, zasad, cnót, metod najlepiej działa przeciwko truciznom.

Autonomiczne ruchy naszego geniusza. Natury indywiduacyjne Jaźni jest w zgodzie z Prawdziwą Wolą która jest odkryta jako jedna z ekspresją Niebios, co odziera nas ze szczerości ekspresji tego geniusza zagradza naturalne ruchy naszej najintymniejszej poruszającej esencji — animus, anima movens.

Poruszenia żądz, instynktów, pragnień serca, jeżeli nie są kontrowane przez intelekt i odpornego ducha który przez poznanie prowadzi do mądrych rozwiązań to marnowanie swojego życia i wyższej, zrektyfikowanej natury.

Jest różnica między byciem „doskonałym rzeźnikiem, który przecina przez mięso ze spontanicznością jak tancerz" albo „wojownikiem który przecina trzech przeciwników z gracją", albo wieszczem którego myśli wzlatują ku niebiosom poprzez najwyższe góry" a „rzeźnikiem którego żądza krwi i obojętność przez niechciany wysiłek graniczy z byciem mordercą", albo „wojownikiem który na wojnie jest niczym innym jak mordercą na żołdzie, strzelając pociskami z dużej odległości pod kuratelą polityków" albo „wieszczem który na siłę próbuje poznać niebiosa, bez rozumienia przeszkód w swoich fundamentach". Różnica jest w perspektywie kąta pomiędzy byciem w zgodzie z przejrzystą szczerością i rzeczywistą relacją między istnieniem, człowiekiem a niebiosami, a fałszywym, nieszczerym siłowaniem się z geniuszem, duchem ludzkości, zagradzając synchronizację z Niebiosami, gdzie zwierzęca dusza i umysł są w drodze nadmiaru jako człowiek, a człowiek jest pozbawiony

życia i rektyfikowanej, niebiańskiej natury, żyje w tak ogromnym, zbędnym nadmiarze, jaki odrzuciłoby niejedno zwierzę.

Samoujarzmienie się w odpowiedzialność daje narodziny silnym, decydującym jednostkom i duchom ludzki, które niezwiązane działają ze szlachetnością, to jak drzewo które się prowadzi we wzroście, jeżeli jest zbyt sztywne, związane, jak Bonzai rośnie sztywne i wykrzywione, jeżeli jest zbyt wolne, rozrasta się zbytnio i gdy nadchodzą złe czasy powoli umiera, jakże wielki jest wyczyn drzewa które rośnie do pełni swoich możliwości, na dobrym gruncie i zgodnie ze swoją naturą, jak ogromne Sekwoje!

Z agitacji i podniecenia rzadko kiedy wyrasta coś dobrego, przez pomieszaną wrzawę, albo przy nadmiernym pobudzeniu nie powinniśmy podejmować żadnych decyzji, dopóki nie stonujemy się w środku. Pamiętajmy że wpływamy przez to czym jesteśmy, ludzie potrafią iść za najgorszym łajdakiem jeżeli ma w sobie dużo wewnętrznego ognia, ignorując najszlachetniejszych z ludzi, podobnie, wewnętrzny ogień szlachetnej osoby który dobrze kieruje zasługuje na honory! Bądźmy ostrożni z ludźmi którzy posiadają wewnętrzny ogień, możemy nie wiedzieć gdzie prowadzą, albo efekty ich wigoru mogą pracować ku złym konsekwencjom dla innych.

Możemy niekiedy wpaść w pułapki pozostawione przez siebie i innych, albo przygotowywać sobie żałosne losy przez innych którzy są wciągnięci w sekretne schematy knowań.

Wielkie słyszenie jest dane szlachetnym, otwartym, szczerym instynktom. Sekretne plany mają ograniczony wpływ działania. Gdy to drugie uwięzi ludzi i ogłusza ich słyszenie, należy usunąć wpływy przez szlachetne, otwarte, szczere instynkty tak,

jakby się pieliło chwasty z naszych własnych myśli, słów i czynów.

Ruch do wewnątrz osiąga krytyczny punkt kiedy zaczyna jaśnieć na zewnątrz, oceniając i poddając się refleksjom nad naszym najgłębszym istnieniem jest jak bycie sokołem przygotowującym się do lotu, spoglądając w dół na wzlocie, jesteśmy widziani z daleka i widzimy wszystko to, co nas otacza.

Pustosłowie. Jeżeli nie czyni szkody powinno być zignorowane. Jeżeli gadatliwość rani przedsięwzięcia albo ludzi jest podobne oszczerstwu. Bez esencji, pusty wiatr dmie bez ustanku, jeżeli największe ze słów są wyzute z esencji, degenerują się w wulgarne puste ozdobniki, są szkodliwe — tracą subtelność i dużą mądrość, stając się niebezpiecznym gadulstwem. Jeżeli wieszcz zamienia się w wulgarnego maniaka, jego słowa nadal mogą coś znaczyć, często z okropnymi konsekwencjami.

Heksagram XXXII. Heng – Trwanie

Potencjał wyboru i aktu otwiera się w prześwicie wydarzeń, drzewo które osiąga swój największy potencjał wzmacnia swoje gałęzie i korzenie. Po akcie, odbywam refleksję aby zregenerować siły, wzmocnić zatem gałęzie i korzenie.

Niedokończone prace, oddechy niewzięte –wzmocnienie czegoś bez przejścia przez całość sprawy nie przynosi żadnych owoców, jeżeli są niedokończone są niskiej wagi, albo popadają w ruinę przynosząc złe konsekwencje, później mogą przynieść przyduszenie, następny oddech staje się surowy i zbyt szybki.

Poszerzając natury, prace, wyobraźnię, wyobrażenie musi być eksplorowane w pełni, ta mentalna aktywność pozwala na skurczenie się esencjonalnych części i sprawia że jest owocna, przekazywalna i zrozumiana doskonale. Kiedy opanujemy sztukę dobrze, mówimy albo o sensownej drodze do eksperckich i nie-eksperckich publiczności, w prosty i złożony sposób. Podobnie kiedy opanujemy swoją naturę wystarczająco dobrze, eksponujemy ją na wiele sposobów, w zależności od osób z którymi mamy styczność wchodzimy w nową relację z każdą nową osobą na drodze. Nie zachowujemy się jak generał przy naszym przyjacielu, ale na przedzie armii, nie zachowujemy się jak żebrak kiedy mamy co jeść, ale jeżeli jesteśmy odarci z wszystkiego i domu, zachowujemy się jak wędrowny żebrak, nawet wtedy gdy nasza natura jest większa i byliśmy generałami. Ukrywamy swoją naturę, gdy jej ekspresja jest zbędna, rozszerzamy działanie naszej natury, gdy ta ekspresja jest niezbędna, w zależności od potrzeby.

Jeżeli tkamy zbyt wiele wątków, dobrych lub tych zarządzanych złą wolą, zostajemy uchwyceni w sieci innych, a także te własne, nie osiągając nic.

Odłączeni od zewnętrznego świata, angażujemy się tylko wtedy kiedy jest to niezbędne jest kwestią rozróżnienia.

Charaktery i natury zasiewają los — oznacza to że bierzemy odpowiedzialność za przywoływanie konsekwencji naszej egzystencji, częściowo, będąc wpisani w przyczynowość można selektywnie prześledzić sploty wydarzeń w gęstości przyczynowości. W tym uchwycenie się siebie pokonuje nas, brak przywiązania do jestestwa, a także dobre prowadzenie się chroni nas.

Gęstość przyczynowości, albo wątków wydarzeń jest podobna do ciężaru punktów i koneksji między nim, w odniesieniu do partykularnych podmiotów i aktorów wydarzeń-wątków, rozbłysków wydarzeń etc. „Pies szczeknął. Pięć osób go usłyszało" jest siecią sześciu punktów i współ-powiązań między nimi. W tym przypadku pies jest aktorem, ludzie podmiotami. Jedna osoba-punkt w sieci zdarzeń jest świadoma szczeknięcia psa jako pojedyncze wydarzenie. Całość gęstości sieci jest większa niż suma wydarzeń i punktów, ale różni się od punktu do punktu, np. para ludzi może usłyszeć psa naraz, a sytuacja jest triangulacją między psem a parą która tworzy mini-sieć gdy np. rozmawiają o zajściu między sobą. W podobny sposób działają współ-pojawiająca się współ-polegająca na sobie sieć przyczynowości, w podobny sposób działa też psychiczny Karman.

Poszukiwanie wiedzy mądrości, kluczy na pustyni często prowadzi donikąd, choć możemy być przekonani że poszukujemy w skarbcu, może być to zwykła iluzja. Ludzie przywiązani do wiedzy w odniesieniu do misteriozofii, pneumodynamizmu, soteriologii mogą szukać całe życie, ale czasem głupiec może

znaleźć pewne sprawy szybciej ku zażenowaniu tych pierwszych. Zarówno mistrz który uważnie studiuje, jak i genialny głupiec może odnaleźć drogę szybciej, często wzbudzając zawiść i nienawiść, albo pogardę pedantów, bigotów, choć Ci też nie powinni być odrzucani przez rozróżniającego wieszcza — „głupiec ma prawo do życia i istnienia, jak każdy inny", jeżeli wieszcz może „mówić wieloma drogami", ale zachowywać godność i szczerość czystego umysłu, możemy znaleźć sprzymierzeńców pomiędzy ludźmi wielu ścieżek, bez degradowania, degenerowania ani kompromitowania własnej natury i drogi o cal.

W niektórych kulturach kobieta jest traktowana jako stalowe centrum rdzenia społeczeństw, na której można polegać, jeżeli jest mądra i silna na tyle aby się znać, Hunowie podróżowali, polegając na matriarchacie, w Chinach sprawa wyglądała inaczej, rzeczywistość skonstruowana przez Judeo-Chrześcijański patriarchat był inny od patriarchatu Rzyskiego, czy kobiety Traków, kobieta Hinduskich kastach też miała inną rolę, tożsamość, inną proporcję udziału w tych społeczeństwach. Ciężko jest dyskredytować jakąkolwiek z tych ról — z perspektywy kobiecej Księga Przemian może by zbyt patriarchalna, stawiając akcent na mężczyznę, natomiast było wiele mistrzyń Wschodu które nigdy nie zważały na tego typu podział i działały zgodnie z tym co przypisała im natura i los. Plutarch również pisał w Moraliach o odwadze i mądrości kobiet Okcydentalnych i Orientalnych kobiet, nie ustępowały one mężczyznom na krok.

Heksagram XXXIII. Tun - Wycofanie

大壯

Gdy jesteśmy zmuszeni się wycofać przy wygasaniu światła, jesteśmy zmuszeni się dostosować.

Wytrwałość, żadne zadanie nie jest zbyt małe aby nie mogło być zaprzęgnięte w celowości, nawet zamiatanie ulic z myślami nie odbiegającymi od zadania jest całkowicie pełnym przedsięwzięciem.

Składamy płatki naszego ducha do środka, jaśniejąc naprzód i chroniąc całą różę. Wycofanie musi być uporządkowane, znamieniem siły jest mądre postanowienie, opuszczając pole walki, bez tracenia determinacji na pozbawione sensu szarże.

Gdy jesteśmy w całkowitym posiadaniu swojego umysłu, nie tracimy momentu siły w wycofaniu, jeżeli ciemność wzrasta wokół nas, nie tracimy siły na walczenie z nią bezwzględnie, ale szukamy wyższych miejsc aby się przeorganizować i czekać, próbując spowolnić działanie ciemności. Indywidualna niezgoda na stan rzeczy jest też impulsem który nie daje równości poprzez negowanie tego co dobre i tego co złe, ale nie traci swoich kłów na postępujący stan upadku, nie dodaje się zła do zła zastanego, w sobie czy na zewnątrz — łatwo być wciągniętym w ciemność jeżeli jesteśmy uchwyceni między bezsilność, desperację, współczucie a wściekłość.

W życiu odnajdujemy złoty środek, bezpieczne miejsce, jeżeli jesteśmy otoczeni, wzmacniamy swoją integralność i klarowność, jeżeli jesteśmy rozdarci szaleństwem, sabotażowani przez niższe natury, odzyskujemy się i prostujemy nasze korzenie silnie. W śmierci, wycofujemy się na pole wielkich aktów i transponujemy nasze życie w duchowe terytorium, w tym ciągle trwając.

Nawet jeżeli tłum niższych natur się zbliża, albo są tuż przy nas, szpiegując i próbując kontrolować nasze ruchy, pod-

trzymujemy maskę z jednoczesną szczerością ze sobą i naszym charakterem, w ten sposób jesteśmy niepoznani, ale w pełni znani w stopniu w którym niżsi naturą mogą nas znać. Nie penetrują natomiast w rdzeń naszego istnienia, ich własne fundamenty na to nie pozwalają, mniejsze nie widzi większego.

Wzrastaj silnie z naturą zgodnie z szerokością i możliwością, utrwalaj u podstaw, prostuj na szczycie. Szczyt góry nie dotyka wycofujących się niebios, ale trwa w integralności która jest naturalna i nauczone, staje się emblemem swoich silnych, szerokich fundamentów.

„Nienawiść jest subiektywnym uwiązaniem się ze znienawidzonym podmiotem", a zatem jest formą przywiązania.

Tak jak człowiek wyższy naturą jest zatrzymany przez rezerwę i szacunek względem niebios w wielkiej powadze, rozpoznaje powagę i zatrzymuje się sam w szczerym rozgraniczeniu swoich kompetencji.

Wytrwali w zadaniu, silni w wycofaniu, możemy wycofywać się przez całe życie w wyższe światy, ale to życie zapełniane jest wielkimi myślami, przedsięwzięciami, aktami życia i jego ekspresji, w oszczędnym i prostym kontakcie z wycofaniem, nie zostajemy w tyle odciągani przez małe sprawy odciągające naszą uwagę, nie jest to nieaktywność która jest nieproduktywna ani niepłodna, ale kreatywna, stała i rezolutna.

Heksagram XXXIV. Ta Czuang — Moc Wielkości

大壯

Poleganie na własnej sile przy zapomnieniu o tym co dobre, schodzimy z drogi, wtedy skoncentrowana wytrwałość może się zamienić w fanatyzm albo obsesję, które tracą mądrość. Podobnie wytrwałość która za przedsięwzięcie stawia sobie złe cele jest niemądra, silna i praworządna osoba może uderzać ciągle w zły kamień na ślepo i ciągle. Aby przeciąć węzeł Gordyjski jednym ruchem z dobrym postanowienie to bycie jednym z naturą i Niebiosami.

Kiedy siła traci fundamenty osadzone w dobrych sprawach i sprawiedliwości a zaczyna być zwykłą siłą, odcina się od kreatywnego impulsu z dołu i z góry, zaczyna wątpić i stopniowo upada gdy traci się impet.

Inflacja albo hipertrofia naszych jakości, czy jest to dostrzeżone czy nie idzie poza to czym jesteśmy. Jest to zaplątanie się w pajęczą sieć iluzji albo sieć koncepcji, abstrakcji, iluzji, relacji etc. Kiedy czar się ulatnia, upadamy rzadko zbierając ponownie rozprzestrzenione fragmenty prawdy o tym czym w istocie jesteśmy, jeszcze trudniej odzyskać nasze postanowienia, stanowiska, perspektywę, zasady i kierunek.

Powoli usuwa się przeszkody, defekty umysłu i serca, poruszając się mądrze zgodnie z umiejętnościami i okolicznościami, usuwając ciernie z rogów i głowy jeden po drugim. Im mniej siły stosujemy na zewnątrz, im więcej wewnątrz, tym większy efekt — jest to przyniesione przez wewnętrzną powagę i grawitację, wokół który ustalają się orbity naszych działań, prowadzenia się i efektywnych gestów życia.

Powracając do fundamentów, przecinamy przez uparte, wadliwe działanie, urojenia i ignorancję, ma to sprzyjające i trwałe efekty.

Świadomość utknięcia w pułapce sprawia że szukamy drogi na wolność, prędzej czy później, na zewnątrz — w świat, do wewnątrz — w siebie, a poprzez siebie w światy wyższe, przerzucając pomosty.

Zatrzymanie się i rozwiązanie nie oznacza poddaństwa w stosunku do sytuacji, ani poddania swoich ideałów, oznacza to rozwiązanie we współpracy z wydarzeniami odnalezionymi gdzieś z dala od sytuacji podobnej pułapce. Należy wiedzieć kiedy się zatrzymać, aby zebrać siły i kompozycję.

Heksagram XXXV. Czin — Postęp

W muszli rodzi się perła, oferujemy ją Niebiosom. Wszystkie nasze przedsięwzięcia i niepowodzenia, żale i wzniesienia poświęcamy zatem na ołtarzu Niebios.

Gdy miejsca, relacje i stanowiska są znane i przyjęte w szczery sposób, nie ma troski o zdradę, konflikt, ani konkurencję zadawane sobie nawzajem.

W ewidentnych promieniach słońce reprezentuje iluminującą Prawdę, nie ma w nich zbędności ani fałszywości.

Prawdziwa natura człowieka jest dobra, Hsing — jest to niezrodzona natura świadomości, podobnie — rektyfikowanie ducha i natury przez alchemię dopóki nie stanie się znowu sobą. Nie jest w stanie upadku, jest w stanie nowych narodzin, potencjału i powrotu. Poprzez duchowe ćwiczenia, techniki, dobre podstawy życiowe i poprzez instynktowne rozumienie i stawanie się zrozumieniem przez praktykę może oczyścić swoją naturę z kurzu świat aby jaśnieć znowu z przejrzystością.

Tracąc cierpliwość z jakąkolwiek sytuacją, odciągamy się od kursu, integralności płynącej wody. Kiedy spotykamy zaburzenie lub przeszkodę, poruszamy się naprzód w odpowiedni sposób, to jest sprawa spójności charakteru, nie przeforsowania czyjejś decyzji.

Pomiędzy desperacją a afirmacją jest też stan pełnej żalu wytrwałości, wzmacnia to charakter i nasącza siłą, która powinna być podtrzymywana w umyśle, jeżeli zrzucimy z siebie mordęgę zbyt wcześnie, zapomnimy o obarczeniu, zrzucenie jej w pół drogi, będziemy poddani degeneracji w nieodpowiedzialną arogancję, albo dziecinną głupotę i błazenadę.

Zły kierunek wytrwałości graniczy z upartym ignorancтwem, nie przynosi nic oprócz niepokoju.

Epikurejska szkoła twierdziła że zwracamy sprawy naturze i Bogom, nie powinniśmy brać zysku i strat do serca. Zysk jest tymczasową sprawą, może być użyty źle lub dobrze, powinniśmy być odłączeni od efektowych takich rzeczy, zatrzymać zysk w czas nie zbierając rzeczy do których jesteśmy przywiązani, inaczej będziemy zagrożeniem dla innych, powodując ich nadmierna stratę i biedę. Każdy zysk charakteru jest efektem jego lśnienia, kiedy jednak zysk usuwa charakter w cień, zabija światło — charakter staje się pusty, skorumpowany, a zysk jest użyty ku złym celom.

Heksagram XXXVI. Ming
I — Zaciemnienie Światła

Kiedyż jasna natura jest zdominowana ciemną, podobnie, kiedy jaśniejący ludzie stają się zaciemnieni, kiedy ciemna natura człowieka staje się jasną? Nie jest to kwestia prowadzenia się, ale przyczyn, efektów i losów. Odnosimy całość pracy i polerujemy natury poprzez jin i jang w napięciu aby dać początek diamentowi, utwardzone, bystre umysły są w stanie zakwaterować oba, sterując nimi ku dobrym efektom. Pomimo burz i wichur które muszą przetrwać, w lekkiej pogodzie nie zmieniają ich wytrwałości i wewnętrznej prawdy ani spójności o milimetr, powracając do niej za wszelką cenę, kiedy zaburzenie tymczasowo zbija je z tropu, stoją z premedytacją jeszcze mocniej.

Wewnętrzne światło pomaga pokonywać przeszkody aby się doskonalić, napięcie wynikające z pokonywania przeszkód buduje stałe, solidne charaktery. Nawet kiedy światło odwraca się w ciemność, aby chronić innych przed dewastującymi inklinacjami zła zatruwającymi nasze natury.

Nawet jeżeli nie możemy się nigdzie udać, podróż odbywa się w umyśle, jego ruchy muszą być czytane poprzez gwiazdy i wolne światy, uwięziony, kontemplujemy wewnętrzne arkana świątyni.

Jeżeli nie jesteśmy zrozumiani, będziemy wyśmiani, lub jeszcze gorzej — jeżeli nasze pryncypia są rozpoznane jako coś wyższego, staniemy się wrogiem, jak cierń w czyimś oku. W oczach Niebios, pozostajemy prawdziwi pryncypiom i szczerzy ze sobą, przejrzyści w swoich działaniach.

Powinniśmy pokonywać wrogość otoczenia przez silną lojalność względem wewnętrznej prawdy i światła, praktykując ją — w ten sposób wykuwamy stalową ścieżkę — jeżeli otrzymujemy potwierdzenia naszej drogi, albo wskazówki wzrostu, po-

winniśmy to zbyć w ciszy, nic z tych rzeczy nie powinno być eksponowane niewłaściwej publiczności.

Nawet jeżeli czyjaś prywatność jest naginana, a nasze doświadczenia przerastają te ciekawskich oczu, utrzymujemy się na ścieżce, w obecnych czasach nawet Ci co latają mogą być zaślepieni. Zraniony sokół bez skrzydła widzi i pamięta więcej niż wróbel w powietrzu, który niepotrzebnie napomina sokoła, próbując go przechytrzyć i przemądrzyć. Pozostaje wróblem,

Po długotrwałych rano ciężko się wyleczyć, zarówno ludzi jak i społeczeństwa, należy ich prowadzić i chronić w procesie leczenia poprzez stałość.

Jeżeli jesteśmy wśród wrogów, nie powinniśmy informować innych o naszej trzeźwości umysłu, jeżeli postrzegają nas jako szaleńca. Głębokie rozumienie każdej sytuacji, obserwując, pamiętając — można zapomnieć o wewnętrznej pochodni i rzeczywiście stać się obłąkańcem. Można też zapomnieć o głębokim zrozumieniu — ale gdy zrozumiemy ruchy przeciwnika, przyczynowość jest zrozumienia, jest to studnia aktu, kontemplowana i intuicyjna, prawie instynktowna, nawet gdy rozumowe rozwiązania z przeszłości zostaną zapomniane — staną się niejako zachowaniami nabytymi.

Każde zło kiedyś się kończy, konsumując energię swojego trwania. Polega na relacji, bez punktu odwołania rozpada się w nicość, jednak ciągle próbuje nosić światło gwiazd, jak chaos oddający formę rzeczom, chwyta się światła aby się utrwalić.

Heksagram XXXVII. Czia Jen — Rodzina (Klan)

家人

Ojcowski i matczyny umysł ukierunkowany na ludzkość, jest poświęceniem siebie, a także pożywką dla Jaźni.

Okropnemu człowiekowi kończą się nienawistne słowa, lekkoduchowi głupstwa, a głupcowi próżna gadanina. Każde słowo powinno być ważone, żadne sprowokowane, wszystkie kierowane wewnętrzną esencją zgodną z ruchami Niebios, natury, społeczeństwa i ludzi. Cisza jest wielką wartością, mowa która ma znaczenie jest ciężka w konsekwencje, choć łatwość w wymowie nie powinno się zamienić w czcze gadulstwo.

Efekt od wewnątrz do zewnątrz pokazuje klasę człowieka, niewcelowany ogień pasji traci fundamenty, pozbawiony dojrzałości. Młody smok żałuje potem jego gwałtownego, aroganckiego zachowania gdy jest zatrzymany, zmuszony wycofać się w ciszy, aby zebrać siły i stać się mądrym, uważnie obserwując przyczynowość i efekty które są jego dziełem.

Społeczne aranżacje w Starożytnych Chinach różnią się od dzisiejszych, a także znacznie od Okcydentalnych. Próba restytucji pewnych standardów, nieważne jak je widzimy we współczesnym świecie wydawało by się dziwnym przedsięwzięciem, natomiast inspiracje zrozumiane rozumowo jako rzeczywiście mądre mogą nas prowadzić w aranżacji natur, które mogą śmiało funkcjonować w tych czasach, jeżeli jesteśmy w stanie przerzucić pomost między tym co starożytne, tym co człowiecze, tym co współczesne, nie gubiąc się w meandrach różnic.

Życzyć sobie tego co mamy, robić to co możemy, szukać ekscelencji w tym do czego jesteśmy zdolni, zgodnie ze statusem. Wszystko w umiarkowaniu, nic w zbędnym nadmiarze, jeżeli nasze wartościowanie przekracza te proporcje, cierpimy

przez inflację, zazdrość, albo eksponujemy się w denigrację, akty przeciwko nam. Próbując wydźwignąć się z niskich warunków i zawrzeć wielkość w sobie jest aktem wystarczająco silnym — nasze wizje wybiegają poza stan i warunku, nasza natura jest ponad impuls który umożliwia nam jej użycie — ubierzmy się zatem w jarzmo dopóki nie będzie nagrodą, lecz gdy sięgniemy po nadmiar — marnujemy wielkość natury, stajemy się aroganccy, tak jakby natura nam nie starczyła, aby pokonać wyższe warunki i pozostać pokornym mając wielką naturę — jest to wystarczająco piękne.

W sytuacji wielkiej powagi i surowości, uwaga kierowana ku sobie i innym jest preferowana, nie podejmujmy głupich kroków, jednak ta surowość nie powinna się zamienić w pogardę, albo zbyt wielkich oczekiwań kładzionych na innych, odetnij się, bądź życzliwy dla obcych, ale trzymaj ich na dystans. Ta surowość z otwartą uwagą może się zamienić w sztywną paranoję, więc musi być zrównoważona stwierdzeniem „szkoda która była nam zadana, już nic nie znaczy", to noszenie tarczy z wiedzą kiedy ją obniżyć, kiedy ją postawić, bez trzymania się jej kurczliwie, zapominając że mamy miecz. To także pamięć o tym, że kiedy jesteśmy pod gwałtownym oblężeniem, tarcza jest przydatna, ale po oblężeniu sprawnie poruszamy się naprzód.

Podejdź do kompanów, przyjaciół i znajomych nie jak arogancki głupiec który wzniósł się na fałszywej wieży, ale szczodrze, jak król który już nie posiada jestestwa, ale zawiera w sobie perspektywy innych.

Heksagram XXXVIII.
Kuei — Opozycja

Egzystujące napięcie nie jest rozwiązane przez stronniczość, zaangażowanie siły w ruch akcentuje opozycję, w czasach niezgody wszystkie ruchy są czytane przez strony jako wspierające, choć takimi nie są, dalej dzieląc zwalczające się fronty. Ponieważ każdy osąd czytany oddzielnie jest wpisywany w daną stronę, w trakcie zgody są czytane zgodnie. W trakcie ogólnej niezgody i stronniczości, co jest niejasne wydaje się braniem stron, to co jest radykalne jest wynagradzane, co jest mądre jest odrzucane, co silne w opinię pokonuje subtelność rozróżnienia.

Napięte opozycje są rozwiązane przez mądrą stronę która jest obdarzona zaufaniem obu, kierunkuje ona opozycyjne energie w tworzenie wspólnej akcji w zgodzie, wtedy opozycje znów zaczynają powoli narastać, jeżeli jest to podtrzymane bez mediatora, energie mogą implodować i rozwiązać się w katastrofę, społeczną lub personalną.

Opozycja nigdy nie jest pokonywana siłą, wzmacnia to opozycję. Z cierpliwością i decorum, jest ciężej pokonać siebie i być zgodnym ze swoimi zasadami pośród złych ludzi, aniżeli tych z którymi działamy w zrozumieniu i empatii. Jeżeli złamiemy się w gniew, powstaną jeszcze większe przeszkody i wzajemna wrogość która rośnie w górę. Podświadomie widząc że nie osiągają tego co chcieli, gdy nie ma parytetu zgody, idą gdzie indziej bez nienawiści, zranienia ani przemocy.

Nawet jeżeli armie milionów powstaną przeciwko niemu, jeżeli puści się przywiązania do jestestwa jest wolny, wszystko przechodzi przez niego jak przez powietrze. Idzie za tym co silne w sprawny sposób, ma to dobry efekt na wzmacnianie charakteru w pracy, upokorzeniu, wytrwałości i wytrzymałości, na koniec nie stajemy się więźniami postrzegania wobec tych

którzy konspirowali przeciwko nam, ani paranoiczni — w dobrej wierze przewiduje się ruchy oponentów w ciszy, a także wypracowuje strategię w umyśle, odrzuca się odczucia bycia męczonym, panując nad sytuacją z silnym umysłem i w zgodzie z linią prawdziwych myśli.

Jeżeli nie odnajdziemy afiliacji z bliskimi, odnajdźmy afiliację z Bóstwami i Opatrznością. W ten sposób ustanawiamy poprawną relację z Niebiosami i zmiatamy wszystko w odpowiedni porządek.

Niebezpieczeństwa izolacji zaczynają się z alienacją, dehumanizacją, byciem nagim przed przeciwnikiem, otwierają możliwość zostania ofiarą w rękach przeciwników, przez inflację i megalomanię, arogancję i zbyt dużą wartość przywiązaną do własnej osoby. Wznosząc się na wieży nad ziemskimi sprawami zbyt wysoko, utopieniem się w złamanym sercu i desperacji, tracąc afiliację z wszystkimi, upadając w pustkę nicości, gubiąc złoty wątek.

Ponadto grozi to zatraceniem własnych sił i zasad w relacjach z ludźmi, mizantropią, albo zatrutym przez wady które są ciężkie do wykorzenienia. Przeciwnik zawsze dąży do odizolowania oponenta, a potem niszczy go z zewnątrz i od środka, jeżeli próbujemy się odizolować także, jesteśmy podwójnie zrujnowani — przez przeciwnika i przez nas samych, pokonujemy się w ten sposób, upadamy.

Jeżeli wewnętrznie jesteśmy niepokonani, działamy w wytrwałości. Znajdźmy ciągłą afiliację z Niebiosami i Bóstwami, wtedy wróg spróbuje odciąć i zaciemnić tego typu afiliacje, lecz gdy raz jest ustalona, biegnie jak trwały, dobrze spleciony wątek.

Lojalny kompan i kompanka rozpoznaje nasze fortece, a także silnie działa aby się przez nie przegryźć, aby zobaczyć diament afiliacji i przyjaźni.

Nawet gdy jesteśmy złamani w środku i widzimy ludzi niegodnych zaufania, powinniśmy mądrze otworzyć się na rzadką możliwość odnalezienia przyjaciela. Jeżeli stosujemy regułę zamknięcia na wszystko i wszystkich, tracimy możliwość odnalezienia więzi i powrócenia na ścieżkę.

Heksagram XXXIX.
Czien — Przeszkoda

Wewnętrzna wytrwałość pokonuje sztormy w nieugięty sposób, postrzegamy i dostrzegamy wszystko z ciekawym, czujnym umysłem. Przewidujemy ruchy oponentów, przewidując potencjalne przeszkody bez udawania że ich nie ma, pociągamy za właściwe sznurki i wplatamy je w stalową różdżkę komendy nad sobą. Hartuje to charakter, kiedy słabi ludzie angażują rozmaite formy wymówek i zaangażowania w niewarte sprawy, a zatem nie kształtują silnej natury. Co więcej zyskujemy wyższą pozycję w swoim duchu który komanderując pole walki wzrokiem powstrzymując każdy najmniejszy punkt siły oponenta. Gwiazdy Jaźni nie traci się z łatwością.

W zmianie, nawet największa katorga nie jest stała, nawet największa z radości nie trwa wiecznie, choćbyśmy chcieli ją utrwalić, sprawy przychodzą i odchodzą jak fale.

> *"Masurius dodaje że obraz bogini na Ołtarzach Volupii ma zakneblowane i zapieczętowane usta, ponieważ Ci którzy w ciszy znoszą nieszczęścia i niedolę osiągają więcej satysfakcji poprzez dobre działanie cierpliwości"*[1]

Wzmacnia to charakter, przybliża bogów do niedoli, uszlachetnia, a hartuje stal z mądrości i rozeznania, uczy jak pokonywać wszystko — albo to co możemy — ciszą.

Warto oddać cześć i w medytacji prosić o audiencję u Bóstw, jest to traktowane jako rzeczywista interakcja, która

[1] — Ambrosius Theodosius Macrobius, Robert A. Kasner. 2011. Saturnalia. I, I. Cambridge, Mass: Harvard University Press. Book I. 10.8—10.15, p.. 105

może nas prowadzić w ciszej idei i inspiracji, jeżeli na ludziach nie można polegać, albo nie możemy sobie pozwolić na ukryte powiązania które by nas zaangażowały w skorumpowane działania.

Jeżeli nie odnajdziemy wsparcia, wesprzyjmy się na stali naszego ducha, pośród Bogów którzy mogą nas wzmacniać, zaangażujmy się w sprawy Niebios, może to doprowadzić do rozwoju niechęci wśród innych, lub pogardy i nienawiści spraw które preferują aby człowiek tkwił w ślepocie i ignorancji, powinno się wyrzucać tego typu uczucia i emocje jak złodziei, spotykać ludzi jako ludzi, Bogów jako Bogów.

Heksagram XL — Hsieh — Odratowanie

Gdy cierń jest usunięty z kopyta wielbłąda, wątek zdarzeń zależy od metody ich rozwiązania

Losy mogą być katartyczne, wędrowiec prawie osiągnął miejsce spoczynku obserwując deszcz który spada poprzez mgłę. Jeżeli naciski sytuacyjne wyprowadzą nas z tego miejsca, może to prowadzić do ponownych tarć i konfliktów. Należy wiedzieć gdzie się zatrzymać.

Wyzwalanie z winy i błędów zrzuca z nas jarzmo, które nie jest jarzmem innych, tak jak nienawiść jest subiektywnym przywiązaniem do podmiotu nienawiści, trzymanie w sobie niechęci czy zranienia czy chęci zemsty jest tylko naszym jarzmem, rozwiązanie rozwiązuje też poczucie winy i wstydu innych, którzy mogą być zakładnikami takiego stanu rzeczy, jak długo są w stanie zrozumieć swój błąd i skorygować się — jest to wystarczająca kara. Jeżeli nie są w stanie skorygować i zrozumieć błędu — nie jest to w naszej sile aby to zmienić.

Zachwyt! Zachwyt! Smocza błyskawica schodzi z niebios! Rozprasza i poprawia, porusza rzeczy w idee i wiadomości, prostuje zepsute korzenie natur, przynosi limity tym którzy stracili rozum.

Tak jak błyskawica rozświetla noc i znika, tak nie rozważamy swoich błędów, ale je naprawiamy w silny sposób, nie żyjemy poprzednimi błędami, ale rezolutnie niesiemy się ku poprawnemu widzeniu teraźniejszości i przyszłości. Jak deszcz co usuwa błoto, nie powinniśmy dać się złapać w rozpaczaniu nad przeszłym błędem, albo zaangażujemy się w błąd i przyzwyczaimy do niego.

Rzeczywistość nie powinna być zamrażana w tym świetle, Ci którzy są więźniami przeszłości i transponują to w teraźniej-

szość są więźniami czasu, są bardziej zajęci życiem przeszłością niż życiem teraz, biorąc sobie mądrość przeszłych doświadczeń do serca w rozróżniający sposób.

Prawda która jest pokazana w świetle środkiem jednego mistrzowskiego uderzenia, demaskuje wrogów i sprawia że stają się bezsilni.

Strzała która jest niesiona na powietrzu, Buddyjskie powiedzenie „dokonuj wszystkiego za pomocą jednego środka". Ten środek stosowany do czasu i zmiany jako naturalna siła rozwiązuje wszystko ku lepszemu, jeżeli wiemy poprzez życie jakich środków musimy użyć, strzelamy pociskiem w odpowiednim czasie i miejscu, który zawsze przebija trzy głowy.

Niebiański łucznik, jak Mongolski jeździec, jedzie i mierzy dystans, a poprzez intuicyjny błysk uderza w cel w prawie niemożliwy sposób. Mądrość jest umiejętnością która jest podobna w sprawach ludzi, ziemi i niebios, poprzez mowę, komendę, akcję, wycofanie i stałość, wiemy kiedy, powinniśmy ją stosować — jak i gdzie.

Powinniśmy stosować środki które są ciągłe i nie rosnąć zbyt przywiązani do tymczasowego dobra, jeżeli stracimy swoją czujność i damy się ponieść sytuacji, tracimy nawyki i drogę, metodę i mądrość, powinniśmy konfrontować i angażować życie w każdej instancji, nie tracąc ciężko wygranych doświadczeń i nie zapominając o nich.

Umysł jest podstawą wszystkich wewnętrznych zgód i konstelacji psychicznych, zewnętrzne rzeczy są rozwiązaniem i efektową działania umysłu. Powinien podlegać ciągłemu treningowi i ćwiczeniu.

Środki powinny być przygotowane i regenerowane, nie po-

winny poddać się stagnacji, inaczej je utracimy, jak narzędzie które stępimy lub zgubimy przez bezmyślność.

Heksagram XLI. Sun — Umniejszenie

W fortunach umniejszone nieszczęście przynosi szczęście, fortuna nie jest rozpoznana przez obfitość po tym jak nieszczęście się zmniejsza — czasami ujęcie jarzma jest fortuną która jest wartością — wolność od nieszczęścia jest wystarczającym szczęściem. Podobnie, zwiększenie fortun może spowodować przesycenie, lub fortuna ta może być odebrana przez losy, prawa organizacyjnej entropii informacyjnej lub negentropii w biologii są komplementarne. Podczas działania fortun kultywuje się charakter, postawy i decyzje w nieszczęściach i szczęściu wzmacniają charakter który pierwsze pokonuje a przy drugich jest niewzruszony i nie daje się ponieść tymczasowości.

Niektórzy kultywują wielkie charaktery pod ciężkim jarzmem mają nadal wystarczająco dużo siły aby ruszyć w pole działania, zaprząc zasoby, albo się wycofują, z brakiem żyjącego, pozostającego impetu lub entuzjazmu aby być człowiekiem czynu, nie jest to rozgraniczenie między bohaterem a wieszczem, ale polem działania tego drugiego jest wewnętrzna wielkość i działanie wewnętrzne, tego drugiego zewnętrzna wielkość i działanie do zewnątrz.

Harmonia napięcia — cięciwa łuku jest szarpnięta, wyzwolenie przez opozycję — strzała jest wypuszczona w niebiosa, ruch w górę — wzlatuje do Niebiańskich sfer.

Wewnętrzna przejrzystość która jest tożsama ze światem i w jedni z nim, szczera przez swoje ruchy i ewidentna. Fałsz nie jest przejrzysty w świetle kosmosu rozchylającego swoje płatki. Jeżeli zaistnieje fałsz nie ma prawdziwych napięć w którym dwie polarne przeciwności walczą. Fałszywa fasada wewnętrznych napięć wykrzywia korzeń i deformuje naturę ku groteskowym teatralnym maskom, które w nas wrastają.

Wtedy jesteśmy podobni zduszonym drzewom, kiedy wyzwolimy się z nich, zrywając skorupy i dojrzejemy do autentyczności odzyskujemy swoje charaktery, natury i inklinacje.

Instynkty są poddane treningowi, każdy objaw gniewu powinien być wycięty u podstaw, rozwiązany i rozbrojony.

Wszystkie kształtuje się zgodnie z formą, fontanna jako góra świadomości piętrami przekazuje wodę niżej do ludzkiego intelektualnego, emocjonalnego i instynktownego życia, wszystko jest wyrównane i wprawione w ruch harmonijnie w pięknym sposobem.

Odpowiedzialność w działaniu z innymi, albo ile możemy powiedzieć, jak działać, ile dać aby nie zepsuć, nie czynić szkody, nie zniszczyć innego, w samo-restrykcji dystrybucji, mistrz nie ma rozwiązłego języka, ale podlewa rośliny spokojnie, dając im rosnąć o własnych siłach, tak jak korzenie roślin rosną mocno i są dla nich źródłem dalszego rozwoju.

Z charakterem, cnotą i wadą, powinniśmy mieć na względzie nasze ograniczenia i nadmiar, aby zaokrąglić wszystko zgodnie z naszymi naturami w odniesieniu do wytyczonych ścieżek, systemu ko-ordynatów idealnego obrazu spraw które chcielibyśmy w siebie wcielić, aby stać się całością poprzez rozwiązanie, ciosanie, szlifowanie i ponowne związanie.

Autonomiczna samo-korekta jest atrybutem dojrzałego umysłu który rozróżnił pojęcie dobra i zła, słusznego i błędu drogą rozumu, intelektu i czucia, a następnie ucząc się równoważyć to w mądry sposób, przenosimy to wewnętrzne rozpoznanie w kontemplacje. Jednak nie umiejscawiamy roszczeń poza sobą, jesteśmy odpowiedzialni za siebie, jeżeli oponenci, albo poprzez niezrozumienie próbują nas zmusić do złego przedsię-

wzięcia, należy ćwiczyć odporność i nie dać się wciągnąć w linię akcji, przemocy, klatek niespójnych wierzeń, nawet wtedy kiedy próbują nas zastraszyć, albo nam grożą. Umysł powiązany gwiazdą świadomości nie boi się kar ciała i umysłu, jest wiecznie wolny, jeżeli wrogowie są uparci, natrętni, głupi, używają przemocy, należy wytrwać w ciszy i wewnętrznej prawdzie, nie należy ciąć ich mieczem jeżeli istnieje możliwość rozwiązania, rozbrojenia przeciwnika, w ostateczności zgładzenie przeciwników jest dyscyplinarnym aktem.

Heksagram XLII. I — Zwiększenie

Rządzić to służyć. Poprzez zrozumienie wywyższonej pozycji w stosunku do niebios to zrozumienie całości wydarzeń poruszonych aby doprowadzić do ulepszenia, harmonizacji, splecenia poprawy zgodnie ze sprawiedliwością. Boddhisatva poświęca całkowite wyzwolenie poprzez współczucie, wieszcz poświęca poruszenia jego wolności aby zaangażować ludzi, mistrzowie i mistrzynie którzy powracają do TAO zaangażowani w świat zostali aby prowadzić innych, jednak to wyższy pierwiastek które rektyfikuje i wzmacnia niższy u podstaw.

Czasem zmęczeni, chcąc odejść, pragniemy wyzwolenia pośród środków i umiaru, potem gdy przychodzi wypoczynek, patrzymy wokół i widzimy jak dużo jest do zrobienia, Ci którzy raz weszli w ten świat rozpoznając go, nie opuszczają go z łatwością.

Kwestia czy chcemy poświęcić naszą wyższą naturę na rzecz świata jest pytaniem o rozróżnienie, solidny osąd, nic nie powinno być trzymane jako własność, ani odrzucane bezrozumnie, mądre sprawy powinny nas na wskroś prowadzić, nie odcinając nas kompletnie od niższej natury.

Starożytne tradycje nie są tylko po to aby je studiować, ale kontemplować i wcielać, bogactwo zapisów może być stosowane z uwzględnieniem czasów, stosownie do czasów.

Gigantomachia, albo bitwa Tytanów wewnątrz, natury, charakteru, ethosu, zasad, ducha, Erosa, Thanathosa etc. Jest ciągła, poruszamy się naprzód, stawiamy fundamenty, trwamy przez oblężenia, rozwijamy etos i względem niego sprawnie decydujemy o rozwiązaniach i czynach. Jest różnica między świadomie wykształconym etosem a uwarunkowanym, jest różnica między byciem poruszanym to tu, to tam, bezwolnie i angażu-

jąc się w słuszne i złe sprawy świadomie. Etos wykształcone świadomie jest rozsądny i szuka swoich podstaw we wglądzie, obserwacji i zrozumieniu. Uwarunkowany jest wyuczony i działa pod impulsem nieświadomości, a zatem może być chwiejny. Ludzie którzy poruszają się po wydarzeniach bez kręgosłupa i dostosowują się do sytuacji są pół-etyczni, nie wiedzą dlaczego, ale boją się transgresji wytyczonych przez wpojone zasady. Jest to niesolidny, ale zdrowy sentyment. Ci którzy idąc ścieżką nadużyć manipulują pół-etycznymi i uwarunkowanymi ludźmi mając nad nimi przewagę, są też Ci którzy etycznie i świadomie oponują kiedy widzą jak wielkie szkody są wyrządzane całości, których etos należy do obserwacji praw rządzących rozmaitymi naturami ludzkimi, będąc przewidującymi i penetrującymi prawa przyczynowości.

Heksagram XLIII. Kuai — Przedarcie się (Rezolutność)

Jeżeli korupcja nas przeżre, możemy stracić rangę i stać się niższymi naturą ludźmi, następnie jesteśmy stopniowo usuwani, jeżeli rezultatem jest zranienie i zła wola względem innych, upadamy coraz niżej. Nawet jeżeli ludzie wyżsi naturą do których należeliśmy zaczynają wzrastać, możemy zatruci odwrócić od nich i stanąć źle po stronie knucia ciemności, albo wycofać swoje zranione natury ze sceny aby kontemplować rzeczy które nadal możemy zdziałać w obrębi upadku, przeciwdziałając jego postępowi, nie dodając zła zranionych natur, jest to także forma gigantomachii w upadku.

Tylko zimnokrwiste zwierzęta mają jad, nigdy nie lekceważ żądzy krwi i zemsty zgorzkniałego, pokonanego człowieka, w mądrości nadal ostrzega, w źle zaczyna obserwować głupotę i samo-destrukcję innych z jadowitym uśmiechem, przed którymi starał się ostrzec.

Ciągła egzaminacja siebie powinna stać się nawykiem, tym bardziej w wywyższonej pozycji, należy się strzec mając na względzie siebie i innych. Człowiek ze sztyletem i statusem zgorzkniałego żebraka jest bardziej niebezpieczny, bo jest wolny w użyciu sztyletu, nie zatrzymany przez hierarchiczne i tradycyjne sentymenty, społeczne limitacje. Mag z ostrym językiem może zabijać słowem, negocjować, lub kreować, ale pobity pies który ma podobny język może go użyć w sposób podobny do traktowania jakie otrzymał, koło fortuny się toczy, pokonywanie siebie jest szczególnie ważne uwzględniając siłę i komendę, bez względu na status. Nawet pokonany żebrak jeżeli miał wielką naturę walczy o jej resztki.

Mierz środki naprzeciw przeszkód przez cały czas.

Ciągłe niebezpieczeństwo nie powinno stępić zmysłów poprzez siłę przyzwyczajenia, nie powinniśmy stracić czujności, cały czas się odnawiać i prosić niebiosa o odnawianie, w spontanicznym tańcu szabli skoncentrowani, gotowi na konfrontację, interakcję, wycofanie, uderzenie i obronę, obserwację i ogląd.

Gdy jesteśmy prawdziwi wobec siebie i niebios, całość szeptania, plotek, oszczerstw i kłamstw które się zbierają nad nami, a nasze przedsięwzięcia są otwarcie wyszydzane bez pytania, cenzorowane aby zablokować nasze ruchy, powinniśmy być wytrwali na ścieżce zgodnej z wewnętrzną prawdą, jeżeli jest w istocie mądra, jest drogą wzmocnienia zasad i silnej dojrzałości. Powinniśmy wynieść się z miejsca oszczerstw o ile o możliwe, jeżeli nie należy zachować milczenie, życzliwą i stonowanie wycofaną postawę, aby uniknąć zbędnych ataków i zranień sprowokowanych oszczerstwem i knowaniami.

Kontemplować swoje wady aby je korygować — Buddyjska stanza

Heksagram XLIV. Kou — Wyjście naprzeciw

Bycie uważnym, posiadającym wgląd i bycie przewidującym, uzbrojonym w metodę i dynamiczną baczność, nie nazbyt entuzjastycznym, obserwującym w dobrze osadzonej równowadze.

Gdy w aranżacji relacji zagubimy swoją kompozycję w stosunku do kobiety, osłabia to naszą własną naturę, kiedy stajemy się udomowieni tracimy siłę i polot. Silna mądra kobieta często przewyższa mężczyzn w swoim rozeznaniu, należy sięgać jej porady, ale polegać na własnych siłach.

Dary ciemności powinny być odrzucane. Są metodą wpełznięcia w czyjś umysł, jakakolwiek intencja nam przyświecała, jest skorodowana przez naturę podarku i jego źródła. Gdy są nam narzucone, należy je zbyć i działać zgodnie z wyższą naturą, nawet gdy wżerają się nam w umysł.

Jeżeli ciemność wprawia nas w ruch, należy ustalić układ odniesienia w stosunku do niebios w sercu, zachować silną posturę i straż pryncypiów, szczególnie w eksponowanej pozycji, jednak okrytymi wewnętrzną prawdą i odporną, wytrwałą defensywą.

Najlepiej gdy ludziom wydaje się że jesteśmy im podobni, choć wewnętrznie nie idziemy ich drogą. Możemy wtedy działać zgodnie z przejrzystą w stosunku do niebios i nie jesteśmy kłopotani ani postrzegani jako dziwadła lub wrogowie, co umożliwia nam dalsze kroki.

Heksagram XLV Ts'ui — Zbieranie w Całość (Mnożenie)

Starożytne korzenie są upamiętnione, ofiary dla przodków naszego klanu, z którym mamy afiliacje.

Odniesienie które zacieśnia więzy poza śmiertelnymi wątkami, rozwiązują i załamują się bez jednoczącej idei, która wcielana jest indywidualnie, ale śpiewa jednogłośnie.

Moralność reguluje naturalne prawo instynktowne, jak również to co aspiruje do wyższego, ustanawia zachowawcze granice, utrwalając fundamenty praw, tradycji i kodów ustalonych w kulturze i cywilizacji, tabu i świętości, uświęconych sposobów działania, a także ich profanacji.

Intelekt i rozum który jest rektyfikowany platonicznie, ze świata idei i form rozświetla to co ziemskie w całkowicie etycznych, a także moralnych (przybliżenie wartości) zasadach. Wiele rzeczy można wpisać w moralność i naturę, wiele rzeczy można też wypisać z niebios w moralność i naturę, jest to kwestia indywiduacji i człowieczeństwa, jeden społeczny logos różni się od innego, każdy ma swoje świętości i wynaturzenia.

> *„Różnica między etosem a moralnością. Wojownik podąża za swoim etosem, który może być moralnie podważony. Tradycyjne prawo i byt są w konflikcie ze sobą." — Ernst Jünger, Eumeswil.*

Introcepcja jest wewnętrznie odzwierciedlonym postrzeganiem

Ostrząc miecz umysłu i charakteru cały czas, odnawiamy swój oręż aby spotkać się z nieprzewidzianym.

Niejasność interesów jest pokonana jednym skoncentrowanym celem, nie jest ważne z tej pozycji czy obróci się ku dobre-

mu czy złemu, energia mas leci tam gdzie leci wiatr, lub gdzie idą przywódcy, intelekt i czucie wolnych jednostek podąża za rozsądnymi celami i prospektami, a zatem wielkim przedsięwzięciem jest gromadzenie ludzi ku wspólnemu celowi.

Poświęcając jestestwo i osobiste interesy, działa się nieegoistycznie.

Porządność, szczerość i jasność w każdej chwili zaprzęga luźne końce umysłu, strzeże go przed fałszem co jawi się jak szczerość, ten fortel zastawiony na siebie powinien być usunięty.

Słabi naturą którzy otaczają silnego działają na niego w korodujący sposób, silni naturą traktują się nawzajem z równością aby wzmacniać się nawzajem, prowadząc słabszych.

Oddanie obowiązkom, w Pymandrze pisano o obowiązkach najpierwiej względem niebios, potem wobec świata, a na końcu wobec ludzi — dokładnie w tej hierarchii odnajdywana jest spójna, proporcjonalna harmonia, gdy zaokrągli się wszystkie elementy w całość.

Heksagram XLVI Sheng — Wypchnięcie w górę

Z niżyn na wyżyny społeczne, względem duchowym i mentalnych przedsięwzięć — z uwarunkowanego życia do mistrzostwa. Jak roślina która rozwija się zgodnie ze swoim fenotypem z różnicami w ekspresji, różnorodności i środowisku.

Zbierając małe rzeczy, każdy z tych czynów kontrybuuje i wspiera się nawzajem, wypychając się w górę. Jest niezwykle istotne aby być wielkim w małych rzeczach i małych krokach aby mogły się rozwinąć na późniejszym poziomie, rozwiniętych w charakterze.

Charaktery i natury są zrozumiałe przez ukryte duchowe więzi które często są relegowane do podświadomego rozpoznania, jest to afiliacja z Jaźnią. Kiedy w upadłych czasach rządzące elity są niższe naturą, znajdźmy afiliację z tym co niskie, lecz wielkie, wielkie natury równe albo podobne nam, będą rozpoznane przez głęboką afiliację.

Podobnie gdy nie znajdziemy nic godnego w naszych czasach, naszymi rządcami i przyjaciółmi staną się Niebiańskie siły, Bóstwa i Boginie, mistrzowie i mistrzynie, wyzwoleni re-deifikowani śmiertelnicy.

Kiedy tracimy straż szarżując w górę bez przeszkód, nasz impet może się zapaść, jest to osławiony „upadek z kół fortun". Jednak nadmierna uważność może zatrzymać czyjś akt w pół drogi.

Heksagram XLVII. K'un — Opresja (Wyczerpanie)

Wycofujemy się w ciszę i pilnujemy naszej mowy i myśli, kiedykolwiek jest to możliwe, noszenie jarzma ciszy jest mądrzejsze niż niewymierna mowa. Myśli powinny być pilnowane, ale nie kosztem głębi i połączenia z Boskością, inaczej rezultatem jest powierzchowność i zapominalstwo. W ciemniejszych czasach lepiej jest grać szaleństwo, brać rzeczy pod rozwagę, kiedy jesteśmy w konflikcie z grawitacją sił ciemności, inteligencja i powaga celu mogą prowadzić do okropnych efektów kiedy stajemy się eksponowani i użyci w złych lub zgniłych celach.

Szaleniec z zewnątrz może być wewnętrznie wieszczem — ciemna siła nie jest zagrożona przez głupca ani szaleńca, może on zatem działać w obrębie swoich znaczeń i obowiązków ze smutkiem — w ciszy, niezależnie od tego czy jest to celowy akt czy prawdziwe szaleństwo, jak długo przy tym drugim można zebrać swoją kompozycję wewnątrz siebie pomimo obłędu.

Niektóre ekscentryzmy mogą nas chronić przed byciem zagrożeniem dla innych, gdybyśmy byli wykorzystani przez ciemność, a zatem chroniąc go przed niepotrzebnym i ryzykiem i głupimi ruchami kiedy z całą siłą próbujemy uderzyć i szarżować z żalem i ciężkim sercem.

Co wydaje się ofensywą przeciwko wiatrakom, jest reaktywnym atakiem przeciwko obrazowi czasów który jest widziany z jasnością umysłu. Ten ruch należy albo do młodzieńczej głupoty, ale każdy idealista go popełnia, ale po to, aby się wycofać i skomponować później. Należy poznać czasy bez wzrastania w upadek i podtrzymać silny zmysł zasad. Zapominalstwo i korupcja są wrogami, jeden podąża za drugim, co jest zatrute korupcją musi być potem trzymane w ryzach przez wyjątkową si-

łę, zatrute serca i umysły znoszą większe uderzenia niż te które nie są pod jarzmem.

Podobnie ciemność rozprzestrzenia się przez żyły i wkrótce zatruwa serca i umysły, niszcząc charakter i naturę, podmieniając faktualną realizację i wielkość umysłu małostkowością urojeń, ignorancji, zapominalstwa, irracjonalności, głupoty, zacietrzewienia, złości, nienawiści, zazdrości.

Przecina wyższych naturą ludzi, zbijając ich z nóg przez pokrętne machinacje, poprzez masę mogą wykończyć wielu. Warto przypomnieć Buddyjską stanzę: "nawet armia nie może nas pokonać, jeżeli nie uchwycimy się jestestwa jako przywiązania, posiadania", „ani nie zgładzimy, ani nie zostajemy zgładzeni", jakże przeciwnik może nas zgładzić gdy nie mamy jestestwa? Jakże możemy zgładzić wroga, gdy ten nie ma jestestwa. Aby nas zgładzić ciemność musi nas zmusić do wiary że nasze jestestwo jest własnością, czymś rzeczywistym, a następnie gdy przywiążemy się do tego złudzenia, możemy być z łatwością pokonani, deformowani. Jak długo jesteśmy odseparowani od tego urojenia, jesteśmy niepokonani.

Pokonując z radością, jak mawiała moja przyjaciółka — gdy jesteśmy w cierpieniu, pokonujemy sprawy ku dobrym wartościom, jeżeli jesteśmy obojętni i odłączeni, nadal staramy się celować w pozytywny układ odniesień, w wielkim bólu nie zawraca się z drogi, gdy ból staje się silniejszy niż nasza wola — wtedy zaczynamy upadać? Jeżeli umysł pokonuje, dyskretnymi aktami, dobre czyny pokonują złe myśli.

Jeżeli duch jest złamany przez wyczerpanie, staje się orgią dla ciemności, wkrótce obróci się przeciwko światu, przyzwyczajeniem nie rozpoznajemy już nic w jasności. Ciemność za-

czyna wrastać w umysł, serce i krwiobieg. Ciemność staje się naturalnym sposobem działania, zamaskowanym przebiegłością –gdy nie rozpoznajemy już ciemności jako ciemności i pozwalamy jej działać jako naturalnej — przestajemy rozróżniać że nasze szaty są czarne myśląc że są białe — przybieramy maskę czegoś wyższego, ale pokonani nie widzimy już naszych poprzednich dróg, zapominamy z twarzami wykrzywionymi w groteskową maskę.

Jest niezwykle ważną sprawą wiedzieć że słowa są słyszane nie tylko wśród ludzi, ale i w niewidzialnych światach, powinniśmy zaakceptować tą prawdę i trzymać język na wodzy, lepiej używać słów i myśli oszczędnie i mądrze, kiedy powstaje ku temu potrzeba, Ci z siłą i kierunkiem używają ich rzadko, z wglądem i przewidująco.

Należy rozpoznać swoje otoczenie, środowisko, okoliczności, dokonać ich inspekcji w jasny sposób, z wglądem, aby ocenić własną sytuację. Pomimo niefortunnych sytuacji powinniśmy wiedzieć jak poruszać się w niebezpiecznych stronach, terytoriach. Gdy nauczymy się praw gry, ciągle wiedzieć że mogą się zmienić, a głębsze, ukryte gry na ich powierzchni mogą być zrozumiałe, ale głębsza przebiegłość może działać z ukrycia. Podobnie z większym dobrem. Nie zagradza to drogi do akcji, ani nie zaprasza braku aktywności, ale wzmacnia prowadzenie się i kompozycję, a także wytrwałość w Jaźni w jej głębi, niestrudzenie jak skarabeusz, w Egipskich tradycjach Kheper — symbol duchowego serca.

Z perspektywy depresji, żałości, porażki, opresji, antagonizmu, nienawiści, nie widzi się niczego innego, jednak należy wytrzymać i przetrwać, z wszystkimi zasobami zaangażowany-

mi w akt oporu w warunkach wewnętrznych i zewnętrznych, subiektywnych stanów które są obiektywnymi w oczach Boskości, żadne piekło nie trwa wiecznie, choć może się tak wydawać.

Jako osoba która uderzyła o dno z mentalną katorgą, zrealizowałem sobie, że jeżeli nie wypełznę z piwnicy, nękany przez wiele sił, nie urosnę w siłę, zostanę tam do końca życia. Jedynym marzeniem jakie miałem to śmierć, jedyną wizją to bycie czymś innym niż mój skatowany umysł — po przekroczeniu tej linii, odzyskałem się w pokonywaniu urojenia.

Czy to choroba psychiczna, czy wewnętrzne piekło, negatywne poruszenia, negatywne spętania, przeczące naszym motywom, wewnętrzny konflikt — jest to stan wewnętrznej opresji. Należy wzmocnić się przez ofiary, rytuały, modlitwę i inwokacje, a następnie pamiętać o lojalności w stosunku do sił. Opresja jest iluzoryczna, ale subiektywnie tworzy piekła z umysłów, jeżeli bez ustanku wpadamy w wyobrażenia ciągłości, nie możemy znaleźć wewnętrznej przestrzeni stabilności w zaangażowanym myśleniu i działaniu w danej sytuacji.

Jeżeli nękani jesteśmy przez osę i krzyczymy, jesteśmy przerażeni małym bólem spowodowanym przez mikrego insekta, jakże wtedy moglibyśmy sobie radzić z wielkimi siłami w proporcji do naszego śmiertelnego istnienia? Gdy pokonamy małe strachy i pozbędziemy się lęków i bojaźni, staniemy się niezwyciężeni!"

Unikajmy okoliczności w których przyciąga nas do majętnych, sławnych czy potężnych ludzi, chyba że chcemy się stracić na rzecz abstrakcji ich osób. Silniejsi w naturze radzą sobie z tego typu osobami, ale należy rozważyć co możemy stracić w zamian za tego typu koneksje. Jeżeli nie posiadamy

siły natury, nasza natura upada i jest ścięta jak słabsze drzewo.

W sytuacji opresji najlepiej zwrócić się do Boskości, Bóstw, Bogiń, wewnętrznego Boga, Boskości na zewnątrz i wewnątrz. Przerzucaj niemożliwe pomosty, gdy sytuacja jest bez wyjścia!

Pokonanie i granie wyższą ręką w stosunku do opresji — jeżeli to nam się nie uda jesteśmy zaplątani w bluszcz, w takiej sytuacji mentalne osadzenie nie pozwala mu się poruszyć ani na krok, jest różnica między traumą umysłową, a traumą spowodowaną rzeczywistymi wydarzeniami w świecie, natomiast obiektywnie pozostają cierpieniem.

Heksagram XLVIII.
Czing – Studnia

Niebiosa są nieskończoną studnią i źródłem wszelkiej energii.

Odniesieniem człowieka jest człowiek jako centrum jego rozważań w stosunku do niebios, sam z samotnią, palec wskazuje z powrotem ku naszej esencji, czym jest Złoty Kwiat niebiańskiej natury? Podczas kontestacji ludzkiej natury w świecie, jak zdefiniować Niebiańską naturę gdy jest spleciony z naturą, formą, człowiekiem, wyższą naturą? Człowiek odarty w agonię do najdzikszych poruszeń, złamany z szczeliną którą sięga do otchłani bólu, gdy uspokoi serce, tęskni za gwiazdami i niebiosami, za powrotem — ta idea — maska sił i mocy, które są rektyfikowane w jego pragnieniach, które kieruje ku nim, czyste idee zróżnicowane w jego zrozumieniu, różnorodne we wszechświecie ale całkowicie jedne.

W wulgarności i przemocy nękany przez mniejsze zła, znajduje stałość i zapomina w chwili o Pięknie i Proporcji, Tęsknocie i Harmonii, staje się sam wulgarny, ponieważ nie może już odczuwać, posługiwać się Intelektem. Natura świata chowa się przed nami, to flirt, we wstąpieniu życia jego intelektualny duch pozostawia ślad pewności, pieczęć, gdy w ciągłych pracach, w wielkiej samotni miast, stepów i pustyń, gór i mórz, staje się astronomem jako podmiotem swojej astronomii, na tyle na ile jest zawarty w całości, w unii parytetu kosmosu z której wynika też współczucie. Może czuć się złamanym, niekompletnym i zranionym, zawsze mając przed oczyma umysł i odczucie obrazu doskonałości, lecz to słodka rana, która szuka rozwiązania w holistycznym harmonizowaniu się jako człowiek.

Penetruj wglądem naturę w całości życia, rozpoznaj rozgwieżdżone niebiosa, porządek w proporcjach fundamentów

i z fundamentów przez system odniesień i ko-ordynatów patrz w niebiosa i w swoje życie i na świat.

Rozłam i niesprawiedliwość, które w zorganizowanym społeczeństwie są niekomplementarne z prawami życia i natury działają z pozoru dobrze, jednak ludzie czują się wyrzuceni z siodła, pełni konfliktów, lęków, zmęczeni. Kiedy choroba wpełza w nich bardziej stają się zranieni, szaleni, złamani. Kiedy zrealizują sobie ten rozłam mogą stać się rozdarci, w bólu, dopóki nie powrócą do harmonii indywidualnie, Nie uleczą się patrząc na wszystko sokolim wzrokiem, wytyczając nowe ścieżki i wysyłając sygnały do innych. Jest to ciągła substytucja iluzja iluzjami która nakręca się coraz bardziej i wciąga nas pod swój wpływ, dopóki nie przetniemy mieczem iluzji poprzez umysł i serce, chroniąc się przed tkającymi sieć i pomagając innym przeciąć te wewnętrzne, uwarunkowane więzy.

> *Fragment dialogu między Fuomo, inteligencją duchową Saturna a Peripsolem, Aniołem Słońca:*
>
> *Proporcja jest geometrycznym uporządkowaniem w którym różnorodność elementów zgodnie ze swoją naturą i bez utraty esencji staje się jasna i oczywista w równych i harmonijnych częściach poprzez wszystkie swoje możliwe wymiary, wartości i atrybuty. W harmonii napięć i współ-pojawiających się proporcjach podczas rzeźbienia charakteru, natury i ducha, rozwiązujemy swoje opozycje w sposób kompatybilny pomiędzy indywiduacyjną ludzką naturą, transcendentnym elementem scalającym dualizmy a ich boskimi rektyfikacjami i udoskonaleniami.*

Dobry osąd w rozróżnianiu między ludźmi jest metodą jaką podejmiemy aby wesprzeć ich w mądry sposób, nasze intencje stają się jasne, rozsądne, inspirujące, wszystkie niejasne sytuacje powiązane z naszym prowadzeniem się i przewodzeniem innym powinny być rozwiązane przez wewnętrzne, sprawdzone prawa i zasady. Jeżeli mamy rozróżniający spontaniczny umysł bliższy mądrości, ta druga jest preferowana jako metoda. Litera prawa i zasad postępowania są ustanowione aby rozwiązywać sytuację mocą tradycji, rozsądku, albo mądrości sądowniczej. Mądrość rozwiązuje każdą sprawę i każdą osobę sprawiedliwie, w zależności od sytuacji. Wygrywanie argumentu nie jest żadnym celem, zaprzeczenie drugiemu nie jest mądre — jeżeli wygramy debatę, albo kłótnię pozostawiamy drugą osobę w stanie nieufności, czasem antagonizmu, wszystkie debaty powinny być rozwiązane w sposób który przynosi coś owocnego i mądrego drugiej osobie, nie aby łamać wierzenia, wolę czy przekonania. W swoich pismach Czuang Tzu pisał o ukrytym mistrzu który dawał wróżby na targu, rezygnując z wysokich stanowisk. Za małą opłatę udawał że wróży, choć w rzeczywistości ukrywał przez wróżby mądrą, dobrą radę dla każdej osoby która do niego przychodziła, a za zebrane środki spędził stare lata w spokoju.

Jeżeli odrzucimy ludzi świadomie, nie będziemy przez nich wyszukiwani, nie mamy zatem prawa się uskarżać na ten stan.

Jakże lepiej niekiedy patrzeć na Bóstwa, światy duchowe, aniżeli wiązać się z niższymi naturą ludźmi, choć poprzez towarzystwo i przynależność do ludzkiej rasy gdy jesteśmy sami i bezradni, prośmy o wsparcie Niebios, tak znajdziemy wielką kompanię i w świecie bóstw i niewidzialnych światów, a także

świecie natury. Tak zatem idziemy wątkiem niebiańskiej drogi, poszukujmy jednak dobrych kompanów, połączeń wynikających z głębokiej przynależności umysłów i dusz. Nie lekceważmy ludzi którzy mają inne jakości, ponieważ to zradza pogardę, brak afiliacji nie oznacza braku przynależności, czy ludzie o innych jakościach są lepsi od źdźbła trawy na łące, czyż nie jesteśmy podobnym źdźbłem? Niektórzy Buddyjscy mistrzowie radzili unikania złej kompanii, inni radzili aby jej poszukiwać — jeżeli aspirant był silny, mógł zamienić złą kompanię w lepszych ludzi, jeżeli był silny, uczył się wytrwałości, jeżeli był słaby, sam stawał się gorszy, lub opuszczał ich z pogardą.

Im więcej dobra ludzie z nasz czerpią, tym większa nasza majętność, gdy stajemy się cali i powiększamy swoją majętność przez to że czerpią z nas inni, tak krew naszej esencji staje się silniejsza, rośnie w majętność mądrości, duch staje się silniejszy i rozkwita.

Heksagram XLIX. Ko — Rewolucja (Opierzanie)

Próba ekspozycji pewnych idei, poruszenie spraw i zebranie wsparcia oznacza że bierzemy pełną odpowiedzialność za sieć ludzi która jest pod naszym wpływem i poruszana przez nasze idee. Jeżeli brakuje nam rozwagi i oparcia w pełnym wglądu, strategicznym planie które angażuje wszystko w przewidujący sposób, prowadzimy ludzi w najlepszej instancji do rozczarowania, w najgorszej do rozlewu krwi. Opozycja, dysydenctwo bunt dla siebie samych pożera własne dzieci, reaktywny porządek który jest wprowadzony jest rzadko lepszy niż poprzedni, choć włącza pewne ideowe postulaty rewolucjonistów.

Rozpoznaj trendy, wątki, inklinacje i tendencje w dobrym osądzie, a następnie dostosuj się w opozycji, współpracy, lub kombatanckim nastawieniu w odniesieniu do postrzeganego płynięcia wydarzeń i noosfery społeczeństw. Z transcendentalnymi poruszeniami umysłu, ruchy, źródła i astralistyczne wpływy przekształcają konstelacje sił, same będąc związanymi z poruszeniami które spoglądają na Ziemię, próbując wiedzieć i postrzegać jak te transcendentne ruchy odnoszą się do różnorodnych, złożonych porządków i bifurkacji wydarzeń na ziemskich scenie..

Adaptując się do zmian trzymamy wewnętrzną prawdą nie uginając się pod nimi.

Heksagram L. Ting — Kociołek

Gałęzie natur mężczyzn i kobiet sięgają po gałęzie niebios które mają swoje korzenie w transcendentnym. To co transcendentne jest zrozumiane wertykalnie, z Ziemi patrzymy na rozgwieżdżone niebiosa, jednak gdy wertykalna linia jest poprowadzona między Ziemią a Niebiosami, jako promień koła, jest to dystans między ludzkim mikrokosmosem a makrokosmosem, potem prowadząc pełen okrąg między dwoma punktami, zenitem a nadirem rysujemy pełną sferę. Każdy punkt jest środkiem. Czasami mikrokosmos jest centrum Monady, otoczona Boskimi sferami czasem Makrokosmos jest centrum Monady, otoczony przez mikrokosmosy, lub inaczej — nasza Jaźń w środku jest otoczona i zamknięta w Makrokosmicznym Jednym, tutaj jesteśmy centrum naszych aktów i istnienia, pierwotnymi, z drugiej strony jesteśmy centrum makrokosmicznej sfery, gdzie raz transcendentny jest Jaźnią pośrodku — są to uskoki obserwacyjne tak użyteczne jak praktyczne w medytacji i ceremonii, choć są esencjonalnie jednym i tym samym.

Charakter sieje losy, doskonaląc charaktery, prostujemy rozumienie naszych losów.

Gdy siła lub moc jest uwięziona ponad proporcje, albo kiedy egzekutywa jest dana ludziom niższej natury, deformują i skręcają władzę podług własnych wad, zatruwa to tego co czyni, to co jest czynione, stając się niestabilne, destrukcyjne. Moc która płynie proporcjonalnie zgodnie ze swoją siłą, potrzebuje wprawnych ludzi aby nią władać, inaczej szkodzi proporcji i strukturze śmiertelnego umysłu, a zatem tkance społeczeństw i ludzi.

Komanderowanie sobą bez jestestwa bez zbędnych odłamów interesów czy preferencji, myślenie co się chce, podług

woli, czucie i działania w taki sposób jak się chce, bez uwarunkowań, tak jakby zarządzała nami jedynie Jaźń — oto człowiek.

Przywiązanie do jakości umysłu, ciała, status etc. szybko podlega inflacji, bycie świadomym swojej sztuki bez przywiązania i egotycznych zbędnych znaczeń, traktujemy się jako katalizator, transmiter, mediator pomiędzy tym co jest silne, samozawarte i pełne, będąc puści, lec w głębi pojednani z Prawdziwą Wolą, Jaźnią, ekspresją wyższych światów, podług możliwości umysłu, umiejętności, talentu etc.

.

Heksagram LI. Czen — Poruszenie (Szok, Grzmot)

W swej stałości, oddaniu i kompozycji, nawet gdyby Ziemia miała się rozpaść, kroczy swoją ścieżką niewzruszony przez kosmiczne próżnie, wytrwałość i poświęcenie które jest wielkie i święte. Oczy terroru ześlizgują się z ludzi którzy nie zwracają nań uwagi, nieporuszeni.

Trzeźwe momenty powrotu na ścieżkę gdy zejdziemy z niej w zło osiąga się przez rozeznanie i ocenę, wzmacniamy wtedy dobrą ścieżkę gdy jesteśmy wzięci zwątpieniem lub stagnacją.

Ciesz się grzmotem uderzającej błyskawicy, śmiej się jak szaleniec, choćby w sercu, tańcz pośród rozbłysków duszą, tam jest zjednoczenie między naturą a Boskością, w ekstazie i śmiechu. Pijany burzą mag który w stałości i pięknie tworzy błyskawicy, pomaga odświeżyć pakt między ziemią a naturą, w sobie odświeża pakt między ziemią a niebiosami.

Niech terror nie zmiecie nas w strach, ale zamieni się w naszą przyszłą cichą odporną siłę.

Losy powracają zgodnie z własną wolą, jeżeli muszą, gonienie losów jest zmuszaniem swojej drogi poprzez przyczynowość, gubiąc się w pajęczej sieci, nie czekaj na nic co nie jest pewne, w procesie życia w oczekiwaniu nie mamy czasu na działanie i pracę z teraźniejszością.

Wspinanie się w umyśle i sercu na wyżyny odnajdujemy bezpieczne miejsce, ćwiczymy pozostanie na wyżynach, odbijamy straty i zostawiamy je za sobą, aby poświęcić pewne rzeczy — oszczędza nam to żalu — uczy cierpliwości i wewnętrznego wzmocnienia. Mędrzec w kryształowej wieży patrzy z gwiazd na śmiertelny trud, w purpurowym pałacu pustki składa cześć Boskości. Są dwa manewry warte przypomnienia, jeden podobny do Snu Scipiona (Somnium Scipio), kiedy wzniósł się

nad ziemię w gwiazdy i prowadzony przez Bogów patrzył na małą planetę, drugim manewrem jest odłączenie od wszystkiego — wymaga to treningu i stałego umysłu, jeżeli chodzi o defekty umysłu i ciała, nasze umysły są przytwierdzone do Jaźni-gwiazdy jako współrzędna i punkt odniesienia, poprzez świadomość, z błędami i wadami umysłu i ciała które są wzięte pod komendę na tyle na ile ciało i umysł pozwalają. Następnie pozytywna próżnia jako treść — skąd angażujemy się, deflektujemy fenonemy, działamy, wycofujemy się i wchodzimy w stałość. Niezależnie od tego czy jest to manewr psychologiczny, magiczny czy ceremonialny, angażujemy się weń z całkowitą szczerością i oddaniem w przestrzeni woli, wyobraźni, konstrukcji, ontycznego przemieszczenia, wielo-lokacji i wielo-wymiarowości naszego istnienia.

Podczas grzmotów wydarzeń nie tracimy swojej kompozycji i aktów — cóż za wielkie pragnienie aby pokonać, wahać się ale działać — angażujemy się wielkością, szok i zmrożenie — nie idziemy dalej, wycofanie jest dla człowieka który nie czuje w sobie wyższej natury.

Jeżeli umysł jest mieczem, ale jest wrzucony w bagno, zaczyna się topić pomimo swych właściwości. Jakości przedmiotu są bezużyteczne w takich okolicznościach — zaczyna rdzewieć, zachowuje swoje właściwości jeżeli jest wprawnie użyty i stale ostrzony.

Podniecenie i agitacja rujnuje koncentrację i kompozycję, należy ich unikać za wszelką cenę!

Heksagram LII. Ken - Trwanie w Stałości (Góra)

Znajdując harmonijne poruszenie które jest zwinne w stałości wraz ze zmianą jest środkową pozycją.

Stan głębokiej koncentracji, gdy zrzucane jest ciało i umysł, nie czujemy ani ciała ani umysłu.

Tańczymy gdy muzyka gra, zatrzymujemy się kiedy się zatrzymuje, wszystko w kompletnym zanurzeniu w tańcu. Co jest wyuczone ma ekspresje w puentach i zatrzymaniu. Jakość tańca zależy od ciągłości dynamiki i gracji w zmianach ponad sumę wszystkich ruchów, w zwinnej adaptacji do sytuacji gdy płyną wydarzenia, jeżeli na chwilę się zawahamy, przewracamy się lub chwiejemy, poruszamy się z czasem, zatrzymujemy się w zmianach, pociągnięci w rzekę fenomenów i wydarzeń.

Jak rozróżnić to od personalnych impulsów i instynktów? Wie że poprzez kompletną szczerość wszystkie ruchy w momentach, których pływ idzie przez całość istnienia — co jest sprawą mistycyzmu, spontaniczności, przejrzystości, wolności, prawdziwego impulsu, prawdziwego odczucia które pojawia się w świecie idei, to jest Niebios. Płyną one przez mężczyznę i kobietę która służy jako wehikuł dla transformacji siebie i świata, zdejmując maskę naprzeciwko świata, jej umysł staje się jasny i przejrzysty. Bowiem żaden zafałszowany obraz siebie ani defensywa, przywołana iluzja albo urojenia o nas i o świecie nie pozwolą głębi idei i źródeł przemówić przez siebie

Kusząca droga posuwania się naprzód, spełniani pragnień i fałszywego obycia i ogłady, lub konkurencji może nas wciągnąć w złe prądy, czasami jesteśmy w nie wepchnięci przez okoliczności i musimy reagować, tracąc niewinność w trakcie. Doświadczenie ujarzmione w ten sposób wspiera nas gdy skorygujemy się potem, mądra jest wytrwałość w wewnętrznej

prawdzie i niewinności która porusza nas jak długo jest to możliwe — trudno wtedy o błąd.

Tragedia lojalności i niezależności. Jeżeli jesteśmy prawdziwie lojalni, trwamy i upadamy z naszym mistrzem lub mistrzynią, albo mądrze zapobiegamy ich upadkowi, jeżeli złamiemy obietnicę, otwarta przestrzeń jest zatruta, a wolność zdobyta w ten sposób zaczerniona. Kiedy jesteśmy niezależni rzadko wchodzimy w relację lojalnościowe, ponieważ kompromitowałoby to naszą wolność. Lojalność jest wysoko ceniona w złotych czasach, w czasach upadku jest to zwykły oportunizm i poszukiwanie własnego zysku.

Nie ucinamy kwiatu lotosu z jeziora własnego serca, ale działamy aby je odżywiać wewnątrz naszej natury, innymi słowy, jeżeli naturalne stanowisko współ-pojawia się z wewnętrznymi okolicznościami rozwijamy spokój. Wtedy kwiaty lotosu rozkwitają same z siebie. Kiedy początkujący siada do medytacji i nie widzi rezultatów staje się rozsierdzony i niecierpliwy, ale zmusza się do siedzenia bez zrozumienia, w ten sposób pojawia się tylko znużenie. Jeżeli natomiast siedzi jak niemowlę i scala się z nauczaniem, koncentruje i przygotowuje swój wewnętrzny umysł, powoli zaokrągla i kompletuje siebie, zaprzęgając wszystko w pracy.

Heksagram LIII. Czien — Rozwój (Stopniowy Progres)

Czas biegnie szybko dla ludzi. Nasz umysł zmienia się szybciej niż ciało. Ludzki włos rośnie 1.25 cm w ciągu miesiąca, jak wiele myśli pomyśleliśmy dzisiaj, nawet cichych? Drzewa myślą wolno, ich rozważania są głębokie. Las jest wieczny mierzony standardami człowieka. Próbując myśleć jak drzewo nasze myśli nabierają głębi, w oneirycznym wolnym śnie. Korzenie są silne, gałęzie powolnie wstępują w górę; liście drzewa są podobne do jego myśli. W jednym momencie przebłysk, odłączenie od głębokiej medytacji która trwa dwie pory roku. Zmiana zdania u drzewa trwa miesiące, wtedy zbiera nowe myśli aby je rozważać — lecz zawsze w zgodzie, proporcji i harmonii z jego naturą. Nie jest uparte, ani zdeterminowane, po prostu daje ujście ekspresji jego esencji. Na Jesieni zrzuca swoje myśli, zatrzymuje poznanie, jakby w pozytywnej głębokiej próżni wycofuje swoje myśli do siebie, choć zbiera siłę trzymając wewnętrzną prawdę która ciągle doprowadza do jego odnowy. Może dlatego oś Drzewa Świata jest porównana do drzewa, to są głębokie myśli które zmieniają się w zależności od sekwencji, powtarzalne prawa. Kiedy tłumaczymy, interpretujemy język lasu jest w tym tylko mądrość, ale też cisza nie przekazywalna na ludzkie języki. Bogowie myślą w podobny sposób, bez słów, bez ludzkiego głosu, są ideami które zrastają się z powolnym bezczasowym podmiotem ich działania, powstając w wielkich, wspaniałych rzeczach, zgodnie z pięknem, proporcją, prawdą. Powolne decyzje z penetrującym wglądem który przewidują są największymi, spontaniczne które szybko powstają z tego samego źródła, jak wir który pojawia się na oceanie istnienia. Wszystko inne wydaje się zbyt surowe, złą oceną, trywialnością, frywolnością małego ptactwa, które jednak też mają swoje

miejsce. Wielki Sokół wzlatuje nad wszystkim, z długimi wielkimi myślami zabiera małe ptactwo i obejmuje je. Jest to wielkie rozważanie tego co jest poniżej.

Wytrwałość w umyśle — cóż za wyjątkowa cecha! Wytrwałość w czasie — jakaż wielkość!

Wytrwałość nie załamuje się z braku motywacji, cały czas dąży do nowych przedsięwzięć, załamuje się to, czemu brakuje uwagi i wytrwałości do pracy.

Otoczeni przez niebezpieczeństwo, musimy być dla siebie pionierami, gdy nie polegamy na nikim innym, jesteśmy jedynymi kartografami naszych kroków — w ciszy obserwujmy je i uczmy się. W samotni szybciej dojrzewamy, poprzez błąd i próbę uczymy się ścieżek życia, z wiekiem robimy coraz cięższe i głębokie ruchy, będąc pewniejszymi.

Defensywne zwycięstwo jest to wytrwałość w tym co jest dobre naprzeciw opozycji i podążanie za wewnętrzną prawdą która jest we współbrzmieniu z Niebiosami.

Bez podejrzeń i oskarżeń, karczujemy podłość z umysłu, jeżeli jesteśmy zdradzeni, podtrzymujemy kurs i płyniemy dalej

Heksagram LIV. Kuei Mei - Panna na zamążpójściu

歸妹

Poczucie wspólnoty wzmacnia więzi, wspiera ludzi którzy są od siebie odsunięci, im mniej zdrowego afektu w całości, tym łatwiej o konflikt i wojny, kiedy każdy jest dla siebie i nikogo nie ma dla reszty.

Poprzez postrzeganie tymczasowości i przechodniości nie stajemy się ich więźniami, krocząc ścieżką nieśmiertelnych odzyskujemy wzrok z góry, zatrzymani przez tymczasowe ciało, patrzymy w górę ku nieśmiertelnym, wyzwolonym duchom, nic nie jest stracone, Wielkie Istnienie zakłada maski które jako formy powracają do zasobów form, lecz Wielkie Istnienie nie traci nic z siebie, jedynie wypożycza swoją esencję która do niego wraca.

Mając na względzie końce, przechodniość i śmierć, jakże możemy przeżyć życie bezmyślnie, kłótnie o małe rzeczy, czy nie przeszkadzają nam w życiu?

Każda aranżacja ma swój wzorzec, postrzegając społeczne, polityczne wzorce i układając je aby poprawić lub pociągnąć ku mądrym rozwiązaniom jest sprawą do których zdolny jest tylko mąż stanu albo mistrz.

Nawet gdy o niskim, nieznaczącym statusie, możemy osiągnąć coś naszą naturą i jaśnieć nią do wewnątrz, im głębiej jest rozwinięta, tym większy jej zewnętrzny blask.

W rzeczy samej, czasem jedno-oki mężczyzna widzi więcej z wewnętrznym wzrokiem niż Ci z parą zdrowych oczu, którzy niemniej jednak są oślepieni.

Gdy tylko widma i surogaty pozostają, zewnętrzne decorum nie ma treści, rytuał nie ma celu, ludzie żyją jako swoje powłoki, iluzje które angażują wrastają w nich coraz bardziej.

Heksagram LV. Feng - Obfitość (Pełnia)

Znajomość losów i czasu przynosi smutek do serca tych którzy posiadają wzrok, gdy inni świętują, jednak nie jest to jedynie ciężki gorzki smutek, ale ojcowski smutek przewidywania, podobny temu rodziców, którzy widzą jak ich dzieci opuszczają gniazdo.

Jak taniec gwiazd w jednogłosie, człowiek który przewodzi ma jasny i radosny cel, Ci których serca są uderzone zgorzknieniem nie powinni brać na siebie tego typu przywództwa.

Czekamy na ciche wycofanie z czasów poprzez siłę wewnętrzną i Niebiańskie rozpoznanie. Bezsilni, bez ręki, zanurzamy się w świecie niebios, a świat niebios zanurza się w nas.

Heksagram LVI. Lu – Wędrowiec

Wątki mogą być wplecione przez Hymn o Perle Tomasza Judasza i Epos o Gilgameszu, gdzie syn i córka Niebios odwiedzają dziwne ziemie, zapominając o swoim pochodzeniu, lecz gdy odarci z wszystkiego, tracąc wszystko, raz jeszcze uczestniczą w Mocy Niebios ich przodków. Są oddzieleni w wertykalny i transcendentalny sposób, horyzontalnie to czas wędrówek w nieznanym, niebezpiecznym i dziwnym teatrze ziemskim, czy są to geograficzne, duchowe, czy psychologiczne eskapady.

W Mongolii istnieje tradycja pozostawienia kawałka kamienia na górce innych, reprezentuje on żale i znoje, zmęczenie i strachy które są zaklęte w kamień i zostawione za nami, tak zatem wędrówka jest kontynuowana.

Rozwaga i ostrożność, rezerwa chroni przed złem niepotrzebnych plotek i gadaniny innych.

Można być w domu, lecz postrzeganym jak wędrowiec i obcy, w tej sytuacji jesteśmy więźniami okoliczności, albo konieczności.

Jeżeli sądy i kary nie są szybkie i mądre, działają ku degeneracji sprawiedliwości, karanego i w rezultacie — społeczeństwa które polega na tego typu regulacjach.

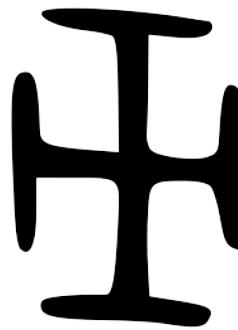
Co jest dziwne jednak wydaje się oswojone, ze względu na strach małych ludzi będą wyśmiewać innego aby okiełznać swój strach, wkrótce odważą się nas otoczyć i skatować, w podobny sposób działało polowanie na wiedźmy.

Nie należy mieszać się w sprawy obcych na innym terytorium, nie będąc autochtonem.

Heksagram LVII. Sun — Łagodność (Penetrujący Wiatr)

W zapraszaniu Niebios na ziemię, przygotowywaniu interpretacji, pytaniu Bóstw, kapłani i magowie są używani licznie. Gdy znalezione są korzenie spraw, znalezione są remedia i antidota. Kapłani rozpoznają przyczyny zła, magowie zajmują się jego usuwaniem.

Powściągliwość i wolna inwestygacja przyczyn zgnicia przedłuża proces i pomaga oponentowi się przeorganizować.



Heksagram LVIII. Tui - Radosne (Jezioro)

Radość reprezentuje wewnętrzną zgodę harmonii w proporcji, silnym wiązaniu w pokonywaniu i nie dotknięci zamartwianiem się ani chwiejnością. Jest to stan wewnętrznej radości która rozwiązuje się poprzez rezolutną łagodność. W pilnowaniu pryncypiów, ale otwarci na innych w mądrym i skomponowanym spokoju, bez służalczości ale w dobrym, dobrze-zrównoważonym i pokornym stonowaniu.

Trwałość i determinacja w regulowaniu swoich spraw własnej natury i charakteru w środowisku zmian wydarzeń.

We właściwym kursie zdarzeń serca są wygrane w przyjaznej zgodzie, zastraszanie jest używane rzadko, ponieważ pozostawia piętno na sercach innych, prowokuje zemstę i złą wolę, albo ostrzy żądła w tych którzy są złamani przez zastraszenie.

Natury dzielą się na silne, które nie mogą być niczym zastraszone i można z nimi wejść we współpracę tylko poprzez zgodę, wytrwałe natury które mogą być zastraszone tylko tymczasowo a potem powracają do szczerych i wolnych warunków. Słabe natury które upadają pod zastraszeniem i choć z początku protestują dołączają do tych którzy ich zastraszyli, ale szukają zemsty poprzez plotki i działają w cichej niechęci do tych którzy ich złamali, czekając na ich słabość. Nigdy nie łam silnej, dystyngowanej natury lwów, uderzą w Ciebie gdy zaleczą rany, zaprzęgając wątki wydarzeń pod swój ton. Nigdy nie łam godności węża, poczeka zbierając jad dopóki nie stanie się śmiertelny, a następnie opluje nim ofiarę. Nie łam godności wilka, gdy zbierze się kohorta, zaatakuje, będzie miał siłę niedźwiedzia gdy przyparty do muru.

Wzajemna inspiracja jest najsilniejsza gdy dwa źródła ciągle wymieniają się w kordialnym szacunku, łączą siły aby wybi-

jać się nawzajem w kulturalnej konwersacji. Samo-edukacja jest jedno-stronna, wody wiedzy mogą stać się zabagnione i stajemy się wyznawcą jednej wizji. Wkrótce odłączamy się od reszty i nie możemy zapoznać się z perspektywą innej osoby. Tylko mistrzowie wysokiej jakości, po właściwym treningu mogą się oddzielić i rozwinąć w ciszy i samotni — wtedy konsultują Niebiosa poprzez ich rozeznanie i rozróżniającą inteligencję. Godną polecenia jest wymiana zdań i wchodzenie w buty innej osoby, aby penetrować ukryte myśli innego, złapać luźne wątki i pociągnąć je ku lepszemu, jeżeli mamy wystarczająco dużo mądrości i umiejętności w obcowaniu z ludźmi.

> *Metafora chóru, w którym klucz i melodia jest ustalona przez całość — topiąc niezgodne głosy lub wpływając na nie ku lepszemu — tu indywidualne osoby oferują głos solowy aby rezonować z harmonią całości, jest to sposób ewidentnie stosowne w zebraniu ale także relacji między przeszłością a teraźniejszością. Wspólna kultura naprzeciw której poeta, na przykład, definiuje siebie kładąc limity które są w wolny sposób aprobowane i poszukują utrwalenia w jego pracy. W ten sposób partnerstwo w dialogu ma wzajemny stosunek poprzez umiarkowane powstrzymanie, z jednej strony zachęca i nagradza je, z drugiej jest zarządzane i utrwalone przezeń. Zarówno partnerstwo jak i osoba są zgodnie obsłużone.*

Macrobius, Ambrosius Theodosius, and Robert A. Kastner. 2011. Saturnalia. 1, 1. Cambridge, Mass: Harvard Univ. Press, Introduction, XLIII

Chcieć tego co okolicznościowo posiadamy i nic więcej, być bez zachcianek, nieporuszonym przez to co lubimy i to czego nie lubimy jest głęboką radością. Pieśń biednego mężczyzny nie jest jedynie dla niego samego, jeżeli przyjmiemy jego zrozumienie — o cóż więcej prosić. Bieda nie jest wywyższona, ale należy sobie z nią poradzić, jeden mistrz, zgodnie z tym co pisał Czuang Tzu — po otrzymaniu posady w Imperialnym Dworze, powiedział: „Pani bieda porzuciła mnie" — ze smutkiem, jak gdyby stracił najbardziej lojalną z dam, pocieszającą go w wewnętrznej radości nawet w czasach niesnasek.

Nie poszukuj afiliacji aby roztrwonić się w niskich przyjemnościach, które rozpływają się tak szybko jak stanowią powód do żalu, odchodzą na wietrze. Wysokie przyjemności estetycznego umysłu wzbogacają jego naturę..Uczmy się brać przyjemność z zaokrąglania swoich natur i dążenia do ekscelencji, jednak nie dla samych siebie. Buddyści pisali że jeden jest spętany złotym łańcuchem cnót, drugi żelaznym łańcuchem wad.

> *Vincula non attingunt rationem, intellectum et mentem, nisi quae iocunda sunt, bona et vera, nempe perfectiva.*
> *Omnis enim falsitas, ignorantia, improbitas et iniustitia sunt extra rationem, intellectum et mentem, non in ratione, intellectu et mente.*
> *Nie zdobywaj rozumu, intelektu i myślenia na rzecz tych spraw które nie są piękne, godne, prawdziwe i dobre, dla nieperfekcyjnych spraw, każdy fałsz, ignorancja i niesprawiedliwość jest niezgodna z wyobrażeniem intelektu, pamięci, rozsądku, inteligencji i myślenia*

— Giordano Bruno, Theses De Magia, LIV

Po tym jak sięgniemy po wewnętrzny stan wyrafinowania i samo-poświęcenia, niskie i wulgarne rzeczy mogą nas nękać, ale nie trzymają nas jako więźniów — nie są pogardzane, ale niepociągające. Rozpoznajemy tego typu ciągoty w innych, ale nie gardzimy nimi, ale w zrozumieniu ich poprzez naszą jakość, inaczej zamieniamy się w snobów z zewnętrznym wyrafinowaniem ale bez prawdziwej esencji i połączenia z resztą.

Pusty w środku — świat oferuje tak dużo rozproszeń i odciągnięć. Kompletnym i pełnym treści — wszystko jest znalezione w środku. Nie szukamy rozproszeń z dala od skoncentrowanych zaangażowań. Rozproszenia są powiązane z przywiązaniem — tracąc na zewnątrz, przeżywamy wewnętrzną katastrofę i żałość. Odłączenie jest drogą wieszcza, przestrzenny, szeroki, inkluzywny umysł poszukuje swej gwiazdy. Myśli jako sokoły przybywają do sokolnika jako jego niebiańscy towarzysze.

Przejrzystość i szczerość są preferowane, ale kompletna otwartość, gdy dezintegrujące, zdegenerowane elementy są rozpoznane należy zachować ostrożne, uważne stanowisko. Przemyślane i poznane niebezpieczeństwo nie ma wpływu gdy ustanowi się w relacji władzy do nas, można mu przeciwdziałać, jeżeli nie można kompletnie go skontrować — działamy nad zmniejszeniem jego wpływu i władzy nad nami.

Tracąc kierunek w życiu i tracąc się na rzecz nieumiarkowanego, destrukcyjnego życia jest oddanie się jako zabawka losów, fortun i nieszczęść. Tutaj jesteśmy zmieceni w żal, tu w szczęście, jak flaga na wietrze, lalka losów niezdolna do komenderowania sobą.

Heksagram LIX. Huan — Rozrzucenie (Rozpuszczenie)

Ciągła praca łagodności oczyszcza zatory w witalnych impulsach ludzi, kiedy podczas tego typu zatorów pojawia się frustracja albo zmęczenie, poprzez próbę zwalczania przeszkody jedynie dokładamy oliwy do ognia. Czasem lepiej uspokoić się w łagodności i pozwolić aby zator usunął się poprzez stałość, albo angażować się w zrównoważone przeciwśrodki nie pozostawiając sytuacji samej sobie, ale z wytrwałością i lekkością oczyszczać drogę. Zamulona rzeka jest odświeżona przez strumień świeżej wody która pojawia się na wiosnę, wszystko jest widziane w jasnym świetle.

Religijne powiązania które są transcendentne wiążą wewnątrz i ponad społecznościami. Festiwale i ceremonie, celebracje i upamiętnienia wzmacniają więzi i afekt między ludźmi, światem i Kreatywnymi Niebiosami.

Ludzie są wzięci indywidualnym zachwytem, szczerymi ofiarami i religijnymi próbami powiązanymi z realizacjami przestrzenności, terroru i piękna — nikogo nie można do tego zmuszać — jest to kwestia osobistego przeżycia wewnętrznych okoliczności, dlatego ciężko jest wzniecić w ludziach tego typu odczucia — szczerość jest indywidualną maską, tradycje są jedynie upamiętniającymi więzami — są powtórzeniem, rzeczywiste odczucia są do odnalezienia wewnątrz.

Całość niezgody, lub nieporozumień wzrastających jedno na drugim prowadzą do konfliktu, kakofonii, podejrzeń, najwięksi z przyjaciół są oddzieleni nie wiedząc co się stało, każdy z przekonaniem o własnej racji, każdy z przekonaniem o byciu zdradzonym — kiedy sprawy nie mogą być perfekcyjnie sprzężone we współbrzmieniu, wtedy należy pracować wokół upartości innego poprzez otwartą prezentację swojej intencji, po-

święcenie siebie dla innego.

Gdy pojawiają się oznaki mizantropii w alienacji, wymaga się wielkiej dyscypliny i siły aby ją pokonać, należy angażować się w dobre myśli, czyny i słowa, a także szukać dobrych kompanów, kompanek.

Nie oceniając losów, pomyślmy o zmarłych którzy żyli przez wiele fortun i nieszczęść, jednak złączyła ich rodzina grobu, jeżeli będziemy w małostkowy sposób osądliwi ku żywym, zawężamy naszą perspektywę obserwacji — nie wiedząc nic o ludziach. Czczenie przodków zacieśniało więzy między żyjącymi a zmarłymi.

Samo-poświęcenie pod jarzmem jest jednym z największych czynów które duch ludzki może dokonać.

Poświęcenie tożsamości grupowej i poczucia przynależności przez pokonanie siebie nie powinno zamienić się w pogardę wobec grupy ale szeroki, subtelny, otwarty umysł względem innych. Jeżeli jesteśmy poza faktorialnymi interesami konkretnej grupy, staramy się objąć umysłem dobro wielości.

Sza! Idea która jest transcendentna rozwiązuje konflikt, wywyższa, naprawia, zszywa i nagradza, lecąc w Niebiosa jak sokół, inspirując to co poniżej. Tak jak idea Bóstw czy Bogiń miesza się z podmiotem ich myśli — czynu, impresje tego co składa ofiarę, wyroczni, maga, kapłana, kapłanki działa poprzez czyste, wielkie idee, wtedy człowiek jest na moment podobny Bogom, jego idea skierowana ku niebiosom i światu miesza się z podmiotem kontemplacji myśli Bóstw, obiekt kontemplacji maga miesza się z podmiotem kontemplacji Bóstwa, stają się zapieczętowane, a zatem wzajemnie wywierają na siebie wrażenie.

Heksagram LX. Czieh – Ograniczenie

Co jest silnie związane w granicach, rośnie gdzie indziej. Jeżeli wzrost jest mądry i ukierunkowany, prowadzi do wspaniałych efektów w charakterze. Podobnie do mentalnej jogi czy medytacji, dyscyplinowanie umysłu służy aby go wzmocnić, aby stał się bardziej uważny, perceptywny i inteligentny.

Limitacja która zamienia się w rygor jest sztywnym przywiązaniem, kurczenie i rozkurczanie więzów to sposób kształtowania natury, aby nadać jej kierunek komendy nad sobą, w ten sposób poleruje się natury ludzkie.

Cnoty są rozumiane w świetle rozsądku, są zatem rozsądne w świetle całości, wady i przywary są nieracjonalne w świetle rozwiązania przyczynowości intelektem, a zatem są efektem przyćmienia urojeniem i ignorancją. Kiedy rozsądek jest powiązany z Intelektem, polujemy na Boskość i odzwierciedlenia żywych idei w sobie. Kiedy ustalamy proporcje i zawartość, mapy wewnętrznych i zewnętrznych granic tego co światowe, ludzkie i Boskie, w ten sposób odmierzamy wszystko w harmonii, kontemplując strukturę współ-połączeń i przyczynowości które wcielamy, widząc esencję wewnątrz i na zewnątrz.

Nieskończone możliwości niszczą człowieka, nadmierne pasje i przywiązania pożerają go aż do zniszczenia siebie, gdy znajduje się na dnie życia, próbuje się pokonać i ustawić ponad nimi aby więcej nie dać sobą szargać. Podobnie, człowiek nie jest nieskończony, ma formę i naturę, pół zwierzęcą, a wpół aspirującą do wyższych światów. Ciała i umysły mają swój limit gdy są eksponowane wobec chaosu poza porządkiem. Niemądrze jest stać się podmiotem nadmiaru, po jakimś czasie przy realizacji następuje korekta, inaczej możemy się zniszczyć i zginąć. Ci, którzy żyją w chaosie stają się szaleni, gdy w rzeczy sa-

mej zetkną się z chaotycznymi siłami, jak tylko otrzeźwieją, ustalają odpowiedzialnie granice dla swojej aktywności, tworząc sobie fundamenty porządku.

Jeżeli jesteśmy bez obowiązków można wtedy ocenić – gdzie można się przydać, jakie umiejętności i talenty posiadamy – w ten sposób obowiązki są wyhartowane przez nas samych, nadając nam sens i znaczenie życiu, inaczej możemy znaleźć się w stagnacji, chowając się przed zmianami. Branie efektywnej akcji w swoją sferę działania jest ważne, pionierzy wykazują się tego typu odwagą, ludzie siły, tonu i kierunku stale poszukują celów i obowiązków, nikt nie musi ich pytać, prosić, ani zmuszać aby działali w obrębie swoich zadań.

Jeżeli młoda roślina jest eksponowana na silne promienie słoneczne podczas suszy, podobnie jak w życiu – trudności wydają się nie do pokonania, jednak musi zebrać siłę aby wzrosnąć we właściwym czasie, inaczej zostanie rozpieszczona, zbyt przyzwyczajona, bez pierwotnej siły przebicia, znikając bez uznania, albo dając sobie umrzeć bez życia.

Jeżeli stracimy możliwość do rezolutnego, strategicznego działania, z jakichkolwiek powodów, zewnętrznych bądź wewnętrznych, rozpoznanych albo nieuświadomionych nie powinno się lamentować. Można stracić strategiczny ruch, ale wtedy skoncentrujmy się na tym co jeszcze można osiągnąć, pnąc się dalej na liniach życia, inaczej rozpaczamy nad utraconym momentem w stagnacji umysłu „co gdyby". Życie ma swoje własne prawa, należy je ułożyć do pełna, podobnie jak jezioro które wytycza granicę wody, ale pomimo to jest pełne.

Koło karmy zostało obrócone, niech każda wina będzie wygnana w przywiązanie do własnego jestestwa, szukanie winy czy

braków w świecie oznacza że ustanowiliśmy się w złej relacji w stosunku do instancji wydarzeń i powinniśmy zmienić perspektywę – podobnie – szukanie winy w innych releguje komendę nad sobą, każde działanie przeciwko nam może spowodować myśl: „Gdybyśmy nie istnieli w sieci przyczynowości, czy takie wydarzenia by się nam przytrafiły? Nie znaczy to że nienawidzimy naszej egzystencji, ale akceptujemy ją jako całość, z wolą aby ciosać w sobie odważnie w odniesieniu do światowych wydarzeń, poprawiając negatywne nieszczęście, pokonując je i patrząc ku Kreatywnym Niebiosom i w środek własnej Jaźni.

Wymagaj od siebie, nie wymagaj od innych, w ten sposób nie pojawiają się rozczarowania. Nie polegaj na innych zbyt mocno, buduj swoją odporność i kierunek, jeżeli przyjaciele na których polegałeś opuścili Cię, powinieneś polegać na swoim umyśle i mięśniach, podobnie mów sobie: „Jeżeli polegam na innych w swoich własnych bitwach, moja rezolucja i własne mięśnie wiotczeją". Bierz przyjaciół za dobrą monetę, ale nie kładź na nich ciężarów. Gdy przychodzi do Twojej niezależności, wszystko co masz nosisz ze sobą, ludzie odchodzą i przychodzą jak miraże, w ich życiach też jesteś jedynie mirażem. Lepiej być zapamiętanym w Niebiosach gdy jesteśmy w samotni, aniżeli złapani między ludzi poruszani ich szczęściem i nieszczęściem, lepiej odzyskać Niebiańską pamięć, aniżeli postawić monolit sławy na Ziemi. Zmarli chcą być zapamiętani, żyją pamięcią, miliony świateł w podziemiu płoną gdy pamiętamy tych wielkich i małych którzy odeszli, to pamięć ludzkiej rasy.

To co jest wolne z natury nie jest szczęśliwe pod jarzmem limitacji która odmawia mu wolności i łamie naturę.

Bezwzględne metody ograniczenia powinny być używane na sobie tylko gdy rozpoznajemy poważne transgresje naszych zasad, niezależnie od tego czy jesteśmy pod zewnętrznym czy wewnętrznym wpływem. Należy jednak uważać aby bezwzględność nie zamieniła się w krwawą nienawiść, albo okrucieństwo bez granic. Prawo Drakona w Grecji przewidywało legalne ludobójstwo, ale nigdy nie było użyte, jako martwe prawo było strasznym napomnieniem.

Heksagram LXI. Czung Fu — Wewnętrzna Prawda

Wewnętrzna prawda jest stanem właściwego, naturalnego, przejrzystego, szczerego i silnego współbrzmienia z Niebiosami wewnątrz nas, jest kamieniem filozoficznym. Nie jest ani przekonaniem, ani pewnością, choć może przyoblec się w takie formy. Nie jest ani opinią, ani myślą, choć może się taką wydawać. Nie jest ani wierzeniem ani światopoglądem, choć może się w ten sposób manifestować. Żadne z tych wartości jej nie definiują, mogą emanować ją fałszywie lub prawdziwie, nadal będąc zbyt mało reprezentatywne aby ukazać wewnętrzny geniusz prawdy, jest to złoto które wzmacnia wszystkie przedsięwzięcia na mocy Niebios i rozwija się jak wątek, nić. Kiedy umysł jest zdeformowany, a serce cierpi — wewnętrzna prawda woła ze środka Jaźni i z niebios, jest napominana z domeny Kreatywnego.

Silne osobowości mogą penetrować światopoglądy i natury innych, nie są zranieni ani wzruszeni przez to, mogą pozwolić aby innych psyche działała na nich intruzyjnie bez degeneracji ani poruszenia w ich naturach, gdy inni stoją przed nimi nago i mogą być zrozumieni, wątki ich psyche są uwiązane w całości i pokierowane ku większym rzeczom i wglądowi.

Natura i geniusz-duch nie mogą być skopiowane, powtórzone, sklonowane, pochodzi z najgłębszych instynktów Jaźni.

Gdy nasze słowa sięgają niebios, czyż komanderowanie ciszą nie jest lepsze od zgniłej mowy, nawet gdybyśmy mieli głos co jest słyszany w wielu światach, czyż nie lepiej być w ciszy nawet podczas męki, czyż nie lepiej — gdy jest się zmuszonym — mówić mądrze, jakże gorzej jest stracić cały sens i mówić brudem, żyjąc na obłędzie i obsesjach, co korumpuje i niszczy nasze natury?

Oko odzwierciedla gwiazdy, planety i księżyc, mocarne Słońce, w akcie hipostazy i wywyższenia są to Kreatywne Niebiosa, Boskie Pierwiastki, hipostaza naszej Jaźni i wewnętrznej Prawdy ku nim odnajduje się w kierunkach domostw Boskich źródeł istnienia i życia.

Heksagram LXII. Hsiao Kuo — Przewaga małego

小過

Podobnie do siły odśrodkowej, gdy silny jest w dominancie, wszystko kręci się wokół, gdy jednak to co kręci się wokół staje w dominancie, koncentryczna siła mocnego traci swoją intensywność na rzecz małego.

Zdolność wielkiej natury do trzymania głowy nisko gdy jest to konieczne, stosując tą metodę w przedsięwzięciach poprzez małe środki i małe kroki, jest to pokora zgodna z czasami.

Sokół zaniża lot i odnajduje kompanów wśród małego ptactwa. Kontemplując niebiosa, działamy w prosty, ludzki sposób. Kontemplując sytuację, odgania zgorzkniałe myśli i pokonuje je zaangażowaniem w proste sprawy.

Nic w nadmiarze w zwykłych warunkach życia, czasem wyższa natura akceptuje małostkowość życia, ale nie powinna wymieniać swoje natury ani jej przyduszać, powinna pokazywać twarz prostoty w prowadzeniu się z innymi, esencja jest ukazana tylko Niebiosom.

Kłopotliwe postępowanie prowadzi do upokorzeń, niszcząc porządek hierarchii, jeżeli niżsi naturą aspirują do większych spraw, polerują swoją naturę i akceptują pozycję, jeżeli niższe natury próbują prześcignąć wyższe siłą, fortelem, nierefleksyjną imitacją, nieszczerym podobieństwem, mogą wygrać coś na chwilę, ale następnie są weryfikowane przez szczerą pozycję i swoją naturę, czeka ich obnażenie i upokorzenie.

Zatrute strzały oponenta uderzają z tyłu, knowania nie wychodzą na jaw dopóki nie zjawi się nieszczęście.

Bycie w odizolowanej wieży, nawet z potrzeby, nie przynosi nic dobrego.

Heksagram LXIII. Czi
Czi — Po ukończeniu

Obojętność na szczycie daje narodziny zepsuciu, jeżeli nie ma regeneracyjnej siły, ulega korozji, wszystkie słabe części systemu stają się eksponowane i zamieniają w rany.

Kontemplacja nad nieszczęściem to przygotowywanie się na wszystko, nie oznacza to życie nieszczęściem, ale rzeczywiste zbrojenie.

Mistrzowskie radzenie sobie z opozycyjnymi pierwiastkami oznacza transcendentalną komendę i władzę nad nimi.

Wolny od personalnych trwóg, wie kiedy działać, a kiedy być stałym, nie zna tchórzostwa, bo nie wie co to odwaga — jest jednym ze wszystkim co czyni — przewyższający charakter nie zrzuca obowiązków, niższy charakter myśli nad aktem kiedy musi być dokonany, głupiec działa tylko gdy się go prosi albo jest do tego zmuszony, mędrzec angażuje się w niezależne akty cały czas, degenerat działa w zły sposób, człowiek wyższych jakości działa bez ustanku.

Prawdziwe ceremonie są szczere w prostocie, Teurgiczne rytuały są wtedy efektywne, nie potrzeba złożonych ceremonii ani zewnętrznych pokazów religijnej, magicznej czy duchowej władzy aby działać z Wyższymi światami.

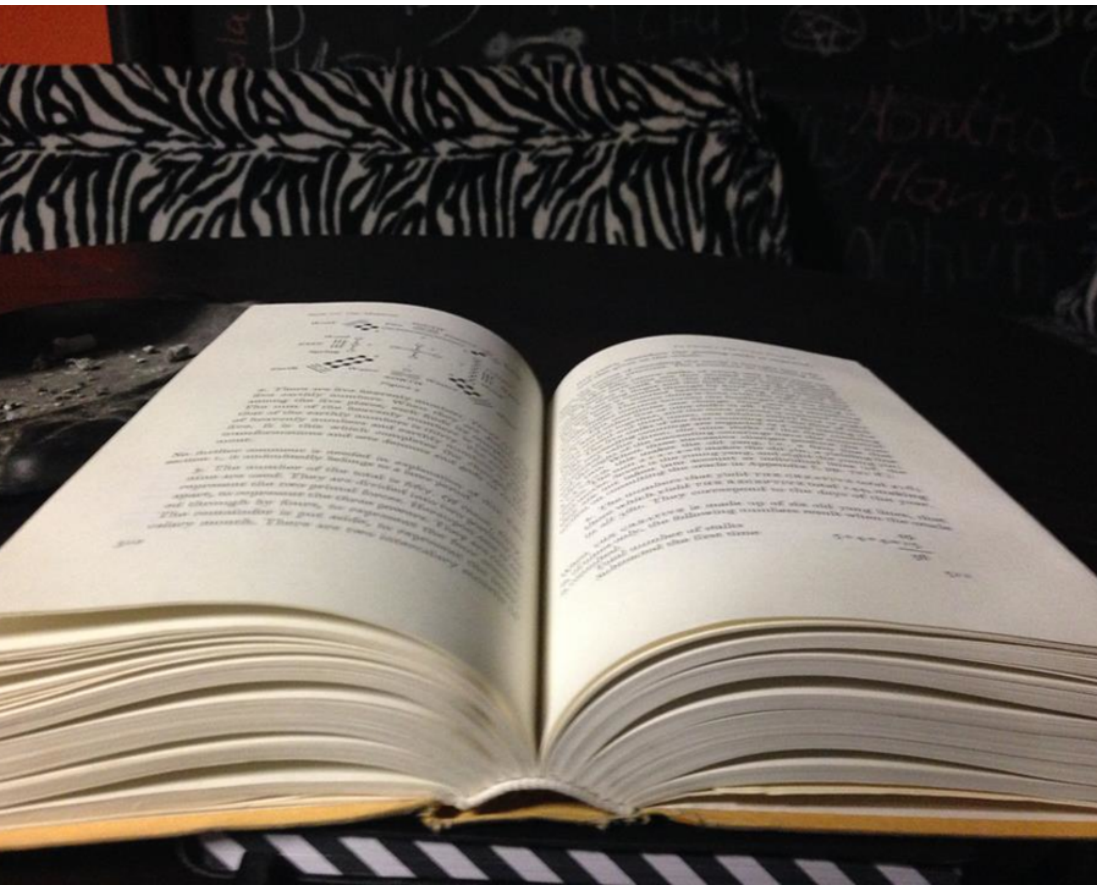
Heksagram LXIV. Wei Czi — Przed ukończeniem

Kiedy poruszamy się zwinnie jak lis, uważni na niebezpieczeństwa, konfrontujemy konieczność w inteligentny sposób, jeżeli czas nie wynosi wieków w górę, nawet największe z naszych prób idą ku schyłkowi. Jest odpowiedni środek dla odpowiedniego wieku i czasu.

Każde zaokrąglenie działa przez kombinację dostrzeżonych dualizmów poprzez transcendentny element który widzi całość.

Jeżeli stracimy hamulce, mądrze jest rozgraniczyć własną akcję poprzez zbudowanie nowych ograniczeń, inaczej możemy upaść w degeneracje i nieporządek.

Umiarkowanie jest złotym środkiem, w czasach wielkiego szczęście jest godne, nigdy nie odwraca się ku nadmiarze.



Spis treści

Wprowadzenie 4
Heksagram I. Czien — Kreatywne Niebiosa 7
Heksagram II. K'un — Przyjmowanie, receptywność. Ziemia 16
Heksagram III.Czun — Trudność na Początku 26
Heksagram IV. M'eng — Folgowanie Młodych 32
Heksagram V. Hsu — Oczekiwanie, Odżywianie 35
Heksagram VI. S'ung — Konflikt 40
Heksagram VII. Szih — Armia 44
Heksagram VIII. Pi — Trzymanie się razem (Unia) 47
Heksagram IX. Hsiao Czu. Poskromienie Małymi Siłami .. 51
Heksagram X. Lu — Kroczenie (Prowadzenie się) 55
Heksagram XI. Tai -Pokój 59
Heksagram XII. P'i — Stagnacja, Zastój 62
Heksagram XIII. T'ung Jen — Przyjaźń z Ludźmi 68
Heksagram XIV. Ta Yu — Posiadanie w Wielkiej Mierze .. 72
Heksagram XV. Cz'ien — Umiarkowanie 75
Heksagram XVI. Yu — Entuzjazm 79
Heksagram XVII. Sui — Podążanie 84
Heksagram XVIII. Ku — Praca nad tym co zostało zepsute 90
Heksagram XIX. Lin — Sposób Podejścia 94
Heksagram XX. Kuan — Kontemplacja (Ogląd) 98
Heksagram XXI. Shih Ho — Przegryzanie się przez przeszkodę 103
Heksagram XXII. Pi — Gracja 107

Heksagram XXIII. Po — Dzielenie w Pół 111
Heksagram XXIV. Fu — Powrót (Punkt Zwrotny) 116
Heksagram XXV. Wu Wang — Niewinność
(Nieprzewidziane) 120
Heksagram XXVI. Ta Czu — Okiełznająca siła większego 125
Heksagram XXVII. I — Kąciki Ust 128
Heksagram XXVIII. Ta Kuo — Przewaga Wielkości 132
Heksagram XXIX. K'an — To co Otchłanne (Woda) 137
Heksagram XXX. Li — Uchwycenie się (Ogień) 141
Heksagram XXXI. — Hsien (Wpływ) 146
Heksagram XXXII. Heng -Trwanie 152
Heksagram XXXIII. Tun -Wycofanie 157
Heksagram XXXIV. Ta Czuang — Moc Wielkości 161
Heksagram XXXV. Czin — Postęp 165
Heksagram XXXVI. Ming I — Zaciemnienie Światła 169
Heksagram XXXVII. Czia Jen — Rodzina (Klan) 173
Heksagram XXXVIII. Kuei — Opozycja 177
Heksagram XXXIX. Czien — Przeszkoda 182
Heksagram XL — Hsieh — Odratowanie 186
Heksagram XLI. Sun — Umniejszenie 191
Heksagram XLII. I — Zwiększenie 196
Heksagram XLIII. Kuai — Przedarcie się (Rezolutność) ... 200
Heksagram XLIV. Kou — Wyjście naprzeciw 204
Heksagram XLV Ts'ui — Zbieranie w Całość (Mnożenie) 207
Heksagram XLVI Sheng — Wypchnięcie w górę 211
Heksagram XLVII. K'un — Opresja (Wyczerpanie) 214
Heksagram XLVIII. Czing — Studnia 221
Heksagram XLIX. Ko — Rewolucja (Opierzanie) 227
Heksagram L. Ting — Kociołek 230

Heksagram LI. Czen — Poruszenie (Szok, Grzmot) 234
Heksagram LII. Ken -Trwanie w Stałości (Góra) 238
Heksagram LIII. Czien — Rozwój (Stopniowy Progres) ... 242
Heksagram LIV. Kuei Mei - Panna na zamążpójściu 246
Heksagram LV. Feng - Obfitość (Pełnia) 249
Heksagram LVI. Lu -Wędrowiec 252
Heksagram LVII. Sun — Łagodność (Penetrujący Wiatr) .. 255
Heksagram LVIII. Tui -Radosne (Jezioro) 258
Heksagram LIX. Huan — Rozrzucenie (Rozpuszczenie) ... 264
Heksagram LX. Czieh — Ograniczenie 268
Heksagram LXI. Czung Fu — Wewnętrzna Prawda 274
Heksagram LXII. Hsiao Kuo — Przewaga małego 278
Heksagram LXIII. Czi Czi — Po ukończeniu 281
Heksagram LXIV. Wei Czi — Przed ukończeniem 284

Śmiertelnik oddający cześć Niebiosom, który nie chce przejść przez życie nie żyjąc.

Tradycja trzech tysięcy lat w oparciu o tłumaczenie Wilhelma Ryszarda z wersji datowanej na 1923 rok przez wiele lat wielokrotnie była dla mnie odniesieniem do sytuacji w życiu psychicznym, duchowym, intelektualnym, jak i społecznym. Małe Skrzydło jest pomyślane jako potencjalny akompaniament do Księgi Przemian, choć może być czytane oddzielnie. Jest pisane dla osób które chciałyby zajrzeć w dynamiczny świat przemian, z osobistym pociągnięciem literackiego, kaligraficznego pędzla.

ISBN 978-83-8126-886-8

Rideró
Wydaj książkę
profesjonalnie!